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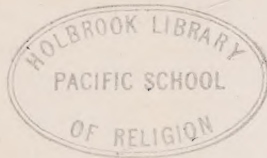
CONTAINING

THE PROCEEDINGS OF THE
American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,
FOR THE YEAR 1883.

VOL. LXXIX.



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INDEX

TO THE

PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Africa. (See Zulu and West Central African Missions.) The Madhi, 3; Dr. Southon's death, 32; Stanley Pool, 33, 457; Wesleyans in the Transvaal, 33; Cetewayo, 46, 326; Dr. Southon, 55; Uganda, 71, 457; Masasi, 71; Across the continent, 72; Umzila's—Victoria Nyanza, 111; The Coanza, 166; Wissman's journey across—Steamer "Good News"—Arrivals at Lake Victoria, 190; Egypt—Influence of late war on American Mission—Masasi—Old Calabar, 232; Journals devoted to, 247; The Niger Mission, 274; Mpwapwa, Central Africa, 274; The Baralongs—Rabai, East Africa, 275; Clothed and in right mind, 288; Congo Mission, 314; Mtesa, 327, 465; Missionary steamer—Death of Mrs. Last—Heathen atrocities, 349; Robert Moffat, 367, 401; Liberia School, 391; Trip in the Transvaal, 456; Barotse, 470; a Christian Hero, 498; Stanley's Explorations—San Salvador, 499.

Africa, West Central Mission. Gleanings, 29, 69, 230, 272; Health report, 1, 88, 151, 228, 329, 326, 365; Bailunda, temperature at, 126; Affairs at, 151, 189; Slave trade, 152; New King of Bihe, 228; King Kwikwi—Women well treated, 229; Character of natives, 230; No hardships, 246; Kwikwi angry—School prospering, 301; Scenery of Bailunda, 302; Kwikwi at war, 338; Report of committee on, 424; Annual survey, 441; Enchantments, 448; Promising native lads, 489.

Albanians, 351.

American spirit, The, 246.

Annual Meeting, 495, 499.

Annual Survey, 430.

Articles. The annual offering, 5; Early training in benevolence, 7; Bitlis, 8; Brief notes on Japan, 14, 50; Rev. Titus Coan, 48; Enlarged evangelistic work, 48; Christian hero, Dr. Southon, 55; From the Shanse Mission, 89; Transfer of Dakota Mission, 91; Enlarged educational work, 93; Theological seminaries in the foreign field, 94; Dr. Schaffner, 95; Armenia College, 98; Testimony to American missions in Turkey, 99; Ten years' growth, 130; William E. Dodge, 131; Story of Khanoo, 132; Decennial statistics of missions in India, 137; Deputations to Turkish missions, 169; Madagascar and her envoys, 170; Missionary mothers and children in India, 172; Missionary conference at Calcutta, 173; Women's foreign missionary societies, 177; Early gifts and prayers for Japan, 209; Rescued Gilbert Islanders, 210; Mission work among the Bulgarians, 212; Peculiarities of Mexican piety, 216; To those who do not believe in foreign missions, 249; Deputation from Prudential Committee to

Turkey, 249; Features of missionary work in Japan, 251; Organizing benevolent workers, 254; Ziegenbalg, 256; Hindu women, 257; Missionary conference at Constantinople, 289; Corea, 293; John Rendall, 295; In memoriam—Mrs. Gulick, 296; A Corean convert, 297; Last month of financial year—Miss Agnew, 329; Then and now in China, 330; Civilization alone inadequate, 334; Japanese story, 335; The opium curse, 336; Vishnupunt, 369; When can the American Board safely withdraw from Turkey? 372; Decennial statistics of Turkish missions, 374; Burning of Hadjin, 375; Practical suggestions, 377; In memoriam—Mrs. Hartwell—Dr. Riggs—Mrs. Schaffner—Mrs. Scott—T. P. Johnston—Dr. Calhoun, 378—380; Annual financial problem, 418; Home missions universal, 446; A Review Lesson, 473; How much will you pledge in addition to regular contributions? 474; China a field for missions, 475; American Inter-Seminary Alliance, 480; Rijutei, the Corean Concert, 481; the Evangelization of Corea, 483; Society of the Lovers of Instruction, 484.

Arrivals, 37, 75, 115, 236, 277, 317, 356, 461, 504.
Austrian Mission. Work in Prague, 61, 179;
Attitude of officials, 206; Hopeful report, 339.

Baptists (American) missions, 111, 391.

Baptists (English) missions, 33, 74, 314, 499.

Basel Evangelical Mission, 30.

Bibliographical. Dr. A. C. Thompson's Moravian Missions, 35; Home life in the Bible, 36; Life and Times of Mrs. Lucy G. Thurston, 36; Newman's Thrones and Palaces of Babylon and Nineveh, 46; Liggins's Opium, 47, 248; Philosophy of Missions—From darkness to light, 195; Sheffield's Outlines of History, 207; Bagster's Joy of Missionary Enterprise, 208, 366, 406; Lanman's Leading Men of Japan—Eells's History of Indian Missions—Nevius's China and the Chinese, 276; Bingham's Story of the Morning Star, 286; Fisher's Christian Religion, 288; Griffin's Corea, The Hermit Nation, 293; Riggs's Suggested Modification of Revised Version, 316; Croil's Missionary Problem, 316; Stevenson's Water Highways of Interior of Africa, 328; Vahl's Mission-Atlas, Part First, 460; Our Eastern Sisters, 503; Grundemann's Mission-Atlas, 503; Williams's Middle Kingdom, 503; Among the Alaskans, 504; A Bag of Stories, 504; Our Boys in India—Our Boys in China—The Bear-Worshippers of Yezo, 504.

British Missionary Societies, 272.

British and Foreign Bible Society, 273, 501.

Central Turkey Mission. (See Turkey.)

- Ceylon Mission. Self-support, 46, 67; Sivites, 68; Work in Jaffna, 308; Tent-preaching, 309; Miss Agnew, 329; Report of committee on, 426; Annual survey, 431; Reports of native pastors—Chavagacherry, 453; Navally—Oodooville, 454; Jaffna College—Manepy, 493.
- China. (See North China, Foochow, Shanse, and Hong Kong Missions.) English language in, 73; Medical missionary work, 127, 208, 471; Presbytery at Amoy, 156; Opium traffic, 248; Idol-worship decreasing—Officials on the opium question, 276; China and the Chinese, 276; Then and now in China, 330; Missionary leper, 351; Vegetarianism, 366; a Field for Missions, 475; Preachers for, 502.
- Church Missionary Society, 273; Niger Mission, 274; Rabai, 275; Uganda, 457; Annual report, 458.
- Corea. A Corean convert, 297, 481, 483.
- Dakota Mission, 85; Transfer of, 91.
- Deaths, 75, 115, 157, 196, 317, 357, 395, 461.
- Departures, 37, 156, 196, 277, 317, 395, 461, 504.
- Deputation to Turkey, 169, 205, 246, 249.
- Deputation from Special Committee, 354.
- Donations, 37, 76, 116, 157, 196, 237, 278, 318, 357, 396, 462.
- Eastern Turkey Mission. (See Turkey.)
- Editorial Paragraphs, 1, 45, 85, 125, 165, 205, 245, 285, 325, 365, 405, 469.
- Egypt. Since the war, 71; Mission of United Presbyterians, 85; The Copts, 110; Rapid progress, 313.
- Episcopal Protestant (American), 74.
- European Turkey Mission. (See Turkey.)
- Financial. Statements, 1, 45, 85, 126, 165, 167, 205, 245, 285, 325, 365, 406, 469. Articles. The annual offering, 5; Enlarged evangelistic work, 50; Acknowledgment of receipts, 87; Giving and praying, 126; Gifts for higher education, 128; Organizing benevolent workers, 254; Efforts for increased gifts, 287; Last month of financial year, 329; Practical suggestions, 377; Annual financial problem, 418; Plan suggested, 420; Estimate for 1884—Emphasis of twenty-five years, 421; Report of committee on treasurer's report, 424; Report of committee on home department, 429; Summary of treasurer's report, 444; Sunshine, 471; Additional pledge, 474.
- Foochow Mission. Gleanings, 70; A tour, 107; Medical work, 309; Out-stations of Shao-wu, 343; Dr. Ting, 344; Scattering seed, 345; Report of committee on, 427; Annual survey, 438.
- Germany. Missionary interest, 168; New Missionary Association in, 407.
- Giving. Story of Gautama, 167; Instance in South Africa, 247; Increasing gifts, 287, 471.
- Hong Kong Mission. Gift from America, 4; Special work of, 243; Trip to the interior, 381; Report of committee on, 427; Annual survey, 439.
- Illustrations. Certificate, 7; Bitlis, 8; Native Hawaiian house, 41; Congregation in 1823, 42; Crater of Mauna Loa, 43; Hawaiian woman, 44; Titus Coan, 48; Burgos, 81; Spanish peasants, 83; La Granja, 84; Street of Tai-yuen-fu, 89; Mission bungalow, 121; Christian natives in India, 123; A rajah of India, 124; Adana, 129; William E. Dodge, 131; A Micronesian, 161; Micronesian canoe, 163; Natives of Madagascar pounding rice, 201; The capital of Madagascar, 203; Chief of the Malagasy envoys, 204; Rescued Islanders, 211; Mountain pass, 241; Turk at home, 243; Water-wheel and aqueduct, 244; Chinese idol-worshippers, 281; Monument of a Chinese Buddha, 283; Chinese wheelbarrow, 284; Corean magistrate and servant, 294; Temperance pledge, 321; Gambler's Reformation, 322; Sailor's thank-offering—Restored teeth, 323; Farmer's dream, 324; Nearing a lagoon, 362; View of Kusale, 363; Noinawa, 364; Robert Moffat, 401; On the march in South Africa, 403; Mtesa, 405; Mtesa's palace, 467; Mission premises, 468; The An-ting Gate, 509; Chinese Procession, 511; Chinese Canal and Boat, 512.
- Incidents, missionary, 326, 328, 351, 367, 385, 388, 408, 440, 449, 482, 491, 494, 498.
- Indian Missions, History of, by Eells, 276.
- India. Pandita Ramabai, 46, 154, 257; Hindu shraddh—Mohammedan converts, 72; Joseph Cook, 86; Brahmo-Somaj, 111, 191; Progress of ten years, 112; First Brahman converts, 121; Decennial conference, 127; Vernacular Education Society, 128; Decennial statistics, 137, 351; William Taylor's Mission, 153; Female education, 154; Summaries of Protestant missions, 154; Missionary conference at Calcutta, 168, 173, 207; Missionary children, 168; Missionary mothers and children, 172; Brahman puerilities, 183; The "New Dispensation," 111, 191; Buddhist shrines—Power of Hinduism, 234; Shiva or Christ, 235; Letter of the bishops, 245; Ziegenbalg, first Protestant missionary to, 256; Hindu women, 257; Hindu mythology, 314; Universality of marriage among women, 325; Opposition decreasing, 351; The Telugus, 111, 391; Promising laborers—The Pahariis, 392; Brahmo year-book, 408; Annual survey, 436, 500.
- Japan Mission. Gleanings, 153, 231, 497; Annaka, 3; Brief account of Japan, 14; Religious faiths, 50; Morals of the people, 51; Condition of woman, 52; Recent progress—Obstacles, 52, 54; Imabari, Komatsu, 57; Plea for idols, 58; From Kiushiu, 59; Difficulties settled, 86; Buddhists, 88; Corrections of "Brief Notes," 88; Large meetings, 107; Rapid progress, 112; Early preaching in, 125; System of morals, 126; Kobe Girls' Schools, 127; Brief items, 145; General conference, 166, 246, 270, 299; Kioto and vicinity—Sonobe—Some Japanese questions, 187; Revival in, 192, 270, 286, 299, 328, 347, 352, 456; Evangelical Alliance of, 205; English schools, vice in, 207; Early gifts and prayers for Japan, 209; Statistics of 1882, 231; Features of missionary work, 251; Japanese account of a convert, 269; Native missionary society—Baptisms at Kioto—Revival at Tokio, 270; Lanman's Leading Men of Japan, 276; The heir-apparent, 286; Japanese translation of Fisher's Christian Religion, 288; Rijutei, the Corean nobleman, 297, 392; Revival extending, 299; Revival at Osaka, 300; Native newspapers on Christianity, 313; Sacred pictures, 321; An efficient colporter, 348; Kiri, revival at—Attacks on Christianity, 353; Missionary tour—Ise, 383; Preaching and teaching, 384; Corean gentleman, 385; A grateful people—Death of Mrs. Sawayama—Good news, 386; A notable address, 392; Report of committee on, 426; Annual survey, 439; Revival at Kioto, 456; Evangelizing of Japan, 460; New mission at Niigata, 472; The revival—Persecutions, 494; Northern Japan—Christian students, 495.
- London Missionary Society, 32, 73, 272, 314; Annual report, 459.

- Madagascar. French claims, 3; Religious progress, 32, 170; Malagasy envoys, 127, 165, 170; Toil and triumph in, 200; A remarkable prayer-meeting—Favorable aspects, 275; French military operations, 327; The slave system, 350; A Christian queen, 394; The old queen and the new, 459; Mr. Shaw, 499.
- Madura Mission. Melur station, 18; Thief caste—Schools needed, 19; Self-support, 46, 67; Tirumangalam, 68; Persecution checked, 143; Native contributions—Mana Madura, 184; Battalagundu—Sacrifice to Kali, 266; Pericaculum—The cholera—Madura, 267; Death of Mr. Rendall, 295, 326; Review of the year—General growth, 340; Congregations—One boy's influence—Thrift and purity, 341; Education—Benevolence, 342; Native helpers, 343; Report of committee on, 426; Annual survey, 436; The great need—Caste, 491, 497.
- Maratha Mission. Gleanings, 271; Pasumalai Seminary, 2; Ordination at Ahmednagar, 17; Self-support, 46, 67; High School—Reading-rooms, 106; A converted robber—A high-caste convert, 183; School at Roha—Watwad and Sholapur, 223; Obstacles to self-support, 224; Seed growing in secret, 263; Character of converts, 264; Fruit in a mountain village—The scliopicon, 265; Native Christian Education Society, 325; Report of committee on, 426; Annual survey, 436.
- Marriages, 1, 37, 157, 277, 317, 395, 461.
- Mexican Missions. Gleanings, 109; Peculiarities of Mexican piety, 216; Encouraging signs, 387; Report of committee on, 428; Annual survey, 441.
- Mexico. Presbyterian success, 393.
- Micronesia Mission. (See "Morning Star.") 108, 497; Ponape, 108, 189; Gilbert Island—Islanders, 125, 145, 167, 210; King of Apemama, 146; Marshall Islands, 147; Ruk and the Mortlocks, 188; Report of committee on, 427; Annual survey, 440.
- Methodist English (new connexion) Missionary Society, 74.
- Methodist (American) Mission in Sweden, 192.
- Methodist (Wesleyan) Mission in Fiji, 248.
- Ministers, Supply of, 86, 246.
- Miscellany. A missionary church, 34; Mission of America, 75; Missionary facts and principles, 114; The trust given to us—The opium question, 194; Shiva or Christ—Information not enough, 235; American missionary influence in India, 315; Prayer for missions a test of harmony with Christ, 316; Deputation from special committee, 354; Goodell Memorial Church, 355; Efficiency of missions—Evangelizing of Japan, 460; The Holy Scriptures, 501; Missionaries in Natal, 501; Native preachers for China, 502.
- Missionary Children, 431.
- Missionary Alliance—Inter-Seminary, 4, 480.
- Missionaries of A. B. C. F. M., 10, -14; Economy of, 87; Changes in, 430.
- Mission Dayspring, 87.
- Missionary Herald, 45, 168, 470.
- Moravian Missions, 34, 35, 193, 233, 349.
- Morning Star, 108, 145, 156, 188, 357, 361, 461, 469.
- Molokans, 31, 66.
- Mohammedanism, 72.
- Mosquito Coast, 193, 349.
- North China Mission. Gleanings, 70, 110, 272; Reception of missionaries in Shantung, 4; Shantung—Medical work, 20, 346; "Doctrine-lovers," 22; Shantung, 113, 224, 345; Promising out-station, 143; Work in Peking, 144; Kalgan—Medical work, 186; Innkeeper and wife—The needle-seller, 225; Chapel instead of a theatre, 226; Woman's work, 227; Tung-cho, revival at, 227; Missionaries misunderstood—Kalgan—Touring, 268; Pao-ting-fu, 269; The idol of flesh, 281; Tsung-meng—Dispensary work, 310; Kalgan—The Buddhist priest—A native helper, 311; Te-chow, turn in affairs, 332; Hearing, but not obeying, 346; Dense population, 349; Tung-cho dispensary, 347; Report of committee on, 427; Annual survey, 438; Chinese children, 509.
- Notes for the month, 36, 75, 115, 156, 195, 236, 277, 316, 356, 394, 461, 504.
- Notes from the Wide Field, 30, 71, 110, 153, 190, 231, 272, 312, 348, 391, 456.
- Opium, 47, 194, 276; Use of, 345; Curse of, 336.
- Persia, travels in, 234.
- Polynesia, Mangaia, 73; New Hebrides, 113; Fiji, 192, 248, 356; Tonga, native congregation, 193; Labor-traffic—New Hebrides, 328, 353, 500; Love for the Bible, 393; Annexation of New Guinea, 407.
- Presbyterian (American) Missions. Shantung, 113; Amoy, 156; Syria, 312; Mexico, 393.
- Presbyterian United (Egyptian) Mission, 85, 110, 313, 328; At Old Calabar, 232; Missions of, 312.
- Reports of Committees on Annual Report, 424.
- Roman Catholics in Japan, 16.
- Russia, 31; Circulation of Scriptures in, 274; Coronation of Czar, 288.
- Sandwich Islands. North Pacific Institute, 47; Work among the Chinese, 168.
- Shanse Mission, 89; Gleanings, 70; Northern Shanse, 185, 345; Tai-yuen-fu—Explorations, 311; New stations, 382; Report of committee on, 427; Annual survey, 439; Dr. Schofield, 454.
- Siam, 114.
- Society for Promoting Female Education in the East, 273.
- Society for the Propagation of the Gospel, 273.
- Spanish Mission. Gleanings, 230, 496; An evangelist in Spain, 81; Pamplona—An evangelist imprisoned, 302; A saint in prison, 303; Report of committee on, 428; Annual survey, 442.
- Syria, 31; Presbyterian Mission, remarkable growth, 313.
- Tabular View, 6.
- Turkey. (See below.) Difficulties in, 2; Testimony to American missions in, 99; American Mission Home, 101, 126; Robert College—Mission schools, 101; Mission at Bagdad, 312; Turkey for Christ, 367; Intellectual revival, 367; Decennial statistics of missions, 374; Conference at Constantinople—Annual survey, 432; American citizens in, 472.
- Turkey, Central Mission. Gleanings, 69; Adana, revival at, 128, 138, 181, 305; Contributions at, 128; Revivals, 165; Happy wood-cutter, 305; Results of revival, 306; Among non-Protestants, 307; Revival at Kessab, 325, 408; High day at Adana, 340; Burning of Hadjin, 375; Report of committee on, 425.
- Turkey, Eastern Mission. Gleanings, 30, 69, 70, 109, 110, 152, 230; Bitlis, 8; Gifts out of poverty, 26; Persecution at Erzingan, 27; Persecution at Kerboran, 28; The Aghas, 29; Mosul, 63; Out-stations of Bitlis, 63, 104; Across the Russian border, 64; Remarkable conversion, 65; Kara Kala, 66; Armenia College, 98, 152; Koords, 104; A Protestant village, 104; Malatia, 142; Week of Prayer, 181; Hospitality, 181; Erzroom schools, 182; Erzingan, Kemakh, 182; Bitlis, revival at, 206; Revival at Choonkoosh, 221;

- Egin, how the gospel reached, 240; Persecution at Trebizond, 261; Passen Plain—Liberality at Erzroom, 263; Missionary conference, 289; Native Evangelical Society—Assault and robbery, 307; Mosul, 390; Report of committee on, 425; Erzroom church—Installation at Khanos, 450; Erzring and Pakarich—Boys' school at Van, 451; Examination—Auspicious openings, 452.
- Turkey, European Mission. Gleanings, 30, 69, 230, 271, 472, 497; Church-building, 23; Haskeuy, 61; Signs of promise, 102; Open doors, 140; Revival at Samokov, 166, 179, 219; Mission work among the Bulgarians, 212; Revival among Bulgarians, 219; Political obstructions, 286; Obstructions, 304; Change at Monastir, 328; Schools, 339; Results of revival, 388; General conference—Bible-work, 389; Intolerant censorship, 407; Report of committee on, 425; Tour in Bulgaria—Education under difficulties, 449; Story of Cricore—Cruel persecution, 490.
- Turkey, Western Mission. Gleanings, 30, 152; Smyrna—A polyglot service, 24; Kara-Hissar reoccupied, 25; Broosa school, 26; Co-operation, 62; Samsoun, work among Greeks, 103; Kara-Hissar, 104; Religious interest at Smyrna, 142; Greek evangelical alliance, 180; Outstations of Cesarea, 220; Kuzzle-bash Koords, 221; Movement in old Armenian church, 261; Report of committee on, 425; Reform movement at Cesarea, 484.
- Turkey, Deputation to, 169, 205, 246, 249.
- Thibet, A Buddhist shrine, 233; Religious customs, 408.
- Umzila's Mission. (See Zulu Mission.)
- West Central Africian Mission. (See Africa.)
- Western Turkey Mission. (See Turkey.)
- Woman's Boards (of United States), statistics, 177; Receipts, 470.
- Young People, For. A heroine of Hawaii, 41; An evangelist in Spain, 81. First Brahman converts, 121; Micronesians picked up at sea, 161; Toil and triumph in Madagascar, 200; How the gospel reached Egin, 240; The idol of flesh, 281; Yema, or sacred pictures, 321; Captain of "Morning Star" to her owners, 361; Robert Moffat, 401; Mtesa, 465; Chinese Children, 509.
- Zenana Missionary Society (English), 348.
- Zulu Mission. Gleanings, 109, 496; Esidumbini revisited, 22; Death of a chief, 60; Explorations at Inhambane, 149; Emputyeni, 150; Amahlongwa, 227; Inanda school, 228; Memorial of Mrs. Lindley, 248, 288; Umvoti, revival at, 259; Mapumulo, revival at—Amanzimtote, do., 260; Encouragements, 387; Laziness cured by gospel—Results, 388; Report of committee on, 424; Annual survey, 441; Missionary conference, 447; Mr. Wilcox at Inhambane, 488; Missionaries in Natal, 501.

INDEX OF NAMES.

[Those not Missionaries or Assistant Missionaries of the A. B. C. F. M. are printed in italics.]

- | | | |
|---|-----------------------------------|----------------------------------|
| Abbott, J. E., 11, 223. | Ballantine, W. O., 11. | Bridgman, Mrs., 10. |
| Adams, L. H., 11, 326. | Barnes, Miss M. L., 11. | Brooks, C. H., 10, 271. |
| Adams, Mrs., 11. | Barnum, H. S., 11, 206, 317. | Brooks, Mrs., 10. |
| Agnew, Miss E., 12, 329, 357. | Barnum, Mrs., 11, 317. | Brooks, Miss M. E., 11, 27, 70. |
| Ainslee, J. A., 11. | Barnum, H. N., 11, 110, 142, 261. | Brown, Miss E. M., 75. |
| Ainslee, Mrs., 11. | Barnum, Mrs., 11. | Brown, Miss M. C., 11, 277. |
| <i>Alden, E. K.</i> , 169, 203, 416, 418. | Barrows, Miss M. J., 12. | Browne, J. K., 11, 221. |
| Allechin, G., 12, 37. | Bartlett, L., 10. | Browne, Mrs., 11. |
| Allechin, Mrs., 12. | Bartlett, Mrs., 10. | Bruce, H. J., 11, 183, 265, 369. |
| Allen, O. P., 11. | Beach, H. P., 317, 461. | Bruce, Mrs., 11. |
| Allen, Mrs., 11. | Beach, Mrs., 461. | Burnell, A. H., 12. |
| Ament, W. S., 12, 143. | Berry, J. C., M. D., 13. | Burnell, Mrs., 12. |
| Ament, Mrs., 12. | Berry, Mrs., 13. | Burnell, T. S., 12, 115. |
| Andrews, Miss M. E., 12. | Bingham, H., 13. | Burnell, Mrs., 12, 277. |
| Andrus, A. N., 11. | Bingham, Mrs., 13. | Burrage, Miss F. E., 10. |
| Andrus, Mrs., 11. | Hissell, H. M., 13, 75. | Bush, Miss C. E., 11, 142, 240. |
| <i>Angell, J. B.</i> , 475. | Bissell, Mrs., 13, 75. | Byington, T. L., 10. |
| Atkinson, J. L., 12, 317, 335. | Bissell, L., 11, 46, 231. | Byington, Mrs., 10. |
| Atkinson, Mrs., 12, 317. | Bissell, Mrs., 11. | |
| Atwood, I. J., 12, 89, 115, 382. | Blake, Miss S. F., 10. | |
| Atwood, Mrs., 12, 115. | Bliss, E. E., 10, 354, 372. | Cady, C. M., 12, 89, 115. |
| | Bliss, Mrs., 10. | <i>Calhoun, C. W.</i> , 380. |
| Bagster, W. W., 208. | Blodget, H., 12, 330, 461. | Capron, Mrs. S. B., 12. |
| Baird, J. W., 10, 30. | Blodget, Mrs., 12, 461. | Cary, O., Jr., 13, 57, 494. |
| Baird, Mrs., 10. | Bond, L., Jr., 10, 102. | Cary, Mrs., 13. |
| Baldwin, C. C., 12. | Bond, Mrs., 10. | Cathcart, Miss L. S., 13, 357. |
| Baldwin, Mrs., 12. | Bowen, M., 10. | Chamberlain, Miss L. B., 10. |
| Baldwin, T. A., 10, 26. | Bowen, Mrs., 10. | Chambers, R., 11, 26, 132. |
| Baldwin, Mrs., 10. | <i>Bray, L.</i> , 146. | Chambers, Mrs., 11. |
| <i>Ballantine, J. W.</i> , 254. | Bridgman, H. M., 10. | Chambers, W. N., 11, 64, 181. |
| | | Chandler, J. E., 12, 143. |

- Chandler, Mrs., 12.
 Chandler, Miss G., 12.
 Chandler, J. S., 12, 266.
 Chandler, Mrs., 12.
Chapin, A. L., 169, 413, 416.
 Chapin, F. M., 12, 185, 311.
 Chapin, Mrs., 12.
 Chapin, Miss J. E., 12.
 Chapin, L. D., 12, 356.
 Chapin, Mrs., 12, 356.
 Chester, E., M. D., 12.
 Chester, Mrs., 12.
 Child, Miss H. N., 11, 69, 504.
 Christie, T. D., 11, 128, 138, 305, 340.
 Christie, Mrs., 11, 181.
 Clark, A. W., 13, 339.
 Clarke, J. F., 10, 51, 212.
 Clarke, Mrs., 19.
Clark, N. C., 169, 205, 416.
 Closson, Miss S. A., 10.
 Coan, T., 48.
 Coffing, Mrs. J. L., 11.
 Colby, Miss A. M., 13.
 Cole, Miss H. L., 395, 504.
 Cole, R. M., 11, 27, 152, 182, 450.
 Cole, Mrs., 11.
 Constantine, G., 25, 142.
Cook, F., 86, 87.
 Crawford, L. S., 10, 180, 356.
 Crawford, Mrs., 10, 356.
 Crawford, M. A., 13.
 Crawford, Mrs., 13.
 Crawford, Miss S., 10, 230.
 Cull, Miss P. L., 10.
 Curtis, W. W., 13, 300, 357, 383.

 Davis, Miss A. Y., 13.
 Davis, J. D., 13, 14, 37, 50, 75, 107, 207, 270.
 Davis, Mrs., 13, 75.
 Davis, R. H., 13, 59, 472.
 Davis, Mrs., 13.
 Day, Miss L. A., 10.
 De Forest, J. H., 13, 321.
 De Forest, Mrs., 13.
 Dewey, W. C., 11.
 Dewey, Mrs., 11.
 Diamant, Miss N., 12, 196, 317.
 Doane, E. T., 13, 108, 188.
 Doane, Miss E. C., 11, 157.
 Dodd, Miss I. F., 10.
Dodge, W. E., 85, 131.
 Doudnaday, Miss M. A., 156, 236.
 Dudley, Miss J. E., 13, 461.
 Dwight, H. O., 10, 367.
 Dwight, Mrs., 10.

 Eaton, J. D., 13, 109, 216, 387.
 Eaton, Mrs., 13.
 Edwards, Mrs. M. K., 10.
 Ely, Miss C. E., 11, 63, 104.
 Ely, Miss M. A. C., 11, 69.
 Evans, Miss J. G., 12, 356.

 Fairbank, Miss K., 11.
 Fairbank, S. B., 11, 224, 271.
 Farnham, Miss L., 10.
 Farnsworth, W. A., 10, 484.
 Farnsworth, Mrs., 10.
 Fay, W. E., 10, 88, 230, 301, 338, 448, 490.
 Fensham, Miss F. A., 395, 504.
 Fletcher, Miss J. E., 13, 108, 497.
 Fowle, J. L., 10, 220.
 Fowle, Mrs., 10.
 Fritcher, Miss E., 10.

 Gardner, Miss F. H., 13, 497.
 Garretson, Miss E. M., 12.
 Gates, C. F., 11, 28, 63, 236, 277, 390, 395.
 Gates, Mrs., 395.
 Gates, L. S., 11, 265.
 Gates, Mrs., 11.
 Gleason, Miss M. J., 10.
 Goodenough, H. D., 10.
 Goodenough, Mrs., 10.
 Goodrich, C., 12.
 Goodrich, Mrs., 12.
 Gordon, M. L., 13, 107, 187, 251, 483.

 Gordon, Mrs., 13.
 Gouldy, Miss M. E., 13, 156, 236.
 Graves, Miss S. E., 10, 220.
 Greene, D. C., 13, 88.
 Greene, Mrs., 13.
 Greene, J. K., 10.
 Greene, Mrs., 10.
Grout, A., 366.
 Gulick, J. T., 13.
 Gulick, Mrs., 13, 269.
 Gulick, Miss J., 13.
Gulick, Dr. L. H., 73, 256.
 Gulick, O. H., 13, 145, 299, 472, 495.
 Gulick, Mrs., 13.
 Gulick, T. L., 13, 115.
 Gulick, Mrs., 13, 115.
 Gulick, W. H., 13, 81, 230, 302, 496.
 Gulick, Mrs., 13.
 Gutterson, G. H., 12, 18.
 Gutterson, Mrs., 12.

 Hager, C. R., 156, 248, 277.
 Hale, Miss F. J., 196, 317.
Hall, E. O., 461.
 Hamlin, Miss C. H., 10.
 Hance, Miss G. R., 10.
 Harding, C., 11, 183, 223.
 Harding, Mrs., 11.
 Harding, Miss R. E., 11.
 Harris, Miss A. M., 12, 70, 75.
 Hartwell, C., 12, 310.
 Hartwell, Mrs., 12, 378, 395.
 Haskins, Miss B. M., 13, 37.
 Hastings, E. P., 12, 75, 493.
 Hastings, Mrs., 12, 75.
 Hastings, Miss K. E., 12, 75.
 Hastings, R. C., 12, 68, 461, 493.
 Hastings, Mrs., 461.
 Haven, Miss A., 12, 281.
Hayden, H. C., 446.
 Herrick, G. F., 10.
 Herrick, Mrs., 10.
 Herrick, J., 12, 68, 477.
 Herrick, Mrs., 12, 277.
 Hillis, Miss H. A., 12.
 Hitchcock, M. H., 10.
 Hitchcock, Mrs., 10.
 Holbrook, C. W., 395, 461.
 Holbrook, Mrs., 395, 461.
 Holbrook, Miss M. A., 12, 347.
 Hollister, Miss M. G., 11.
 Hooper, Miss F., 156, 236.
 House, J. H., 10, 140, 180, 339, 388.
 House, Mrs., 10.
 Houston, A. S., 13, 108.
 Houston, Mrs., 13.
 Howland, J., 13, 37.
 Howland, Mrs., 13.
 Howland, S. W., 12, 309.
 Howland, Mrs., 12.
 Howland, W. S., 12, 492.
 Howland, Mrs., 12.
 Howland, W. W., 12, 493.
 Howland, Mrs., 12.
 Howland, Miss S. R., 12.
 Hubbard, A. W., 11, 461.
 Hubbard, Mrs., 11, 461.
 Hume, E. S., 11, 17, 67, 106, 112, 263.
 Hume, Mrs., 11.
 Hume, R. A., 11, 46, 67, 168, 173, 325.
 Hyde, C. M., 13, 47.
 Hyde, Mrs., 13.

 Ireland, W., 10, 260, 496, 502.
 Ireland, Mrs., 10, 395.
Ise, Mr., 57.

 Jencks, DeW. C., 13, 145, 153.
 Jencks, Mrs., 13.
 Jenney, E. W., 10, 102, 277, 328.
 Jenney, Mrs., 10, 277.
 Johnston, Miss L. E., 11.
Johnston, T. P., 357, 379.
 Jones, J. P., 4, 12, 184, 491.
 Jones, Mrs., 12.
Jones, D. D., 381.

 Kilbon, C. W., 10, 227.

 Kilbon, Mrs., 10.
 Kimball, Miss G. N., 11, 109.
 Kingsbury, F. L., 10, 449.
 Kingsbury, Mrs., 10.
 Knapp, G. C., 8, 11, 63, 104, 181, 206, 307.
 Knapp, Mrs., 11, 317.

Laurie, T., 336, 413, 416.
 Lawrence, Miss C. D., 11.
 Learned, D. W., 13, 145, 270, 347, 497.
 Learned, Mrs., 13, 317.
 Lee, L. O., 11.
 Lee, Mrs., 11.
 Leitch, G. W., 12, 115.
 Leitch, Miss Margaret, 12.
 Leitch, Miss Mary, 12.
 Locke, W. E., 10, 24.
 Locke, Mrs., 10.
 Logan, R. W., 13.
 Logan, Mrs., 13.
Loomis, H., 297, 392, 481.
 Lord, Miss A. M., 11.

 Mawhir, Miss M. H., 1, 37.
 Maltbie, Miss E. T., 10, 220, 304.
 Marden, H., 11, 157.
 Marden, Mrs., 157.
 Marsh, G. D., 10, 23, 461.
 Marsh, Mrs., 10, 220, 461.
 McCallum, Miss E., 157, 236.
Mead, C. M., 169, 208, 416.
 Melvin, Miss H. E., 395.
 Miller, S. T., 1, 10, 230, 272, 489.
 Minor, Mrs., 12.
 Moffat, R., 367.
 Montgomery, G. F., 11.
 Montgomery, Mrs., 11.
Morris, E. J., 391.
 Murdock, Miss V. C., 12, 127, 186.

 Neesima, J. H., Cor., 2, 13, 299.
 Neesima, Mrs., 13.
 Newell, Mrs. F. M., 11, 26.
 Newton, Miss E. J., 12.
 Nichols, F. O., 1, 10, 29, 69, 88, 152, 189, 229, 301, 489, 504.
 Nichols, Mrs., 10, 489, 504.
 Noble, W. C., 12.
 Noble, Mrs., 12.
 Noyes, J. T., 12, 267.
 Noyes, Mrs., 12.

 Page, Miss M. L., 11.
 Park, C. W., 257.
 Park, Mrs., 257.
 Parmelee, Miss H. F., 13.
 Parmelee, M. P., 11, 64, 262, 452.
 Parmelee, Mrs., 11.
 Parsons, Mrs. C., 11.
 Parsons, Miss Electa C., 11.
 Parsons, Miss Ellen C., 11.
 Patrick, Miss M. M., 11.
 Peabody, J., 132.
 Pease, E. M., 13, 147.
 Pease, Mrs., 13.
 Peck, A. P., 12, 310.
 Peck, Mrs., 12.
 Peet, W. W., 11.
 Peet, Mrs., 11.
 Perkins, H. P., 12, 268.
 Perry, H. T., 11, 25, 104, 152, 221.
 Perry, Mrs., 11.
 Pettee, J. H., 13, 347, 386.
 Pettee, Mrs., 13.
 Pettibone, I. F., 11.
 Pierce, Miss E. M., 11.
 Pierce, J. E., 11, 62.
 Pierce, Mrs., 11.
 Pierson, I., 12, 110, 269.
 Pierson, Miss L. B., 12.
 Pinkerton, Miss M. E., 10.
 Pixley, S. C., 10, 461.
 Pixley, Mrs., 10, 461.
Pomeroy, Dr. H. S., 61, 179.
 Porter, H. D., 4, 12, 20, 208, 224.
 Porter, Mrs., 12.
 Porter, Miss M. H., 12, 22, 227.
 Powers, Miss H. G., 11.

- Pratt, Miss C. H., 11, 70.
 Price, F. M., 395.
 Price, Mrs., 395.
 Price, Miss M. E., 10.
 Proctor, Miss M. A., 11, 277.

 Rand, F. E., 13, 108.
 Rand, Mrs., 13.
 Reynolds, G. C., 11, 109, 230, 307, 437.
 Reynolds, Mrs., 11.
 Rendall, J., 12, 295, 317, 357.
 Rendall, Miss H. S., 12.
 Richards, E. H., 10, 109, 228.
 Richards, Mrs., 10.
 Richards, Miss S. F., 13.
 Riggs, C. W., 11.
 Riggs, Edward, 11, 103.
 Riggs, Mrs., 11.
 Riggs, Elias, 10, 24.
 Riggs, Mrs., 10.
 Riggs, S. R., 378, 395.
Rivulet, 297, 392, 461.
 Robbins, E., 10, 150.
 Robbins, Mrs., 10.
 Roberts, J. H., 12, 268.
 Roberts, Mrs., 12.
 Rood, D., 10, 259.
 Rood, Mrs., 10.

 Sanders, C. S., 11.
 Sanders, Mrs., 11.
 Sanders, W. H., 1, 10, 37, 88, 151, 228.
 Sanders, Mrs., 10, 37.
 Schauflier, Mrs. H. A., 379, 395.
 Schauflier, W. G., 95, 115.
 Schneider, Mrs. S. M., 11.
Scott, Mrs. A. E., 379, 395.
 Searle, Miss S. A., 461.
 Sears, Miss S. E., 11, 236, 354.
 Shattuck, Miss C., 504.
 Seymour, Miss H., 11, 30.
 Shaw, W. H., 12, 317.
 Shaw, Mrs., 12, 47, 75.
 Sheffield, D. Z., 12, 227, 272.
 Sheffield, Mrs., 12.
 Sleeper, W. W., 10, 37, 179.

 Sleeper, Mrs., 10.
 Smith, A. H., 4, 12, 345.
 Smith, Mrs., 12, 509.
 Smith, J., 11, 106.
 Smith, Mrs., 11.
 Smith, J. F., 11.
 Smith, Lowell, 1.
Smith, S. F., 99.
 Smith, T. S., 12, 308.
 Smith, Mrs., 12.
Southon, Dr., 32, 55.
 Spencer, Miss C. D., 11.
 Spooner, Miss E. L., 10, 37.
 Sprague, W. P., 12.
 Sprague, Mrs., 12, 196, 317.
 Stanley, C. A., 12, 70, 310.
 Stanley, Mrs., 12.
Stanley, H. M., 33, 457, 499.
 Starkweather, Miss A. J., 13, 317.
 Stimson, M. L., 12, 70, 89, 454.
 Stimson, Mrs., 12.
 Stevens, C. L., 11.
 Stevens, Mrs., 11.
 Stone, Miss E. M., 10, 49, 277, 357, 497.
Storrs, R. S., 75.
 Stover, W. M., 1, 10, 30, 69, 88, 151, 229, 490.
 Stover, Mrs., 10.
 Sturges, A. A., 13, 108.
 Sturges, Mrs., 13.

 Talcott, Miss E., 13.
 Taylor, H. J., 13.
 Taylor, Miss M. S., 12.
Taylor, William, 153.
 Taylor, W., 13.
 Taylor, Mrs., 13.
 Tenney, C. D., 12, 89, 115, 311.
 Tenney, Mrs., 12, 115.
Terry, H. T., 207.
 Thom, D. M. B., 11, 63.
 Thom, Mrs., 11.
Thompson, A. C., 169, 355, 501.
Thompson, Joseph, 111.
 Thomson, R., 10, 69, 490.
 Thomson, Mrs., 10.
Torrey, E., 169, 205, 416.

 Tracy, C. C., 11.
 Tracy, Mrs., 11.
 Tracy, J. E., 12, 184, 497.
 Tracy, Mrs., 12.
 Truax, Miss M. B., 12, 75, 461.
 Trowbridge, T. C., 11.
 Trowbridge, Mrs., 11.
 Tucker, Miss L., 11.
 Twichell, Miss O. N., 11, 26.
 Tyler, J., 10, 22, 33, 60, 334, 447, 502.
 Tyler, Mrs., 10.

 Van Duzee, Miss C. O., 11, 64.
Vishnupunt, 17, 369.

 Walker, J. E., 12, 37, 236, 343.
 Walker, Mrs., 12, 236.
Walker, Wm., 206.
 Walkup, A. C., 13.
 Walkup, Mrs., 13, 357.
 Walter, F. A., 1, 10.
 Walter, Mrs., 10.
 Washburn, Miss F. E., 11, 317.
 Washburn, G. T., 2, 12, 20, 317.
 Washburn, Mrs., 12, 317.
Watkins, O., 33, 456, 498.
 Wheeler, C. H., 11, 152.
 Wheeler, Mrs., 11.
 Wheeler, Miss E. C., 11.
 Whitney, H. T., 12, 309.
 Whitney, Mrs., 12.
 Wilcox, W. C., 10, 148, 260, 488.
 Wilcox, Mrs., 10.
 Wilder, Mrs. A. T., 10.
 Wilder, G. W., 10, 387.
 Wilder, Mrs., 10.
 Williams, Mrs. C. P., 11.
 Williams, Miss C. P., 11.
 Williams, M., 12.
 Williams, Mrs., 12.
 Winsor, R., 11, 277.
 Winsor, Mrs., 11, 277.
 Wood, G. W., 11, 24, 30, 62, 374.
 Wood, Mrs., 11.
 Woodin, S. F., 12, 107, 277, 317.
 Woodin, Mrs., 12.
 Wright, Miss M. P., 11.

THE
MISSIONARY HERALD.

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THREE MONTHS. — The donations for the first three months of the financial year from churches and individuals, including over \$7,000 as special, amount to \$58,650.51. This is a decided advance over the donations during the same period of the preceding year. We trust that it is an indication of a permanent increase of contributions from the churches. See article in the present number, entitled "The Annual Offering."

ANOTHER golden wedding celebration has occurred in missionary circles. The Rev. Dr. and Mrs. Lowell Smith were married at Brandon, Vt., October 2, 1832, going at once to the Sandwich Islands, where they have labored faithfully and successfully for fifty years. The anniversary was joyfully commemorated at their home in Nuuanu Valley, Honolulu, by an assembly of friends, who brought their gifts and greetings, and, amid addresses and songs and prayers, expressed their congratulations and their good wishes for the venerable and beloved pair. It was a hearty testimonial in which many joined in spirit who were not present in the flesh.

INTELLIGENCE has been received from Bailunda, West Africa, September 26, and from Benguela, October 10. Mr. Walter, who at the last previous advices was on his bed with a violent attack of jaundice, had fully recovered. Dr. Nichols thought it a wise preparation for the approaching rainy season, that he and Mr. Miller take a short run to the sea-coast. "As soon as we reached the western plateau we met the sea-breeze, and the effect upon myself was instantaneous." "Arriving at Benguela in fourteen days from Bailunda, I found the mail steamer, with my old friend Captain Tito, to sail the next noon for Mossamades, and I embraced the opportunity to assure my improvement by a short voyage upon the sea." He returned greatly refreshed. "He seems to me," writes Mr. Miller, "healthier and stronger than I have ever seen him." All the others are reported in good health, and with so much to do that "our mail this month is unusually small." September 12, the Rev. William H. Sanders and Miss Mary J. Mawhir were married; the ceremony was performed by Mr. Stover in the joyful presence of all the members of the Mission Company.

It is a singular fact that, while the English authorities in Bombay arrested certain members of the "Salvation Army," who were parading the streets of the city, on the ground that they would unnecessarily arouse the prejudices of the Hindus, and thus imperil British rule, many Hindus are protesting against these arrests as an infringement of religious liberty. An immense gathering of over four thousand Hindus, held at Calcutta, October 8, presided over by Kessub Chunder Sen, resolved that it viewed "with regret and alarm the recent action of the authorities in depriving certain members of the Salvation Army of those rights and privileges in the exercise of their religion which are by law guaranteed to all classes of Her Majesty's subjects." So far from arousing the prejudices of the natives in India, the "Salvationists" seem from all accounts to have been received with marked favor by many who have heretofore stood aloof from Christian missionaries.

ON the opening of a new dormitory for the Pasumalai Seminary, the pupils chose a committee of twelve of their number to express their thanks to the American Board for this and all the benefits it has conferred upon them. A letter of thanks, signed by the twelve, has been received, in which, after gratefully acknowledging their indebtedness, they say: "May Christ be our pattern, and may we learn of him while here, so that we may the better communicate a knowledge of him to others, as God shall give us opportunity." Inasmuch as the dormitory for which they are so thankful is designed to accommodate *seventy sleepers*, and cost but \$900, no one will imagine it to be luxurious in its appointments. Mr. Washburn writes that, as the next step in advance, he hopes to get *seventy boards*, to serve for beds, and charges us not to smile at the proposal, inasmuch as "boards are better than earthen floors or the soft side of a brick, and a step up in civilization." It seems, therefore, that what these pupils are so thankful for is a roof over the floor on which they spread their mats to sleep.

SEE the page following the Young People's Department for notices respecting the *MISSIONARY HERALD*. We bespeak the generous co-operation of pastors and friends of missions, at this favorable season of the year, in securing an increase in the number of readers of our Magazine.

No allusion has been made in the *HERALD* to certain statements presented at the Annual Meeting regarding alleged difficulties in the Turkish Mission, because the whole matter was, by action of the Board, referred to a special committee to consider and report. While such an investigation is progressing, it seems manifestly improper to discuss the subject in the organ of the Board. It may not, however, be out of place to say here,—lest some imagine the matter to be much graver than it is,—that the missionaries of the Board in Turkey have not for years been on better terms with the native races, as a general thing, than they are at present, that many differences which have existed have been healed, and that in reference to perplexing questions of administration yet remaining, the native Christians and the missionaries seem to be working together to find the best solution. Were it not for the political and financial burdens now weighing down the people of Turkey, the outlook for our missions in that empire would be most hopeful.

DR. SCHWEINFURTH, the celebrated African explorer, writing from Cairo, says that the new prophet, the Madhi, is desolating the region about Khartoum, and that his plan is, after making himself master of the Soudan, to invade Egypt, and then to fight the Turks, whom he regards as infidels. Schweinfurth asserts that the Madhi is a much more dangerous man than Arabi. The people trust him as a divine messenger, and one who has always been successful. The object of Schweinfurth in writing was to call for help from England for the defense of the Soudan, in the interests of humanity, and especially to secure the abolition of the slave trade.

MR. NEESIMA, of Japan, has recently visited Annaka, his native place, where it will be remembered a church was organized some years since through Mr. Neesima's influence. Annaka is seventy miles from Tokio, and is three or four hundred miles from the other churches of our mission. Nevertheless, the church has prospered greatly, having been self-supporting from the start. Recently, while at Annaka, though on a tour for his health, and for much needed rest, Mr. Neesima was constrained to address his fellow-townsmen on religious matters. "While there," he writes, "I delivered lectures on Christian subjects at three different places, and preached once in the church on the Sabbath. The church has increased wonderfully. There are now over seventy members, some of them being influential men in that region."

THE French government seems determined to assert its claim to territorial rights in Madagascar, although the basis of its claim is so untenable. The section of the island which was professedly ceded to France in 1839 did not belong to the tribes ceding it, and in a treaty negotiated between France and Madagascar some sixteen years ago no allusion is made to any sovereignty of the former power over any portion of the territory. This old and well-nigh forgotten claim has been revived in accordance with a new policy, a policy that reveals itself in operations on the Congo River and among the Polynesian Islands. A strange story, which would be quite incredible were it not well vouched for, appears in the *London Times*, of November 24, that the Madagascar envoys, sent to France to negotiate concerning this claim, are kept in a state of semi-captivity, and are not allowed to confer with personal friends or with Englishmen. A member of the British Parliament declares that, against the will of the envoys, he was excluded from their presence by French officials. It seems hardly possible that such a high-handed measure should succeed in preventing the representations of these envoys from being brought before the great powers of the world. There is, however, a Power greater than they all, whose interference in the matter we may reverently invoke in the interests of a nation just coming into the light of a civilization founded on the gospel.

THOSE present at the meeting of the Board will recall the impressive singing of the lines written by the Rev. W. T. Sleeper, entitled "The Macedonian Cry." Inquiries have been made for the hymn for use in churches and Sunday Schools. It has now been issued in sheet form, with music and organ accompaniment, and may be obtained of the author, at Worcester, Mass., at fifteen cents per copy, or ten copies for one dollar.

THE Welsh Congregational Churches of Northern Ohio have recently contributed the sum of \$505, in aid of the Pasumalai Seminary in Southern India, having been led to make this designation of their gift through their interest in the Rev. Mr. Jones, of the Madura Mission. This is a hopeful sign of renewed interest among the Welsh Churches of this country in the work of foreign missions.

THERE are now connected with the Inter-Seminary Missionary Alliance fifty-two seminaries, representing fifteen denominations. Thirty-eight of these seminaries report an aggregate of 1,858 students, of whom thirteen per cent. are looking forward to missionary work, though the report which reaches us does not say whether this refers to candidates for foreign service or includes both foreign and home. Whichever way it may be, there is still need of prayer for more laborers for the white fields.

A NOBLE GIFT. — The Chinese Sunday School, meeting in the Mount Vernon Church, Boston, under the supervision of Miss Harriet Carter, has now over one hundred members, nearly all laundrymen. When the fact that the American Board was about to open a mission at Hong Kong, having special reference to the Chinese passing to and from America, was brought to their attention, they proposed to make a Thanksgiving offering for the object. The gifts were brought with the utmost cheerfulness, several persons who were necessarily absent from the meeting sending their contributions with messages indicating their deep interest in the effort. The offerings amounted to \$114, which sum was at once paid over to the Treasurer of the Board. Most of these Chinamen came from Hong Kong or its vicinity, and their noble gift indicates their desire that an American mission be started in that city. Of more value even than the gift of money in making the proposed mission a success, will be the influence of these Chinamen among their friends in their native city. And when these men return to China they surely will not be unmindful of the mission for which they have so generously contributed while absent from their native land. The Chinamen on the Pacific coast will naturally desire, like their countrymen in Boston, to have a share in this work.

LETTERS heretofore printed in the HERALD have alluded to a reception given Messrs. Porter and Smith, with their families, when they took up their residence at Pang-chia-chuang, in the province of Shantung, China. A full report of the affair is given by Mr. Smith in the *Chinese Recorder*, and the account is certainly remarkable as showing the friendliness of the people. The missionaries had visited these Shantung villages more or less for many years, and had administered relief in time of famine, so that as a token of their good will the villagers proposed to recognize the arrival of the new residents by a ceremony called by them, "The setting up of the kettle," corresponding to our "house-warming." They asked permission to present an ornamental tablet with a suitable inscription. This scheme having been started by the pagan villagers, the church members resident at Pang-chia-chuang and neighboring villages proposed to bring a tablet of their own. Other villages afterwards craved the privilege of joining in the welcome and presenting a tablet, but inasmuch as consent involved the necessity of entertaining the donors at a feast, the "Shepherds," as the missionaries were

affectionately called, were constrained to decline the honor. As it was, they were compelled to provide a feast for over five hundred persons, while during the day of the reception not less than fifteen hundred people passed through and inspected their premises. The villagers' tablet, some five feet long, was borne in procession, having for its inscription a sentence from one of their classics, meaning, "The Healing of the World illustrates their Virtue," and was dated, "In the eighth year of *Kuang Hsu, Jen Wu* of the Cycle, in the Pomegranate month, and during the last third of the moon." The church members' tablet was appropriately dated in "The year of our Lord one thousand eight hundred and eighty-two," and had for its inscription, "Reverently exacting, the Way of Heaven." The whole affair was spontaneous and hearty on the part of the people, and this singular attention could not have been declined without giving offence. But the occurrence will not call for repetition. It indicates, as few things could have done, the good will of the people, especially as it happened at no great distance from Te-chow, where an infuriated magistrate has sought to incite the citizens to murder foreigners. Some happy results of the affair are recorded in Dr. Porter's letter on another page of this issue.

THE ANNUAL OFFERING.

It was made apparent at our recent meeting in Portland that the regular donations from the churches, which, during the past five years (including what was received through the Woman's Boards), have averaged about \$350,000, need to be doubled, in order to meet the demand of our growing work. With the exception of new missions, to which what remains of the Otis Bequest has been set apart and appropriated by the Board, the entire work, including all attempted evangelistic and educational advance, must be sustained by the current annual receipts. The need of greatly enlarged donations from churches and individuals must be apparent to every one.

The appropriations to the several missions by the Prudential Committee for the present year have been sent out at a reduction below the estimates from the missions, upon an average, of about fourteen per cent. Accompanying the appropriations has been sent the following statement:—

"There are two contingents by which the appropriations may be increased during the year—the first an increase of contributions on the part of the natives, which, when reported, will be immediately met by a corresponding increase by grants in aid from the Committee; and the second, a marked increase beyond what has been already pledged and appropriated from the churches at home, which will enable the Committee to provide for some of the more urgent requests which are for the present of necessity declined. Let us pray and labor with faith that there may be a generous increase to our resources early in the year from both these contingents. Marked growth in either direction may be expected to help in the other. We will do our utmost to send this word of cheer from our end of the line to you. We will hope to receive the same from your end to us. May the Lord bless us both!"

How early and how cheerful a response from the churches at home will the Prudential Committee be able to send to our faithful and laborious missionaries?

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1881–82.

N. B. The items respecting American Laborers have been brought down to October, 1882. The other columns give the figures for the year last reported by the several missions, and ending with various date.

MISSIONS	AMERICAN LABORERS.				NATIVE LABORERS.				CHURCHES.				EDUCATION.													
	Not Ordained.				Total from the United States.				Total of Laborers.				Pupils.													
	Physi- cians.	Males.	Females.	Others.																						
When commenced.	Ordained Missionaries.				Other Women.				Wives of Missionaries.				Common Schools.				Girls' High Schools.				Colleges, High Schools, and Seminaries.					
Stations.																										
Out stations																										
Zulu Mission	1835	11	3	1	14	6	28	43	151	170	15	634	32	50	71	38	1,123	1,253								
West Central Africa	1880	3	1	1	5	1	10	10	37	66	5	241	32	41	52	9	273	411 ^u								
European Turkey	1858	11	1	1	15	1	29	10	27	277	27	1,988	159	283	323	107	4,531 ^u	5,187								
Western Turkey	1819	21	1	1	23	22	66	85	114	140	27	2,973	180	205	273	73	8,350	9,652								
Central Turkey	1847	2	1	1	10	10	26	15	211	277	41	2,579	206	580	388	148	5,475	7,400 ^u								
Eastern Turkey	1836	19	1	1	31	13	43	63	276	319	41	2,881	176	18	145	78	1,531	1,692								
Maratha	1813	15	1	1	16	8	24	54	218	284	24	1,381	176	16	135	157	4,173	4,723								
Madura	1831	17	1	1	20	12	30	17	247	415	34	2,827	298	334	216	157	9,055	9,513 ^u								
Ceylon	1816	1	1	1	25	4	17	24	26	337	13	1,012	59	21	83	140	42	85								
Footlow	1817	1	1	1	2	2	12	2	31	62	12	226	47	28	22	2	7	134								
North China	1824	1	1	1	6	1	4	3	52	8	6	681	47	28	1	1	—	—								
Shanghai	1852	1	1	1	13	12	45	14	48	93	18	881	204	120	156	40	1,970	276								
Japan	1869	1	1	1	30 ^u	2	19	30 ^u	75	53	41	3,461	192	70	—	—	1,970	1,970								
Micronesia	1852	1	1	1	5	1	2	1	5	3	—	—	—	—	—	—	—	—								
Mexico, West	1872	1	1	1	2	1	2	6	21	28	3	215	20	11	11	2	187	209								
Mexico, North	1882	1	1	1	1	2	6	6	9	12	1	86	34	4	57	5	251	61								
Spain	1872	1	1	1	3	1	3	3	19	19	1	620	35	36	33	—	—	320								
Austria	1872	1	1	1	4	1	24	5	19	42	5	—	—	27	—	—	—	27								
Dakota	1835	1	1	1	13	—	—	—	—	—	—	—	—	—	—	—	—	—								
North Pacific Institute	1872	1	1	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—								
Total		82	708	1554	8	2	10	152	109	4384	148	438	1,055	271	1,912	2,342	290	19,755	1,701	63	2,210	41	1,688	806	31,953	36,863

¹ Including some under instruction but not in reported schools.

² The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

³ Including Hawaiian missionaries.

⁴ Not including those still supported at the Sandwich Islands.

EARLY TRAINING IN BENEVOLENCE.

PARENTS and teachers should never forget the grave responsibility resting upon them in the matter of training their children in habits of Christian giving. It is the blindest of all reasoning to say that the offerings of children are of little consequence, because they have little to give. However small his gift may be, the giving of it may have much to do in forming the character of a child.

When a boy first takes a pen and tries to follow his copy, no one expects an ornamental page. But these painful, early scrawlings will help to train his hand, so that later on he may write swiftly and well. So the heart needs to be trained to feel, and the hand to give. The child who is encouraged to bring his offering for any good cause, will early learn some invaluable lessons. Something will be done towards checking his natural selfishness, as he is made to think of others' needs; and later on the result may be seen in a large-hearted and open-handed man.

Realizing that some little device is often helpful in the home, and in the Sunday School, in inspiring children to earn and save their pennies for charitable purposes, a friend of missions has suggested the preparation of a certificate to be given to such donors.

Accordingly, a certificate, of which a fac-simile is here given, has been prepared, nicely printed on a card, and copies will be freely furnished to parents, pastors, and Sunday School superintendents, or to any person who will undertake to lead children to give one cent a week, or fifty cents, for foreign missions.



BITLIS, EASTERN TURKEY.

REFERENCE was made in the last number of the *HERALD* to a report coming by ocean cable that the city of Bitlis had been burned. Little credit was given the rumor which connected the conflagration with the advance of Russian troops upon the border; yet no little anxiety was felt to learn what basis of fact there might be for the telegram. Letters recently received from the Rev. Mr. Knapp give an account of the fire, which involves some loss, though not of life or of mission property, but show that it was not the result of political or social disturbance.

A view of Bitlis, and of the rocky region round about, is given on the opposite page. The sketch was taken from a high point southeast of the city, and shows but about one half of the inhabited portion. Mr. Knapp and the Misses Ely reside near the spot marked 1. An ancient fortress is shown at figure 2, and an Armenian monastery, one of several, at figure 3. The city lies twelve miles south of Lake Van, on the slopes of rugged mountains; and in the midst of its Turkish and Armenian population there is now a Protestant community which numbers three hundred and seventy. The mission church has one hundred and eighty-five members, with an average congregation of two hundred and thirty, while the five schools maintained by this little community have together one hundred and eighty pupils. This is the statement twenty-four years after the beginning of missionary work, Mr. Knapp having gone to Bitlis in 1858. His letter concerning the recent conflagration is dated October 17, in which he says:

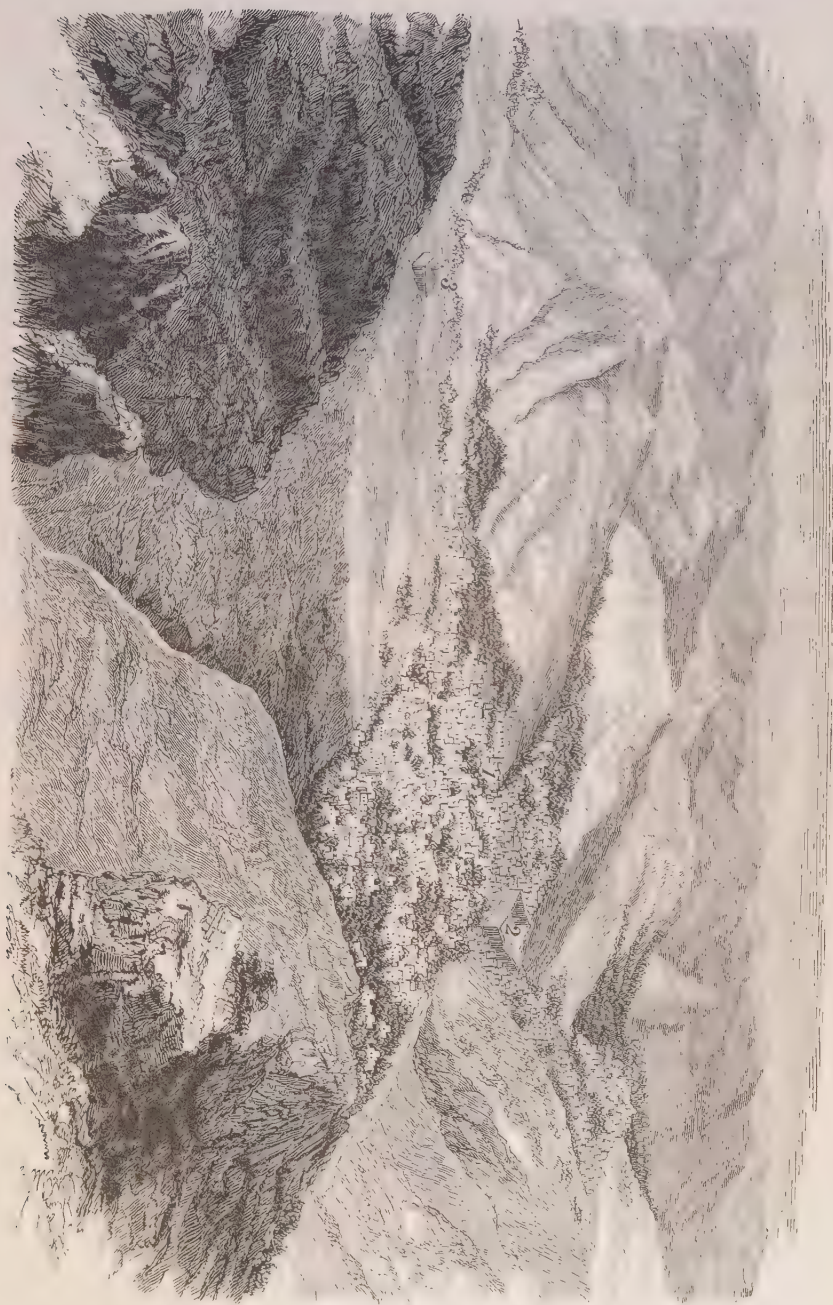
"A great calamity has befallen Bitlis—the burning of a large portion of the business part of the city. I have always felt that a fire could not occur here, because of the style of building,—thick stone walls, with roof of earth, fifteen inches thick; but the unexpected event, the like of which has never been known here, occurred on Wednesday, 11th inst. It is *said* that the fire originated from a chibuk (tobacco-pipe) in the cotton market, which was first burnt. The streets are very narrow, and roofed over with earth, with here and there a skylight hole a foot in diameter. Consequently, when the fire was once started, it produced a draft through the mole-like streets that swept everything before it, preventing the owners from entering to secure all their property. They saved, as a general thing, a small fraction of their possessions; but more was plundered and carried off by the soldiers and others. The fire was confined to the west, or right side, of the river.

"The burnt strip includes all the shops between the fortress and the river, extending from the southern end of the cotton market, up the river as far as the stone bridge. I was told yesterday that it was found that one thousand two hundred and fifty-eight shops were burnt. Of the one hundred Protestant houses in the city, thirty-five had shops burnt. Some lost *all* their merchandise, and have no capital to begin business with. Most of the land belongs to the government, i.e. church property; and those who attempt to rebuild are prevented by the government, as the latter awaits orders from the Porte. The determination is to build larger stores, and have wider streets."

In another letter, written after the fire, Mr. Knapp refers to a result which they hoped would follow the disaster:—

"It was very gratifying to see the Christian spirit manifested in our prayer-meeting yesterday by those of our brethren who were sufferers from the fire. Some of these begged to be remembered in the prayers of their brethren. There appeared to be a contrite and subdued spirit, which leads us to hope, yea, to expect, a rich spiritual blessing."

THE CITY OF BITLIS, EASTERN TURKEY



Missionaries of the A. B. C. F. M., December 15, 1882.

The following list presents the names of Missionaries now in connection with the Board, in the field or expecting to return, giving the Mission and Station with which each is connected, but not in all cases his Postoffice address.

Zulu Mission.

Bridgman, Rev. Henry M., Umzumbi.
 Bridgman, Mrs. Laura B., Umzumbi.
 Day, Miss Laura A., Adams.
 Edwards, Mrs. Mary K., Lindley.
 Goodenough, Rev. Herbert D., Adams.
 Goodenough, Mrs. Caroline L., Adams.
 Hance, Miss Gertrude R., Umvoti.
 Ireland, Rev. William, Adams.
 Ireland, Mrs. R. O., Adams.
 Kilbon, Rev. Charles W., Adams.
 Kilbon, Mrs. Mary B., Adams.
 Pinkerton, Miss Mary E., Umzumbi.
 Pixley, Rev. Stephen C., Lindley.
 Pixley, Mrs. Louisa, Lindley.
 Price, Mrs. Martha E., Lindley.
 Richards, Rev. Erwin H., Lindley.
 Richards, Mrs. Mittie A., Lindley.
 Robbins, Rev. Elijah, Adams.
 Robbins, Mrs. Addie B., Adams.
 Rood, Rev. David, Umvoti.
 Rood, Mrs. Alzina V., Umvoti.
 Tyler, Rev. Josiah, Umzunduzi.
 Tyler, Mrs. Susan W., Umzunduzi.
 Wilcox, Rev. William C., Mapumulo.
 Wilcox, Mrs. Ida B., Mapumulo.
 Wilder, Rev. George A., Umtwalumi.
 Wilder, Mrs. Alice C., Umtwalumi.
 Wilder, Mrs. Abbie T., Umtwalumi.

West Central African Mission.

Fay, Rev. William E., Bailunda.
 Miller, Mr. Samuel T., Bailunda.
 Nichols, Francis O., M.D., Bailunda.
 Nichols, Mrs. Mary F., Bailunda.
 Sanders, Rev. William H., Bailunda.
 Sanders, Mrs. Mary J., Bailunda.
 Stover, Rev. Wesley M., Bailunda.
 Stover, Mrs. Bertha D., Bailunda.
 Walter, Mr. Frederic A., Bailunda.
 Walter, Mrs. Margaret D., Bailunda.

European Turkey Mission.

Baird, Rev. John W., Monastir.
 Baird, Mrs. Ellen R., Monastir.
 Bond, Rev. Lewis, Jr., Monastir.
 Bond, Mrs. Fanny G., Monastir.
 Byington, Rev. T. L., D.D., Constantinople.
 Byington, Mrs. M. E., Constantinople.
 Clarke, Rev. James F., Samokov.
 Clarke, Mrs. Isabella G., Samokov.
 Crawford, Miss Sophia, Monastir.
 Graves, Miss Sara E., Samokov.
 House, Rev. J. Henry, Samokov.

House, Mrs. Addie S., Samokov.
 Jenney, Rev. Edward W., Monastir.
 Jenney, Mrs. Kate M., Monastir.
 Kingsbury, Frederick L., M.D., Samokov.
 Kingsbury, Mrs. Luella L., Samokov.
 Locke, Rev. William E., Samokov.
 Locke, Mrs. Zoe A. M., Samokov.
 Maltbie, Miss Esther T., Samokov.
 Marsh, Rev. George D., Philippopolis.
 Marsh, Mrs. Ursula C., Philippopolis.
 Riggs, Rev. Elias, D.D., L.L.D., Constantinople.
 Riggs, Mrs. Martha J., Constantinople.
 Sleeper, Rev. William W., Samokov.
 Sleeper, Mrs. Mabel, Samokov.
 Spooner, Miss Emily L., Monastir.
 Stone, Miss Ellen M., Samokov.
 Thomson, Rev. Robert, Philippopolis.
 Thomson, Mrs. Agnes C., Philippopolis.

Western Turkey Mission.

Baldwin, Rev. Theodore A., Broosa.
 Baldwin, Mrs. Matilda J., Broosa.
 Bartlett, Rev. Lyman, Cesarea.
 Bartlett, Mrs. Cornelia C., Cesarea.
 Blake, Miss Susan P., Sivas.
 Bliss, Rev. E. E., D.D., Constantinople.
 Bliss, Mrs. Isabella H., Constantinople.
 Bowen, Rev. Marcellus, Smyrna.
 Bowen, Mrs. Flora P., Smyrna.
 Brooks, Rev. Charles H., Constantinople.
 Brooks, Mrs. Fanny W., Constantinople.
 Burrage, Miss Fannie E., Cesarea.
 Chamberlin, Miss Laura B., Sivas.
 Closson, Miss Sarah A., Cesarea.
 Crawford, Rev. Lyndon S., Manisa.
 Crawford, Mrs. Susan V., Manisa.
 Cull, Miss Phoebe L., Manisa.
 Dodd, Miss Isabella F., Constantinople.
 Dwight, Rev. H. O., Constantinople.
 Dwight, Mrs. Ardelle M., Constantinople.
 Farnham, Miss Laura, Nicomedia.
 Farnsworth, Rev. Wilson A., D.D., Cesarea.
 Farnsworth, Mrs. Caroline E., Cesarea.
 Fowle, Rev. James L., Cesarea.
 Fowle, Mrs. Caroline P., Cesarea.
 Fritcher, Miss Eliza, Marsovan.
 Greene, Rev. Joseph K., Constantinople.
 Greene, Mrs. Elizabeth A., Constantinople.
 Gleason, Miss Martha J., Constantinople.
 Hamlin, Miss Clara H., Constantinople.
 Herrick, Rev. George F., D.D., Marsovan.
 Herrick, Mrs. Helen M., Marsovan.
 Hitchcock, Rev. Milan H., Constantinople.
 Hitchcock, Mrs. Lucy A., Constantinople.

Hubbard, Rev. Albert W., Sivas.
 Hubbard, Mrs. Emma R., Sivas.
 Lawrence, Miss Clara D., Manisa.
 Lord, Miss Agnes M., Constantinople.
 Newell, Mrs. Fanny M., Broosa.
 Page, Miss Mary L., Smyrna.
 Parsons, Mrs. Catharine, Nicomedia.
 Parsons, Miss Electa C., Nicomedia.
 Parsons, Miss Ellen C., Constantinople.
 Patrick, Miss Mary M., Constantinople.
 Peet, Mr. William W., Constantinople.
 Peet, Mrs. Martha H., Constantinople.
 Perry, Rev. Henry T., Sivas.
 Perry, Mrs. Jennie H., Sivas.
 Pettibone, Rev. I. Fayette, Constantinople.
 Pierce, Rev. John Edwin, Nicomedia.
 Pierce, Mrs. Lizzie A., Nicomedia.
 Riggs, Rev. Edward, Marsovan.
 Riggs, Mrs. Sarah H., Marsovan.
 Schneider, Mrs. Susan M., Constantinople.
 Smith, Rev. John F., Marsovan.
 Tracy, Rev. Charles C., Marsovan.
 Tracy, Mrs. Myra P., Marsovan.
 Twichell, Miss Olive N., Broosa.
 Washburn, Miss Fannie E., Marsovan.
 Williams, Miss Cornelia P., Constantinople.
 Williams, Mrs. Kate P., Constantinople.
 Wood, Rev. G. W., D.D., Constantinople.
 Wood, Mrs. Sarah A. H., Constantinople.

Central Turkey Mission.

Adams, Rev. Lucien H., Kessab.
 Adams, Mrs. Nancy D., Kessab.
 Barnes, Miss Myra L., Marash.
 Brown, Miss Minnie C., Adana.
 Childs, Miss Harriet N., Aintab.
 Christie, Rev. Thomas D., Marash.
 Christie, Mrs. Carmelite B., Marash.
 Coffing, Mrs. J. L., Hadjin.
 Doane, Miss Etta C., Marash.
 Hollister, Miss Mary G., Aintab.
 Lee, Rev. Lucius O., Marash.
 Lee, Mrs. Mary E., Marash.
 Marden, Rev. Henry, Marash.
 Montgomery, Rev. Giles F., Marash.
 Montgomery, Mrs. Emily R., Marash.
 Pierce, Miss Ellen M., Aintab.
 Proctor, Miss Myra A., Kessab.
 Riggs, Mr. Charles W., Aintab.
 Sanders, Rev. Charles S., Aintab.
 Sanders, Mrs. Grace, Aintab.
 Spencer, Miss Charlotte D., Hadjin.
 Stevens, Cyrus L., M.D., Aintab.
 Stevens, Mrs. Netta K., Aintab.
 Trowbridge, Rev. T. C., L.L.D., Aintab.
 Trowbridge, Mrs. Margaret R., Aintab.
 Tucker, Miss Laura, Adana.

Eastern Turkey Mission.

Ainslie, Rev. John A., Mardin.
 Ainslie, Mrs. Ellen D., Mardin.

Allen, Rev. Orson P., Harpoot.
 Allen, Mrs. Caroline R., Harpoot.
 Andrus, Rev. Alpheus N., Mardin.
 Andrus, Mrs. Olive L., Mardin.
 Barnum, Rev. Herman N., D.D., Harpoot.
 Barnum, Mrs. Mary E., Harpoot.
 Barnum, Rev. Henry S., Van.
 Barnum, Mrs. Helen P., Van.
 Brooks, Miss Mary E., Erzroom.
 Browne, Rev. John K., Harpoot.
 Browne, Mrs. Leila, Harpoot.
 Bush, Miss Caroline E., Harpoot.
 Chambers, Rev. Robert, Erzroom.
 Chambers, Mrs. Elizabeth L., Erzroom.
 Chambers, Rev. William N., Erzroom.
 Cole, Rev. Royal M., Erzroom.
 Cole, Mrs. Lizzie, Erzroom.
 Dewey, Rev. Willis C., Mardin.
 Dewey, Mrs. Seraphina S., Mardin.
 Ely, Miss Charlotte E., Bitlis.
 Ely, Miss M. A. C., Bitlis.
 Gates, Rev. C. Frank, Mardin.
 Johnson, Miss Lauraette E., Van.
 Kimball, Miss Grace N., Van.
 Knapp, Rev. George C., Bitlis.
 Knapp, Mrs. Alzina M., Bitlis.
 Parmelee, Rev. Moses P., M.D., Trebizond.
 Parmelee, Mrs. Julia F., Trebizond.
 Powers, Miss Hattie G., Erzroom.
 Pratt, Miss Clarissa H., Mardin.
 Reynolds, Rev. George C., M.D., Van.
 Reynolds, Mrs. Martha W., Van.
 Sears, Miss Sarah E., Mardin.
 Seymour, Miss Hattie, Harpoot.
 Thom, Daniel M. B., M.D., Mardin.
 Thom, Mrs. L. H., Mardin.
 Van Duzee, Miss Cyrene O., Erzroom.
 Wheeler, Rev. Crosby H., Harpoot.
 Wheeler, Mrs. Susan A., Harpoot.
 Wheeler, Miss Emily C., Harpoot.
 Wright, Miss Mary P., Harpoot.

Maratha Mission.

Abbott, Rev. Justin E., Bombay.
 Ballantine, William O., M.D., Rahuri.
 Bissell, Rev. Lemuel, D.D., Ahmednagar.
 Bissell, Mrs. Mary E., Ahmednagar.
 Bruce, Rev. Henry J., Satara.
 Bruce, Mrs. Hepzibeth P., Satara.
 Fairbank, Rev. Samuel B., D.D., Wadale.
 Fairbank, Miss Katie, Ahmednagar.
 Gates, Rev. Loren S., Sholapur.
 Gates, Mrs. Frances A., Sholapur.
 Harding, Rev. Charles, Sholapur.
 Harding, Mrs. Elizabeth D., Sholapur.
 Harding, Miss Ruby E., Ahmednagar.
 Hume, Rev. Robert A., Ahmednagar.
 Hume, Rev. Edward S., Bombay.
 Hume, Mrs. Charlotte E., Bombay.
 Smith, Rev. James, Ahmednagar.
 Smith, Mrs. Maud, Ahmednagar.
 Winsor, Rev. Richard, Sirur.
 Winsor, Mrs. Mary C., Sirur.

Madura Mission.

Burnell, Rev. Albert H., Pasumalai.
 Burnell, Mrs. Abbie S., Pasumalai.
 Burnell, Rev. Thomas S., Melur.
 Burnell, Mrs. Martha, Melur.
 Capron, Mrs. Sarah B., Madura.
 Chandler, Rev. John E., Pulney.
 Chandler, Mrs. Charlotte H., Pulney.
 Chandler, Rev. John S., Battalagundu.
 Chandler, Mrs. Jennie E., Battalagundu.
 Chandler, Miss Gertrude A., Pulney.
 Chester, Rev. Edward, M.D., Dindigul.
 Chester, Mrs. Sophia, Dindigul.
 Gutterson, Rev. George H., Melur.
 Gutterson, Mrs. Emma W., Melur.
 Herrick, Rev. James, Tirumangalam.
 Herrick, Mrs. Elizabeth H., Tirumangalam.
 Howland, Rev. William S., Mandapasalai.
 Howland, Mrs. Mary L., Mandapasalai.
 Jones, Rev. John P., Mana-Madura.
 Jones, Mrs. Sarah A., Mana-Madura.
 Minor, Mrs. Judith M., Battalagundu.
 Noyes, Rev. Joseph T., Periakulam.
 Noyes, Mrs. Martha J., Periakulam.
 Rendall, Rev. John, Madura.
 Rendall, Miss Henrietta S., Madura.
 Taylor, Miss Martha S., Mandapasalai.
 Tracy, Rev. James E., Tirupuvanam.
 Tracy, Mrs. Fanny S., Tirupuvanam.
 Washburn, Rev. George T., Pasumalai.
 Washburn, Mrs. Eliza E., Pasumalai.

Ceylon Mission.

Agnew, Miss Eliza, Oodooville.
 Hastings, Rev. Eurotas P., D.D., Batticotta.
 Hastings, Mrs. Anna, Batticotta.
 Hastings, Rev. Richard C., Batticotta.
 Hastings, Miss Kate E., Batticotta.
 Hillis, Miss Hester A., Panditeripo.
 Howland, Rev. Samuel W., Oodoopitty.
 Howland, Mrs. Mary E. K., Oodoopitty.
 Howland, Miss Susan R., Oodooville.
 Howland, Rev. William W., Oodooville.
 Howland, Mrs. Susan R., Oodooville.
 Leitch, Mr. George W., Manepy.
 Leitch, Miss Mary, Manepy.
 Leitch, Miss Margaret W., Manepy.
 Smith, Rev. Thomas S., Tillipally.
 Smith, Mrs. Emily M., Tillipally.
 Truax, Miss Minnie B., Batticotta.

Foochow Mission.

Baldwin, Rev. C. C., D.D., Foochow.
 Baldwin, Mrs. Harriet F., Foochow.
 Hartwell, Rev. Charles, Foochow Suburbs.
 Hartwell, Mrs. Lucy E., Foochow Suburbs.
 Harris, Miss Alice M., Foochow.
 Newton, Miss Ella J., Foochow.
 Walker, Rev. Joseph E., Shau-wu.
 Walker, Mrs. E. A., Shau-wu.
 Whitney, Henry T., M.D., Foochow.
 Whitney, Mrs. Lurie Ann, Foochow.

Woodin, Rev. S. F., Foochow Suburbs.
 Woodin, Mrs. Sarah L., Foochow Suburbs.

North China Mission.

Ament, Rev. William S., Peking.
 Ament, Mrs. Mary Alice, Peking.
 Andrews, Miss M. E., Tung-cho.
 Blodget, Rev. Henry, D.D., Peking.
 Blodget, Mrs. Sarah F. R., Peking.
 Chapin, Rev. Franklin M., Kalgan.
 Chapin, Mrs. Flora M., Kalgan.
 Chapin, Rev. Lyman D., Tung-cho.
 Chapin, Mrs. Clara L., Tung-cho.
 Chapin, Miss Jane E., Peking.
 Diamant, Miss Naomi, Kalgan.
 Evans, Miss Jane G., Tung-cho.
 Garretson, Miss Elsie M., Kalgan.
 Goodrich, Rev. Chauncey, Tung-cho.
 Goodrich, Mrs. Sarah B., Tung-cho.
 Haven, Miss Ada A., Peking.
 Holbrook, Miss Mary A., M.D., Tung-cho.
 Murdock, Miss Virginia, M.D., Kalgan.
 Noble, Mr. Willis C., Peking.
 Noble, Mrs. Willa J., Peking.
 Peck, Albert P., M.D., Pao-ting-fu.
 Peck, Mrs. Celia F., Pao-ting-fu.
 Perkins, Rev. Henry P., Tientsin.
 Pierson, Rev. Isaac, Pao-ting-fu.
 Pierson, Miss Lizzie B., Pao-ting-fu.
 Porter, Rev. Henry D., M.D., Shantung.
 Porter, Mrs. Elizabeth C., Shantung.
 Porter, Miss Mary H., Shantung.
 Roberts, Rev. James H., Kalgan.
 Roberts, Mrs. Grace L., Kalgan.
 Shaw, Rev. William H., Pao-ting-fu.
 Shaw, Mrs. S. Lizzie, Pao-ting-fu.
 Sheffield, Rev. Devello Z., Tung-cho.
 Sheffield, Mrs. Eleanor W., Tung-cho.
 Smith, Rev. Arthur H., Shantung.
 Smith, Mrs. Emma J., Shantung.
 Sprague, Rev. William P., Kalgan.
 Sprague, Mrs. Margaret S., Kalgan.
 Stanley, Rev. Charles A., Tientsin.
 Stanley, Mrs. Ursula, Tientsin.
 Williams, Rev. Mark, Kalgan.
 Williams, Mrs. Isabella B., Kalgan.

Shanse Mission.

Atwood, Rev. Ireneus J., Tai-yuen-fu.
 Atwood, Mrs. Annette W., Tai-yuen-fu.
 Cady, Rev. Chauncey R., Tai-yuen-fu.
 Stimson, Rev. Martin L., Tai-yuen-fu.
 Stimson, Mrs. Emily B., Tai-yuen-fu.
 Tenney, Rev. Charles D., Tai-yuen-fu.
 Tenney, Mrs. Annie R., Tai-yuen-fu.

Japan Mission.

Allchin, Rev. George, Osaka.
 Allchin, Mrs. Nellie M., Osaka.
 Atkinson, Rev. John L., Kobe.
 Atkinson, Mrs. Carrie E., Kobe.
 Barrows, Miss Martha J., Kobe.

Berry, John C., M.D., Okayama.
 Berry, Mrs. Maria E., Okayama.
 Cary, Rev. Otis, Jr., Okayama.
 Cary, Mrs. Ellen M., Okayama.
 Colby, Miss Abbie M., Osaka.
 Curtis, Rev. William W., Osaka.
 Davis, Miss Anna Y., Kioto.
 Davis, Rev. Jerome D., D.D., Kioto.
 Davis, Mrs. Sophia D., Kioto.
 Davis, Rev. R. Henry, Kobe.
 Davis, Mrs. Frances W., Kobe.
 De Forest, Rev. John H., Osaka.
 De Forest, Mrs. Sarah E., Osaka.
 Dudley, Miss Julia E., Kobe.
 Gardner, Miss Fannie H., Osaka.
 Gordon, Rev. M. L., M.D., Kioto.
 Gordon, Mrs. Agnes H., Kioto.
 Goudly, Miss Mary E., Osaka.
 Greene, Rev. Daniel C., D.D., Kioto.
 Greene, Mrs. Mary J., Kioto.
 Gulick, Miss Julia A., Kobe.
 Gulick, Rev. John T., Kobe.
 Gulick, Mrs. Frances A., Kobe.
 Gulick, Rev. Orramel H., Kobe.
 Gulick, Mrs. Ann E., Kobe.
 Jencks, Mr. DeWitt C., Kobe.
 Jencks, Mrs. Sarah M., Kobe.
 Learned, Rev. Dwight W., Kioto.
 Learned, Mrs. Florence H., Kioto.
 Neesima, Rev. Joseph H., Kioto.
 Neesima, Mrs. J. H., Kioto.
 Parmelee, Miss H. Frances, Osaka.
 Pettee, Rev. James H., Okayama.
 Pettee, Mrs. Isabella W., Okayama.
 Starkweather, Miss Alice J., Kioto.
 Talcott, Miss Eliza, Kobe.
 Taylor, Rev. Wallace, M.D., Osaka.
 Taylor, Mrs. Mary F., Osaka.

North Pacific Missionary Institute.

Hyde, Rev. Charles M., D.D., Honolulu,
 Sandwich Islands.
 Hyde, Mrs. Mary Knight, Honolulu, S. I.

Micronesia Mission.

Bingham, Rev. Hiram, Honolulu.
 Bingham, Mrs. Minerva C., Honolulu.
 Cathcart, Miss Lillie S., Kusaie.
 Doane, Rev. E. T., Ponape.
 Fletcher, Miss J. Estella, Ponape.
 Houston, Rev. Albert S., Ponape.
 Houston, Mrs. Elizabeth M., Ponape.
 Logan, Rev. Robert W., Ponape.
 Logan, Mrs. Mary E., Ponape.
 Pease, Rev. Edmund M., M.D., Kusaie.
 Pease, Mrs. Harriet A., Kusaie.
 Rand, Rev. Frank E., Ponape.
 Rand, Mrs. Carrie T., Ponape.
 Sturges, Rev. Albert A., Ponape.
 Sturges, Mrs. Susan M., Ponape.
 Taylor, Rev. Horace J., Kusaie.

Walkup, Rev. Alfred C., Kusaie.
 Walkup, Mrs. Lavinia M., Kusaie.

*Dakota Mission.**

Collins, Miss Mary C., Fort Sully, Dak.
 Hall, Rev. Charles L., Fort Berthold.
 Ilsley, Miss Harriet B., Santee Agency.
 Irvine, Miss Louisa M., Fort Sully, Dak.
 Morris, Mr. Wyllys K., Sissiton Agency,
 Dak.
 Morris, Mrs. Martha Riggs, Sissiton Agency,
 Dak.
 Paddock, Miss Martha M., Santee Agency.
 Pike, Miss Sophronia B., Fort Berthold.
 Riggs, Rev. Alfred L., Santee Agency, Neb.
 Riggs, Mrs. Mary B., Santee Agency, Neb.
 Riggs, Rev. S. R., LL.D., Sissiton Agency,
 Dak.
 Riggs, Mrs. Annie B., Sissiton Agency,
 Dak.
 Riggs, Rev. Thomas L., Fort Sully, Dak.
 Robbins, Mr. James C., Santee Agency.
 Steer, Mr. Joseph H., Santee Agency.
 Steer, Mrs. Marie L., Santee Agency.
 Voorhees, Miss Sarah E., Santee Agency.
 Ward, Miss Eda L., Fort Berthold.
 Webb, Miss Susan, Santee Agency.

Western Mexican Mission.

Bissell, Rev. Henry M., Guadalajara.
 Bissell, Mrs. Ella N., Guadalajara.
 Crawford, Rev. M. A., Guadalajara.
 Crawford, Mrs. Harriet J., Guadalajara.
 Haskins, Miss Belle M., Guadalajara.
 Howland, Rev. John, Guadalajara.
 Howland, Mrs. Sarah B., Guadalajara.

Northern Mexican Mission.

Eaton, Rev. James D., Chihuahua.
 Eaton, Mrs. Gertrude C., Chihuahua.

Spanish Mission.

Gulick, Rev. Thomas L., Zaragoza.
 Gulick, Mrs. Alice Walbridge, Zaragoza.
 Gulick, Rev. William H., San Sebastian.
 Gulick, Mrs. Alice Gordon, San Sebastian.
 Richards, Miss Susie F., San Sebastian.

Austrian Mission.

Clark, Rev. Albert W., Prague.

Missionaries Resident at the Hawaiian Islands.

Alexander, Rev. William P., Wailuku.
 Alexander, Mrs. Mary Ann, Wailuku.
 Baldwin, Rev. Dwight, M.D., Honolulu.
 Bond, Rev. Elias, Kohala.
 Coan, Rev. Titus, Hilo.
 Emerson, Mrs. Ursula S., Waialua.
 Hitchcock, Mrs. Rebecca H., Honolulu.
 Lyman, Rev. David B., Hilo.

*It is expected that this mission will be transferred to the care of the American Missionary Association at the beginning of the year 1883.

Lyman, Mrs. Sarah B., Hilo.
 Lyons, Rev. Lorenzo, Waimea.
 Lyons, Mrs. Lucretia G., Waimea.
 Paris, Rev. J. D., Honolulu.
 Paris, Mrs. Mary C., Honolulu.

Parker, Mrs. Mary E., Honolulu.
 Smith, Rev. James W., M.D., Koloa.
 Smith, Mrs. Melicent K., Koloa.
 Smith, Rev. Lowell, D. D., Honolulu.
 Smith, Mrs. Abba W., Honolulu.

BRIEF NOTES ON JAPAN.—No. I.

BY THE REV. J. D. DAVIS, D.D. OF KIOTO.

THE COUNTRY.

THE empire consists of the four large islands of Yezo, Nippon, Shikoku, and Kiushiu, with between two and three thousand smaller inhabited islands. These islands stretch through about fifteen hundred miles from northwest to southeast, and are contained between about latitude 30 to 46 deg. north, and longitude 128 to 142 deg. east, from Greenwich. The total area of these islands is about one hundred and fifty thousand square miles, of which about one tenth is under cultivation.

Save the alluvial river plains in the valleys, and the delta and alluvial deposits around the coasts, Japan is all mountains and valleys. Its serrated peaks and ranges, its wooded valleys and picturesque waterfalls, its temple groves, shrine-crowned hills, and hamlet-dotted farms, make Japan one of the most beautiful lands that the sun shines upon.

About one tenth of the area of Japan, or about nine million acres, is under cultivation; this is about one fourth of the arable land; that is, of the land that *could* be cultivated, for much of that which is now under cultivation is formed of terraced hill and mountain sides. While the population, and acreage under cultivation, have increased, the product is said not to have increased during the last two hundred years.

PRODUCTIONS.

Rice is the staple product, all land which can be flooded during the summer being sown with rice, and in the fall wheat, barley, rapeseed, millet, and vegetables, are produced on this and other land. About one hundred and fifty million bushels of rice are produced each year, about fifty bushels to the acre. In ancient times one ninth of the produce of the land was given to the emperor. The land is all owned by the government, and is held in perpetual lease by the people. In the sixteenth century, the Tycoon Hideyoshi took two fifths of the product of the land; from 1604 to 1868, the Tokugawa dynasty of Tycoons took one half, and the owner of the land one fourth, leaving the tenant farmers only one fourth. This hard lot of the farmer is being improved a little, but only a little, as yet. Rice land is worth nearly five times as much as other arable land.

About eighty million pounds of tea are produced each year, of which fifty million pounds, and one million pounds of silk, are exported. The one million head of cattle in the empire make about three head to each hundred of the

population, while in the United States there are about seventy-five head to every hundred people. Until recently, cattle have not been used for food or milk, but now they are beginning to be used for beef. There are not far from two hundred varieties of fish eaten, nearly all being salt-water fish, one half of the people eating fish every day. The food of the masses is about ninety per cent. vegetable. About sixteen million bushels of sweet potatoes are produced annually.

THE PEOPLE.

The population by the last census is a little over thirty-six million. As to the origin of this people, there are two theories: First, that the Ainos, who inhabit the northern part of the northern Island of Yezo, came from Corea, and the conquering race of Japanese from the Malay Islands; second, that the Japanese came from Corea, and the Ainos were aborigines.

The people have been divided into four or five classes, though those class distinctions are now rapidly fading away: 1. The Samurai, or literary class, the old retainers of the daimios, numbering over two million. 2. The Agricultural class. 3. The Artisan class. 4. The Traders; making the Heimin, or common people, number about thirty-four million. According to the census of 1874 there were as follows:—

Princes of the blood	29	Buddhist nuns	9,621
Nobles, kuge, and ex-daimios	2,666	Farmers, adults	14,870,426
Retainers of the ex-daimios, 1st grade	1,282,167	Artisans, adults	701,416
Retainers of the ex-daimios, 2d grade	659,074	Merchants, adults	1,309,191
Buddhist priests	211,846	Miscellaneous occupations	2,129,522
		Yetas-pariahs	456,695
		Shinto priests	102,477

THE GOVERNMENT.

Personal rule of the mikados, or ancient feudalism with simple monarchy, existed from B. C. 660 to the eighth century; simple monarchy from the eighth to the twelfth century; and the dual system, with a complex feudal system, from the twelfth century to 1868. The dual system of government had its origin in this way: In A. D. 1142, the mikado gave his military power to one of his generals, and from that time for more than seven hundred years the tycoons exercised the power, while the mikado was shut up in his palace. The mikado was reinstated in 1868, after a bloody revolution of two years. He is an absolute sovereign, and administers affairs through a supreme council, which consists of the prime minister, the vice-prime minister, and the heads of the great departments of state, all of whom are appointed by the mikado. The heads of departments are as follows: Finance, Foreign Affairs, War, Marine, Educational, Public Works, Justice, Colonization, the Imperial Household, and the Interior. From the thirteenth to the fifteenth century, Japan was open to the scanty commerce of those early times, but in the sixteenth century it was sealed up and remained a closed empire for over two hundred years. This came about from the operations of the Roman Catholics.

EARLY HISTORY.

The mikado dates his dynasty in unbroken succession from B. C. 660, over twenty-five hundred years, and something like exact history begins from that time, although, as the first histories were not committed to writing until A. D. 712, much doubt encircles the history of the first part of this time. Letters, writing, and Buddhism, were introduced from Corea between A. D. 282 and A. D. 552. Buddhism was propagated from the sixth to the fifteenth century.

ROMAN CATHOLICS IN JAPAN.

The Jesuits entered Japan in 1549. Xavier reached Japan and visited Kioto, and within five years seven churches were established in and around the city, and many Christian communities had sprung up in the southwest. In 1581 there were two hundred churches and one hundred and fifty thousand Native Christians. Later there were two hundred thousand Catholic Christians in Japan. In the Island of Kiushiu, the daimios became Catholics and compelled their subjects to embrace the new faith. The people of whole districts of country were ordered to embrace Christianity or to leave their land and go into banishment. The Buddhist priests were exiled or killed; and fire and sword, as well as preaching, were employed as instruments of conversion. The Daimio of Bungo destroyed three thousand temples and monasteries. Portuguese slave traders sold thousands of Japanese as slaves in Macao, in China, and in the Philippine Islands. Nobunaga, the powerful Tycoon, favored the Jesuits, and burnt down over three thousand temples and monasteries in and around Kioto.

After Catholicism had flourished for forty years, the Tycoon Hideyoshi, in 1587, issued a decree of banishment against the missionaries. They still secreted themselves in large numbers, however, in the country, and in 1656 nine foreign priests and seventeen native converts were taken to Nagasaki and crucified. In 1611 the Tycoon Iyeyasu obtained proof of what he had long suspected, that the native converts and the missionaries had formed a plot to reduce Japan to the condition of a subject state. All foreign priests found in the country were ordered to be put to death, and Iyemitsu, the successor of Iyeyasu, shut foreign commerce up to Nagasaki, and forbade Japanese subjects leaving the country on pain of death. Fire and sword were used to extirpate Christianity. Many thousands were put to death; they were wrapped in straw sacks, piled up in heaps of wood, and burned. Mothers carried their babes in their bosoms, or their children in their arms, to the fire, the sword, or to the precipice's edge, rather than leave them behind to be educated in the pagan faith.

Finally, in 1637, about sixty thousand of the Christians rose, seized an old castle at Shimobari, near Nagasaki, fortified it, and at last, after a siege of two months, and great slaughter, they were only subdued with the aid of Dutch cannon from Nagasaki. Then the captives, to the number of nearly forty thousand, were put to death, and over the mound that covered their dead bodies was placed this inscription: "*So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and if the King of Spain himself, or the Christian's God, or the Great God of all, shall violate this command, he shall*

pay for it with his head." Edicts against Christianity were put up all over Japan; it was death to be a Christian. Five hundred dollars reward was offered for information of a priest, and \$300 for information of a native believer. Every house was required to have a heathen shrine in it, and the household was required to worship before that shrine, in the presence of an official, once each year. In many of the provinces, the people were compelled to trample on the crucifix yearly. No one could travel in Japan, unless he had a certificate that he was a member of some Buddhist sect.

As late as 1829, seven persons were crucified in Osaka, on suspicion that they were Christians. In 1869, about four thousand men, women, and children, from near Nagasaki, Catholic Christians, were seized, and scattered among the prisons of distant provinces. Before release came, four years afterward, more than half of them were dead. When, in 1870, the foreign ministers of the treaty powers went in a body to remonstrate with the Japanese Government against this treatment of these Christians, Mr. Iwakura, then Prime Minister, said to them that the Japanese Government would resist the incoming of Christianity as they would the inroad of an invading army. When the mikado was reinstated in 1868, he put up the following inscription on the bulletin-boards all over the empire: "The evil sect, called Christian, is strictly prohibited; suspicious persons must be reported, and rewards will be given."

JAPAN OPENED.

After Japan had been closed for just two hundred and twenty years, Commodore Perry, of the United States Navy, steamed into the bay of Yedo, July 7, 1853. The first treaty with the United States was signed, March 31, 1854. Townsend Harris' treaty was signed in August, 1858. Treaties with other powers followed and, as a result, five ports were opened to foreign residents and trade; namely: Yedo, with its port of Yokohama; Osaka, with its port of Kobe; Nagasaki, Niigata, on the west coast; and Hakodate, on the Island of Yezo. The mikado was restored to power, and the tycoon forever deposed from power, in 1868.

[TO BE CONTINUED.]

Letters from the Missions.

Maratha Mission.

ORDINATION AT AHMEDNAGAR.

MR. EDWARD S. HUME reports an important event in the history of the Ahmednagar Church. The ordination referred to took place August 24.

"Last December the church invited Mr. Tukaram Nathuji to preach for six months. The place which he has been

called to fill is an exceedingly difficult one, as Vishnupunt, the last pastor, was a rare man in almost every respect. Tukaramji carried himself so well for the six months during which he was on trial, that the church voted unanimously to ask him to become its permanent pastor. The council which was invited to ordain him was called according to the true Congregational method, and consisted of eleven members,

six of whom were native brethren. The expenses of the native brethren, who came from out of town, were mainly borne by the churches sending them.

"The examination of the candidate was held in the afternoon. The ordination service in the evening was impressive and profitable; and it is to be hoped that it may not soon be forgotten. Tukaramji is in a noble line of pastors. Haripunt, Ramkrishnapunt, and Vishnupunt have successively served this church, all three of whom have been eminently good men. We can hardly wish more for the present young pastor than that he should in some way be clothed with Vishnupunt's mantle, and influenced by the same spirit with which he was animated.

"The church is still carrying out its purpose of paying its pastor and of being entirely independent of mission aid. Now that this seems a very feasible plan, the members of the church are also hoping to undertake some regular mission work. It is planned that some one of the towns in the vicinity be taken up as the mission field of this church. For this purpose the Sunday collections are to be laid aside, and in addition members are to collect or raise in some way whatever may be necessary for supplementing what may be realized from the Sunday collections. No one can now say that this church is a foreign institution. It is ministered to by a native whom the members have chosen, and whom they entirely support. Pray for us, that this little flock may go on in the good purpose which it has adopted, until it becomes a strong and useful church."

Madura Mission.

MELUR STATION.

MR. AND MRS. GUTTERSON, who, during the three years they have been in India have been located at Madura City and Periakulam, in January last removed to Melur, the station so long occupied by Mr. and Mrs. Thomas Burnell. Of the field and work before them Mr. Gutterson wrote, August 20th:—

"The mission compound and bungalow in Melur are favorably placed for health, for work, and for beauty of situation. From our housetop one may see the fields of growing grain stretching westward toward a low range of mountains, under the shadow of which is an ancient temple of much renown. A large amount of gold and jewels has recently been stolen from this temple, furnishing the local police with a case, the heathen with a new topic of conversation, and our catechists with a doubtful argument against the spiritual claims of that particular divinity.

"To the eastward of our bungalow runs the old military and post road from Madras to Madura and Tinnevely, and across the way is one of the old-style traveler's bungalows, built like a bomb-proof, and shaded by one of the finest banyans in the district. This tree is, according to the people, the abode of an evil spirit; and a little shrine has been placed near its trunk, before which flowers are placed to propitiate the demon. But it is probable that the devil chiefly abides in the arrack bazaar, a quarter of a mile away in the town, upheld by the government excise law. This devil is not cast out by flowers.

"Melur is interesting for several reasons. First, because it has been for twenty-five years the home of a faithful, hard-working missionary: one who, early and late, to the limit of his bodily powers, preached the gospel to these people. His was a work of faith, sustained by prayer, and built on the promises of the Bible. There are eighteen hamlets clustering around Melur, all within a radius of three miles. I suppose there is hardly a person in all these villages who has not, within the last score of years, heard the whole plan of salvation many times from the lips of this faithful preacher.

"They have been told of Jesus Christ, of what He wrought for them, and of the faith in Him necessary for forgiveness of sins and eternal life. They have been invited, entreated, warned. The same is true in a lesser degree of the seventy-five or one hundred towns and hamlets scattered through the seven hundred square

miles of the Melur station; and still they turn to their houses and lands and getting of gain, as though these eternal truths had never sounded in their ears. * Idolatry and Hinduism may be relaxing their hold, but the deadly grip of ignorance, indifference, and caste is upon them yet. That they are too ignorant to comprehend the New Testament truth, and too hardened to yield to its demands even if comprehended, is evident: and this fact is an explanation of the apparently scanty results of so much faithful work."

THE THIEF CASTE. — CHETTIES.

"Melur is interesting also on account of the character of its people, they being mostly of the thief caste. In fact, this district was formerly the stronghold of these people, and although agriculture is their principal employment now, dark deeds are not unknown, and a native having any amount of money or jewels can never travel in safety after nightfall. These people are clownish and hard to reach. They are very ignorant, there being whole villages where hardly a person, except the village accountant, can read a word. Still, they are neither dull nor lazy, and are independent in character. There is but *one convert* from among them in this whole seven hundred square miles. He was put into our mission schools when a boy, and early *educated* in a Christian way; this man is a catechist, doing good work.

"Next to the 'thief caste' in point of numbers are the 'chetties,' or merchants, of various grades. Some of these are money-lenders, and are the Jews of the district. Twenty-four per cent. and thirty-six per cent. are not uncommon rates of interest demanded by them, while twelve per cent. is considered 'charitable interest.'

"Although as a caste they are more opposed to Christianity than even the Brahmans, yet there is one convert from among them in Melur station. He is, I am told, the first of his caste to accept Christ, in South India at least.

"Of our own work I can find but little to say, as it is scarcely begun. Our outlook is encouraging and our plans greater

than our means; the bulk of our efforts must be for the purely heathen, for there is but a handful of Christians. The great need of this station I believe to be *schools* established in all the larger towns and villages, thus securing the young. One school, opened a few months since in a large village, has an attendance of twenty-eight boys; the teacher is, I believe, a sincere Christian, and the people like him. When I go there the wealthy men of the place, robed in their spotless garments, the sacred ashes on their foreheads, come and look, not caring a straw for Christianity themselves, yet willing to place their boys under its influence."

SCHOOLS NEEDED.

"Our first attempt upon the town of Melur itself has been in the form of a day school for high-caste and Brahman girls. We had some difficulty in obtaining a building for the purpose, on account of the unwillingness of the people to give us a foothold in the high-caste quarter. They instinctively associate Christianity with low-caste people and hence fear its approach. At length a Brahman widow offered to sell her house and to give her veranda for the use of the school, until she should vacate her premises. It will cost us \$100 to buy the property and make it ready, but it must be done, or no Hindu girls' school in Melur.

"The first day twenty-four girls came; and this number has increased until we have forty names on the roll, and an average attendance of thirty-two. This is indeed an encouragement. The contact with Christian ideas, and the singing of Christian hymns, must weaken the power of idolatry and superstition upon these young minds, even if none of them forsake their families, their caste, and their ancient religious rites. One of the little girls died a few days since. A venomous snake fell from the roof of her house, in the night, and bit her. It fairly illustrates the prejudice and ignorance of the people to know that they never called the government apothecary, although within a rod of the dispensary, but only repeated incantations and invoked their gods.

"One of our first callers from the town

was a Brahman boy of fifteen or sixteen years. He was accompanied by one of the best educated Brahmans of the place. Both were friendly, both were full of questions about Christianity; the younger soon began to produce a great number of worn-out arguments against the Bible and the divinity of Christ. Knowing that they were borrowed, I asked the source of his doubts. After some hesitation a well-worn copy of Tom Paine's *Age of Reason* made its appearance from under his cloth. I gave him a book of different character. He went away and I never saw him again, for he was taken sick, removed to Madura, and died there.

"There are a dozen or more government officials in Melur, mostly Brahmans; they are not unfriendly and are curious to know about Western civilization, though not inclined to seek for the truth."

BIBLE EXAMINATIONS.

The Madura Bible Union has held a "Bible Examination" of ten schools connected with the Union. Mr. Washburn, the examiner, reports that eight question-papers were prepared, four on the Old Testament and four on the New. The returns were all creditable to the schools and scholars participating. The highest mark, on a standard of one hundred, was 92, the average being 66.9. Mr. Washburn says:—

"The ability of the children to memorize, and the extraordinary extent to which they had carried this, were constantly a matter of surprise. These were not confined to the memoriter lessons, very large as these are, but extended to historical lessons. We ought to be thankful that these young minds are so largely stored with Scripture, and endeavor to keep it in remembrance. Speaking in a very general way, the questions requiring only the use of memory were well answered. Failures occurred in answering questions requiring simple application of the candidate's judgment to the matter in hand. Not only filling the mind, but waking up the intelligence to turn over the Scriptures learned, and use them in a practical way, is a matter

not easily attained, except by teaching the teacher or employing teachers of superior qualification. The mistakes were insignificant among the seven thousand and more answers I have read over. These seven thousand answers indicated so large a knowledge of Scripture by hundreds of our young people in all parts of the district,—a knowledge manifestly increasing from year to year,—that we are called upon above all things to thank God and take courage."

North China Mission.

SHANTUNG.—MEDICAL WORK.

ALLUSION will be found on another page to the remarkable reception given by the Shantung people to Messrs. Porter and Smith, as they went in July last to take up their permanent abode in the village of Pang-chia-chuang. Writing September 8, Dr. Porter reports many encouraging incidents. As to the climate, he says:—

"We have been happily disappointed in many ways in our first experiences of Shantung life. We expected to find the summer's heat quite insupportable. We reached here June 30, and did indeed find it very hot for two weeks or more. The long drought intensified the heat; but even in July the nights were cool, and the sweet, fresh air of the growing fields of corn, millet, and cotton, enabled us to endure it. On July 11 came a beautiful rain, which saved the wilting crops and put an end to the fiercest of the heat, and we have found it comfortable all the weeks we have been here. It is rather a noticeable thing in China to be wholly free from offensive smells, and to have pure air to breathe. But such is the compensation of our village life.

"Just outside of the village rampart, which encloses our compound on the east and south, is a long stretch of fields, sweet and fresh with their summer burden. It is more than a mile to the nearest village, and we have the benefit of the interval. Within the village three or four long threshing-floors, with their bordering trees, separate us from the houses of the villagers. We

thus have a film of sweetness instead of filth all about us; and it must be admitted that all the Shantung village houses are cleaner and neater than those one is familiar with in the north.

"It was noised abroad very soon after I came that the medicine man had arrived, and I began to be crowded with work long before I could get suitable quarters ready. After the 'feast' was over, I gave up the morning hours to the dispensary, and soon found that work steadily increasing. For about ten days now, since a rainy day and the coming of the harvest season, the patients have been fewer in number. Previous to that time I was almost besieged by the numbers who came. I find that I have prescribed to over one thousand new patients since July 1. Many days the numbers coming reached over fifty, and one day there were seventy. The helpers noted that most of these were from distant villages, some coming from twenty to thirty miles. If we could only reach with the gospel every one in such a wide district, how happy we should be!

"In order to set forces in motion to bring about such a result, I decided to start again the morning preaching. Our compound is nicely fitted now for such a dispensary service. From the gatehouse one enters a good-sized, oblong court, the west end of which joins the rooms used for dispensing. Here are a few trees. We put up a wide, neat shed, and brought in a few benches. Here, for an hour before dispensing begins, the patients gather and wait. The helpers have thus found a quiet and interested company of listeners. 'This is vastly better than the audiences at the fairs,' said one enthusiastic preacher; 'they come for one kind of medicine and they get two.' I hope that some of our most effective work may in future be done in this way of dispensary preaching.

"I have turned two of the rooms in the building in the rear of my house into service as a dispensary, with a third room at hand, if found necessary to use it. My sister has found this double room of service for her Sunday afternoon meeting with the women.

"A man whose leg I amputated came here two Sundays ago, having walked on his crutches the whole distance, some three or four miles. With a beaming face he announced his presence, and his confidence that he should soon be well. It had been reported around that I had cut off a man's leg and had killed him in the process. He said he should come to meetings as often as he could, and desired to know more of the doctrine of which he had heard. He believed it must be true. I had the pleasure of baptizing not long since two of my last winter's patients. One was a young man whose eyes I had rescued from blindness by successive operations. The other first heard of the doctrine at the dispensary. It is pleasant to see such direct results of our work."

CALLS FOR PREACHING.

"Invitations to visit villages have been more than enough to fill all the time I could spare from home. One such came by accident. A helper, in going back and forth, passed through a certain village on the great Southeast Road. He put up at the inn there, and so fell in with the village teacher, an honest man, though of no literary ability. The helper explained the doctrine, and awakened an interest in the old teacher, Heu by name. Soon the innkeeper and his wife became interested, and the helper stopped there once a week to sow more of the good seed.

"When I came in July the helper had an amusing story to tell of some old women who had heard of his coming to preach once a week. They came in the middle of the week and waited three days at the inn for Sunday to come, that they might hear a little of the new doctrine. After this three or four of them sent me an elaborate invitation on a red card to go and preach. I was glad to do so. Helper Hon and myself went with Teacher Lu. I formed a pleasant opinion of the simplicity and sincerity of the schoolmaster who had invited us. We had a large crowd in the inn yard, and talked all the afternoon.

"A week later I received a noticeable present from the innkeeper and his wife.

The keeper, having talked a good part of the night, was disturbed in his early morning nap by the good woman of the inn. She had risen at sunrise and taken down all the gods in her house,—six of them, all on paper, some of them old and smoky,—among them the ‘family record,’ which is also worshiped, as it hangs upon the wall, most sacred of the paper symbols. She had brought them all, as the result of the midnight preaching, for the keeper to burn. He suggested bringing them to me to burn. I have them here, dingy scrolls as they are, filmy as the gods and the religion they represent. I doubt if such gods would endure a trip across the sea. Later than this, four or five persons requested that the ‘shepherd’ receive them into the church and baptize them. I hope fruit may come of this sowing.”

“DOCTRINE LOVERS.”

“Another case, of even more interest, comes from a village six miles southwest of us. The ex-priest is the sponsor of this applicant. We went six weeks since to Hsiso-Tun (little village), the home of the priest. Among the listeners was an old man who had had a paralytic stroke. He was introduced as a ‘doctrine lover,’ of more than usual knowledge, and a doctor of medicine. He listened attentively, and said he was interested in what he heard. He had read some of our books a year before, and showed his interest by asking me the next week to go to his village and preach. His home was at Ta-Tun (large village), less than a mile away. We went, Helper Hon and I, and were cordially received. They placed a table and two chairs under a beautiful elm tree and opposite a broken-down, old temple.

“The report of our coming was widely spread, and we had a crowd of seven or eight hundred to speak to. The larger part came from curiosity; but little seeds of truth were tossed in amongst them. Two weeks ago the old man came and spent a day and a night. He talked with the helpers in the day-time, and with me all the evening. He wished me to appoint another day to visit him. Yesterday I

went again, and was received with warm hospitality. He had erected a matting-shed in the street on purpose for me to preach in. Only a small number came, but enough to make a good audience. The old teacher said he remembered all I said. He seems to have gotten strong hold of the principles of Christian belief. He says he believes and prays. He has learned the Lord’s Prayer, and talks of himself as a disciple. Should he prove a genuine one, we shall rejoice, because he is an old man with great influence in his village. He brought me yesterday a grandson, nineteen years old, who has recently stood for examination. That of itself is a mark of distinction among these villagers. Among other listeners yesterday was one of the members of a wealthy family in a neighboring village. He came to ask me to visit his village and preach to his people.

“My sister has found her hands full from the first. The expectation of her coming was very great, and the women are naturally drawn speedily to her. Her first work was in getting hold of half a dozen wild little girls, children of church members. She has them for an hour or so every morning, and is already leading them rapidly along the pleasant ways of the study of Jesus and his love. The women of the church in the village, and the girls, make a nucleus for a good-sized Sunday afternoon audience. Three other days in the week she is kept busy in going to the villages where the little companies of Christian women meet to study with her, or in visiting other places on invitation.”

Zulu Mission.

AN OLD STATION REVISITED.

MR. AND MRS. TYLER, of Umsunduzi, visited, during the last summer, their old station, Esidumbini, where they were joyfully received by the people, and saw on every hand unmistakable signs of improvement. Of the moral and religious changes, Mr. Tyler writes:—

“Men, women, and children are now not only clothed, but in their right minds. I

had a call from a man, now a preacher and the husband of a young woman who ran away from her kraal to live with us, because her father refused to let her become a Christian if she remained at home. I asked this preacher if he remembered the first time I saw him, and how he then appeared.

"Yes, I remember very well," he replied; "and you must have thought that such a vile heathen as I was then could not be reclaimed."

"His looks and conversation at that time I distinctly recall, as if it were an event of yesterday. Hens' feathers and porcupine quills were stuck about the wool on his head; a pair of buck's horns was tied to his forehead; love-charms, medicines, tiger's teeth, and pieces of alligator's skin, were tied around his neck; and about his loins were fastened strings of monkeys' tails and wildcat's skin. He was a veritable savage. His heathen laugh, when I tried to impress on him the fact that he had an immortal soul, I well remember. But, thank God! a few earnest words were not without effect; as he himself expressed it, my appeal stuck in his heart, and he could not get rid of it till he became a Christian. This happened many years ago; and I am happy to say he has since lived a Christian life. This taught me a lesson. I hope I shall never forget that there is no heathen so vile, so forbidding, as to preclude all hope of his salvation.

"Another man, who lived with us several years, but insisted on taking a second wife in spite of our protestations, came to me with a smiling countenance, saying, 'Teacher, I have done with polygamy; I was never happy after I refused to take your advice.' As he is a constant attendant on religious services, and has told his heathen friends that he can no longer mingle with them in the dances, beer-drinks, etc., I trust he is sincere.

"The Sabbath we spent at Esidumbini was a day of rich enjoyment to us; and it was refreshing to see the chapel filled with attentive hearers, some of whom listened for years to our voice within those walls, and were reclaimed from heathenism

through our instrumentality. At sunrise the bell rang loudly and clearly, calling the Christian natives together to supplicate God's blessing on the services of the day. I was interested to know who would be the first to attend that morning exercise, and you can imagine the delight I experienced in seeing Lambusa, the first man to renounce heathenism on that station, entering the door of the chapel. I followed him, and as he prayed most fervently for his old teacher, my thoughts ran back to those times of trial to our faith and patience, when my heart was buoyed up by the pity and personal love of this our first Zulu convert.

"At 11 A. M. the congregation assembled, which I addressed on the duty of immediate repentance; and the seriousness on many countenances led me to hope that salutary impressions were made. In the afternoon the monthly concert was observed; and as I retired that night, fatigued in mind and body, I felt that it was sweet to work for Jesus among the heathen."

European Turkey Mission.

CHURCH BUILDING.

MR. MARSH writes from Philippopolis, September 28:—

"You will think that our people are all 'in a rage' for church building this year. I have written you of the dedication of the new chapel in Bazarjik. Those in Merichleri and Haskeyu are almost finished and ready for dedication. Friends in Panagureshte have secured a very fine site, with an old building which will supply them a great deal of material. While rich in faith they are very weak financially, and will not be able to build till next year, and not then unless they are helped a good deal. I thought this was quite enough for our friends to undertake for one year, and was much surprised when the pastor at Yamboul wrote me a few weeks ago, that owing to a combination of circumstances our friends there had decided that they *must* build a new church this year, and that they had actually begun the work. They secured a capital location last Decem-

ber, for about \$440, and they are erecting a regular church now, stone and brick, which will probably cost \$1,320. They received \$300 for the old building, and will be able with that to make up \$880 now, and will have about \$440 debt to pay off next year. We have been able to supply them only \$50, and as they are becoming strong we feel that our duty is to help the weak. I expect that two of the chapels will be clear of debt by the close of the year; that one will have a debt of \$130 or \$160, and the other a debt of \$440, to clear off next year.

"Now we greatly need the presence of the Lord *in* these churches, as we think we have had his help in building them. Our hope for this people is in preaching the gospel, and in inculcating Christian principles. The future sometimes looks dark, there is such a dearth of Christian principle in political, social, and ecclesiastical life. I say dearth, and not entire absence. When will the people learn that 'righteousness exalteth a nation'?"

THE GOVERNMENT AND THE PEOPLE.

Mr. Locke reports from Samokov, that the Collegiate Institute has now twenty-eight pupils, while the Girls' Boarding-School has fifty-three, so that Miss Maltbie and Miss Graves find their hands full. Of the outlook Mr. Locke says:—

"Signs multiply that the powers that be are resolved to hedge us in, and hamper, and annoy us in every possible way, especially in secret ways. But on the other hand we are receiving every now and then testimony, voluntarily given, from some of the best informed of the Bulgarians, that they heartily approve of us and our special work. A few often see and feel that what this people need—what their nation needs—is a godly Christianity in place of formalism. But, alas! while they say, they do not."

Western Turkey Mission.

SMYRNA.—A POLYGLOT SERVICE.

DR. RIGGS wrote from Constantinople, October 19, as follows:—

"I returned yesterday from Smyrna,

where I went last week, in company with Dr. Wood, to attend and take part in the services held on the Sabbath, 15th inst., for the dedication of the new church. It was thought best to have these services conducted in the several languages spoken in Smyrna, *and used there in Christian work*. Hence we had addresses, hymns, and prayers, in English, Armenian, Greek, and Turkish, severally; and a brief address in Spanish, the language of the Jews, a considerable number of whom were present.

"Having been requested to preside on this occasion, I introduced the services by a brief statement of their object, and by the request that all present would endeavor to unite in spirit, even in those portions which should be in languages which they did not understand. After an invocation in English, we united in singing a hymn in Armenian adapted to the occasion, after which a prayer was offered in Greek by the Rev. G. Constantine. I then read, first in Armenian and afterward in Greek, portions of the Scriptures. An address in Turkish followed by the Rev. Pastor Harootune, of Smyrna, and an English hymn was sung, which was read by the Dutch chaplain. I then gave, first in Armenian and afterward in Greek, a brief *resume* of the progress of Christian work in various parts of the world during the fifty years that I have been permitted to devote to the missionary cause. Prayer was then offered in English by the Rev. Mr. Charteris, of the Scotch mission. After this we united in singing a dedicatory hymn in Greek, read by the Rev. Mr. Crawford, of Manisa, who followed with an address in English, emphasizing the duty and privilege of self-consecration. This was followed by a brief address in Spanish from the Rev. Mr. Eppstein, of the London Jews' Society, in which he alluded to the union in this service of Christians of different names, showing that what we seek is not the advance or glory of a denomination, but the glory of Christ, the Redeemer, who is all and in all, and the salvation of Jews and Gentiles through faith in His blood. Dr. Wood led us in the special prayer of dedication in Armenian, after

which Mr. Constantine made an address in Greek. Then came a Turkish dedication hymn, and Mr. Bowen addressed us in Turkish, and the service was brought to a close by singing, in English,

'From all that dwell below the skies,'

and the benediction in Armenian.

"The church was well filled, though not to its utmost capacity. I presume there were about three hundred and fifty present: Armenians, Greeks, Jews, Americans, English, Dutch, Germans, and perhaps some of other nationalities, the American and Dutch consuls being among the number. The services occupied a little over two hours, and continued with manifestly unflagging interest to the close. An interesting feature of the occasion was the cordial sympathy manifested by friends of the cause of Christ representing so many different nationalities and denominations.

"Dr. Wood preached in the morning in Armenian, and I in the evening in English, in the church, and Mr. Constantine, half an hour after the close of the dedication services, preached as usual in Greek, in the hall connected with the Smyrna 'Rest,' to a crowded congregation. I presume there were more than two hundred present, and it gives me pleasure to add that Mr. Constantine addressed them with much power and fervor, which could not fail to leave a deep impression on the minds of his hearers. We have every reason to pray for and expect a divine blessing upon this effort to bring the gospel in its purity and power to bear upon the miscellaneous audience collected from Sabbath to Sabbath in that hall."

KARA HISSAR RE-OCCUPIED.

This place was occupied as an out-station some ten years ago. It lies about five days' journey northeast from Sivas, and about three days' inland from the Black Sea. Though an important strategic centre for missionary labor, little has been accomplished there owing to a series of unfortunate circumstances connected with the prosecution of the work. As will be seen from the following letter, it is proposed

that an American missionary shall reside there for a while, at least, and Mr. Perry, of Sivas, who has undertaken the work, wrote from Kara Hissar, September 14, as follows:—

"We came up to this Fortress City, September 5. Two cliffs of black rock send up their sharp peaks to meet the clouds. A strip of land joins them, with sharp descent on either side to deep valleys. As we ascend the long southern slope the right-hand cliff appears, crowned with its black citadel. About its base is built the old city, the white and mud-colored houses intermingled; its limits enlarged downward across the strip of land toward the northern twin peak. High in altitude, the climate, though cold, is dry and tempered somewhat by the protecting ridges of rock which encompass the city on all sides but the southwest. The water, as in all these black-rock formation districts, is good, though little in quantity.

"On reaching the city we found the bookseller, Brother Bedros, in one of the khans, who shares with us his small but pleasant room. From the windows we look out upon the lower and best built part of the city, and the bare, black, bald mountains beyond toward the north and west.

"In this city are eight hundred houses of Armenians; and in Tamzara, a large town less than an hour distant, there are two hundred and fifty more. Within less than a day's journey from the city are thirty-six thousand Armenians, among whom the only place at present occupied by a preacher of the gospel is Enderes.

"Of the present outlook for evangelical work in this city, it becomes us now to speak with caution. Intemperance, vice, worldliness, ungodliness, and infidelity abound. Only two Protestants of the community established here ten years ago remain. Though the reputation of our Protestant schools is very great, no one seems to care to have a place opened for the preaching of the gospel. Last Sunday at this khan many came to make calls, to whom we read and preached informally. There is no opposition to the gospel, but indifference seems to be well-nigh universal.

"As we were unable at Sivas to find an Armenian preacher for this place, it has been decided that I come with my family to spend the coming winter. A school teacher from Harpoot is expected to join us. We have succeeded after considerable trouble and delay in engaging a house in an excellent location, very near the market and conspicuously central, in the thickly inhabited Armenian quarters. It has no yard, but three small rooms and a proportionately large hall on both the first and second floors. The hall on the second floor will seat sixty people. I hope to be able to bring my family here and carry on the work, by holding regular services in our own house on Sundays, and spending as much strength as we have in calls and preaching among the people."

BROOSA. — THE GIRLS' SCHOOL.

Mrs. Newell, who reached Broosa in July last, writes hopefully of the school, though the Greek priests are endeavoring to hinder its progress. The boarding pupils now number sixteen. Mrs. Newell says: —

"Already I love the girls dearly; there is about them a refinement of manner which would become any society in any land. Three of the home girls of last year have entered on the practical work of teaching; two in outlying villages, having under their training thirty-five or forty girls; the third remaining here as assistant. They are all Christians and give promise of great usefulness.

"I wish the women at home, who have done so much for Broosa School, could know these girls and see what the training begun by Miss Rappleye, and so successfully carried on by Mrs. Baldwin and Miss Twitchell, has done for them in developing a readiness of resources, a spirit of independence, and very decided Christian character. I am sure if they could see this, which is only one of many proofs to be seen, they would be convinced that their labor of love is not lost.

"No vocabulary of words I can command will describe the natural scenery here. Broosa is built on the low spurs of Mt. Olympus, and the mountain rises to a

very steep angle on the south and west. In the valley far below us lies the great Broosa plain, dotted with villages and groves of cypress, olive, and chestnut trees, and, bounding this on the east, the coast-range of mountains, — all making a picture we never tire of examining. The lights and shades on these mountains, thrown by the higher crests, the clouds with their shadows resting here and there, the marvelous richness of coloring peculiar to Eastern skies, all enhance the beauty of the transformation scene constantly going on."

Eastern Turkey Mission.

GIFTS OUT OF POVERTY.

MR. ROBERT CHAMBERS, writing from Erzroom, September 23, speaks of the bright promise in connection with the schools of that city. The Christian devotion of the people is illustrated by the account given of their contributions for the preaching of the gospel. Mr. Chambers says: —

"We hope this fall to ordain a pastor over the Khanoos Church, and one also at Passen. My brother reports from the latter place considerable enthusiasm. The promises made last winter are being nobly redeemed. My brother and Bodvelli Hagop went from threshing-floor to threshing-floor with bags, and gathered of the grain already cleaned four somars (the somar is now worth \$11). Others promised to bring in their share as soon as they could get it cleaned. Yesterday brought a letter from Ordo, with twenty-three Greek signatures and our preacher's certificate, pledging \$88 towards the salary of a Greek teacher for the coming year, on condition that we give \$88. The teacher they have chosen is highly recommended, though he has not long been a Protestant. He has a Constantinople teacher's certificate, and has been teaching in an Armenian school, with great satisfaction to the people, at a salary of \$220 per year. Their half of the money is now ready.

"I am afraid that the day of self-support for our churches here is yet far off. To

give you an illustration, I have spoken of the efforts of our Passen Protestants to fulfill their engagements. The cause, then, rests principally upon three families, or parts of families, who are the chief givers. No. 1 is a man who alone of a large family is persuaded of the truth. He has much persecution to bear, especially from his aged father. He contributed \$7 worth of grain. He has about \$100 debt, contracted last year for clothing and in connection with the marriage of his son. Of this debt his harvest has allowed him to pay only \$10 or \$12. No. 2 has also contributed \$7 worth of grain. He has a large family and heavy debt. His four sons are industrious, self-denying men. The two of them who are in our employ live chiefly on dry bread and water—seldom taste meat. They have each a salary of \$6.60 per month, and board themselves. About \$4.75 per month they each pay on their father's debt, though they are both married men. They willingly gave the \$7 worth of wheat to the preacher, but we had the other day to pay them \$30 in advance on salary, that they might pay for the seed which they sowed last spring, and lay in flour for the coming winter. No. 3 is the mainstay of a large family. We employ him in the winter to sell books, and he is, with one exception, the most energetic and successful bookseller in our employ. He also contributed his \$7 worth of wheat, but I had to pay his salary in full to March next in order to free a member of his family, who was held for his debt. Only one person in that congregation is richer than the richest of these three; but we have great difficulty in getting \$7 worth of wheat out of him. Are we justified in pressing these people for more?"

ERZINGAN. — VIOLENT PERSECUTION.

Mr. and Mrs. Cole and Miss Brooks have removed from Erzroom to Erzingan for the winter. This is the extreme outstation of Erzroom on the west, about seven days' journey down the valley of the Euphrates. The Armenian population of Erzingan numbers about eight thousand, with four churches and ten priests. They

support five schools, having about eight hundred pupils, at a cost of about \$4,000 per annum. In the *HERALD* for June last was reported the beginning of serious persecution by the Armenians. Since then Donatosian, the teacher, has been imprisoned for fifty-two days on the charge, based on a forged letter, that he had threatened the bishop's life, and that he had become a Protestant. Mr. Cole writes:—

"So strong is the Armenian influence in this local government, that no release could be secured for Donatosian here. The Court of Appeal at Erzroom gave a release at last, because there was no proper testimony. And yet no arrests of the parties engaged in such a grave offense followed. Our bookseller was beaten in the open market more than three months since; and it was not till since our arrival that one of the parties was thrown into prison for a few days. During all this interim, our poor, storm-tossed Protestants have been pursued at home and abroad, on the street and in the market, with the worst epithets, insults, and gibes these foul-mouthed creatures could invent, the whole often being interspersed with salutations of stones and beatings. Innocent little children, on their way to and from our school, are assailed and beaten by morose old men, and they come home crying. Through the bribery of tempting promises they succeeded in so far alienating the sympathies of a son of one of our leading men, fourteen years old, that he refused to recognize his father. Of late they tell the sorrowful Armenian mother who pleads for her child, that if she would see his face she must divorce her infidel (Protestant) husband!

"But the most daring thing of all was the assault on our house, a few weeks previous to our coming here, by more than one hundred Armenians, and that, too, at dead of night, with flourish and discharge of firearms, demolishing the low wall of our front yard, and beating one of the men in charge who tried to stay their work of destruction. Their evident intention was to beat, if not kill, the teacher and preacher who were occupying the house, and thus

altogether rid themselves and this Armenian stronghold of Protestant influence. We feel that such a defiant blow as this, aimed at the house known to belong to Americans, and really in charge of our representatives, merits the full rebuke of Turkish law, if we may bring that to bear upon them. The *mutuserriif* turns out to be one of my old war friends, and has visited me at our house in Erzroom during those dark days. We have exchanged visits here, and he seems doing all he can; but he is superannuated, and has too little force and influence to carry through such a case in these *medjlises*, or councils, where Armenian influence so largely predominates. Enough testimony has been taken, some of it since our arrival, to show how grave was the offence; but such influential parties were engaged in it, that the convicting power dare not let fall its verdict. In view of this I am referring the case to the higher court at Erzroom. Please note in passing that in *this* case we have plenty of witnesses to prove crime, but *no arrests*, while in the poor Protestant teacher's case there were no proper witnesses and less crime: but the innocent man was arrested at once and most unceremoniously thrust into close confinement for fifty-two days. Tell me if such is not a pretty good trial of our Protestant community—what we have of it here—to say nothing of our own patience!

"And yet neither they nor we ought to be discouraged, since the Lord is adding steadily to our schools and congregations, notwithstanding the storm. Our work has gone on enlarging. For the first few Sabbaths, while I was preaching within doors, a guard was keeping watch outside; the government thus seeming to admit the injustice of its remissness in not punishing those night offenders. But of late little or nothing has taken place about us, and our congregation ran up to seventy-five last Sabbath. Little by little friendliness is taking the place of enmity, at least so far as appearances go. Several leading Armenian neighbors have called, and we have returned their visits. The people opposite to us, that were so hostile, invited Miss Brooks and her assistant to call on them,

which they did with good success. They have also found open doors in other places, and there are good prospects for plenty of work for all concerned.

"Our prayer meetings, numbering twenty-five to thirty, have quite as much interest to me as anything, there going up many an earnest petition from lips new in this form of service, and among them some for the beloved society that was about holding its annual meeting in Portland. There is as yet no church organization here, though four or five members of other churches reside here."

PERSECUTIONS AT KERBORAN.

Mr. Gates writes from Mardin, October 3, that a council has been called to consider the existing difficulties in that city; the action of the council being awaited with much interest. Of affairs at Kerboran, where the outbreak reported in our last issue occurred, Mr. Gates says:—

"The state of the country in the mountains is worse than usual. Its ordinary conditions are bad enough. The case of assault upon the preacher in Kerboran, and that of a false claim upon the land where the Protestants were about to build, have been transferred to Mardin. The Jacobites gave thirty liras to the government officials in Midyat, in order to make sure of obtaining their case. When they failed to get the decision in their favor from the officials in Midyat, it was reported in the village that the missionaries had given these officials sixty liras. While matters have been delayed the Protestants have been subjected to continued persecutions. They have borne it with a quietness and Christian spirit that awakened my admiration, and made me feel strongly drawn towards them. The preacher had lost three sheep; one had lost his cotton, and another his grapes; but instead of expressions of anger against their enemies, it was not until the evening before our departure that we incidentally heard of all their losses.

"It seemed to me that there has been progress even in the six months since my last visit. I thought I perceived a stronger appreciation of the spiritual character of

our work, and a more earnest desire to be taught on the part of old and young. At Bati, a little boy of twelve years, the son of a Moslem, followed us on our way, as we left the village. After all the rest had turned back, he put his little hand in the one Mr. Andrus reached down to him, and walked along beside his horse, begging to be allowed to enter the school in Midyat. My sympathies were enlisted for the little fellow. Though only twelve, he has acquired two languages, the Turkish and Arabic, beside his native tongue, the Syriac; but because he is a Moslem we dare not take him now.

"In Erde, the same agha who took a piece of land from one of the Protestants in the spring, has now carried off two hundred sheep belonging to Protestants. The local government in this region is both weak and corrupt. It is always difficult to gain redress through the government. The villagers generally prefer to resort to weapons. Of late this difficulty has been increased by the boldness of the aghas. It is said that they have formed a mutual alliance among themselves for the purpose of harassing and thwarting the government."

THE AGHAS.

"A few words about these aghas may be of interest. They are a remnant of the feudal system of Turkey, descendants of the feudal lords, who became proprietors of the soil by virtue of a grant from the sultan, given in consideration of services rendered by the recipient. That form of proprietorship has long since been abolished, but the aghas still have their retainers and exercise lordship over the people by force of arms.

"In returning from Kerboran we made a detour to the south, traveling across the mountains until we could look off on the plain, and then turned northward to Midyat. This wild, mountainous region affords striking illustrations of the desolation wrought by the aghas. Each village is obliged to choose its agha, and is supposed to receive protection from him. But it is like setting a wolf to guard the sheep. The villagers become involved in the feuds between the various aghas, and are continually at war with other villages. We passed through one which had been the scene of a recent encounter, in which two men were killed, and two wounded. The houses were torn down, and deserted by all, save a few men and the women and children.

"We also passed through a number of ruined villages that showed how long the process of depopulation has been continued. The large stones used in their buildings, the remains of well-built churches, and the large tracts of land that had once been terraced for vineyards, gave evidence of former thrift and prosperity. Our guides through this region were changed at every inhabited village, for they always left us when we came in sight of the next village on our way, remarking that they were not on good terms with the men there.

"The Jacobite Church once had a strong hold on the people in these mountains, and still manifests a fierce resentment when Protestantism comes in; but the church is dying out. We visited a well-preserved monastery formerly occupied by four thousand priests, who were brought hither from Egypt to study under its teachers. Now there is hardly a score, most of them decrepit, lame, blind, or aged."

Gleanings from Letters.

Dr. F. O. Nichols, Bailunda, West Central Africa.—The natives have filled their cemeteries with the victims of small-pox. For weeks the sounds of their funeral-drums were almost uninterrupted; now it has nearly disappeared from this

district; but going to a knot of villages twelve to fifteen miles from here, I found the disease again. I saw on every side little clusters of people sitting in the doorways of their huts, covered with the loathsome eruption. I may say here that I see

this season an unusually large number of natives suffering from malarial fever. One would think they would be free from it; but every once in a while we hear of some one who has just died of this pest.

W. M. Stover, Bailunda, West Central Africa.—Our great anxiety and daily prayer is, that we may witness so good a confession before the natives, that when we shall be able to speak to them of the way of life, our deeds shall not condemn us. We need your prayers in this direction more than you at home can possibly realize. For no one who has not dealt with heathen, can have any idea of the difficulties under which we must maintain a Christian example and influence, and how hard at all times, and under circumstances most trying and vexatious, to manifest the spirit of the meek and lowly Jesus.

J. W. Baird, Monastir, Eastern Turkey.—The Turkish authorities are suspicious of booksellers, and give my man some worry, examining his books where ever he goes to see whether he has any forbidden books with him. Sometimes they save themselves the trouble by compelling him to leave the place without selling a book.

G. W. Wood, D. D., Constantinople.—Barton Hall, with its spacious grounds, adds greatly to the facilities of the

“Home,” and to the promise of its future usefulness. The structure is plain, but imposing, and on a site which renders it even more conspicuous than the original building. The two together, connected by an enclosed corridor on the summit of the Scutari height, can be seen from afar in every direction, and command a panoramic view of scenery not to be surpassed in the world. The site is as salubrious as it is beautiful; and, with the new acquisition, the grounds are spacious. It is a really marvelous ordering of Providence that has furnished such a property for such a use in Constantinople. Who can doubt that it is for an end of highest beneficence? Future generations will bless the memory of those in the far distant West who have given this benefaction to the daughters “of the lands of the people of the East.”

Miss Harriet Seymour, Harpoot, Eastern Turkey.—We received in our school last winter such a gracious visitation from above, that we are encouraged to labor and pray for the same blessing now. I trust that we may soon be able to make your heart glad by reporting a deep, widespread revival in our schools, and all over our field. The spirit of our girls is most excellent.

Notes from the Wide Field.

BASEL EVANGELICAL MISSION.

THE seventy-sixth *Jahresbericht* of this Society reports the receipts of the last year as amounting to \$181,113. The following table, condensed from several pages of statistics, shows the fields occupied and the forces at work:—

	EUROPEAN MISSIONARIES.		NATIVE LABORERS.			
	Male.	Female.	Catechists, Preachers, and Colporters.	Christian Teachers.	Communicants.	Pupils in Schools.
India	63	49	95	103	3,842	3,815
Africa	28	24	60	41	2,026	1,205
China	13	10	27	17	1,344	342
Total	104	83	182	161	7,212	5,362

SYRIA.

TEN YEARS. — In 1871 the mission of the American Board to Syria was transferred to the Board of Foreign Missions of the Presbyterian Church. The last number of the *Foreign Missionary* contains an interesting review of the decade since this transfer was made; and none can rejoice more heartily in the record of progress than the members of the Board in connection with which the mission began. The field in which the mission labors is the same in extent, though many new places both to north and the south have been occupied. The thirty-eight out-stations of 1871 have increased to ninety-nine. In place of the eighteen American Missionaries (eight men) there are now thirty-five (thirteen men). The foreign force has increased about fifty per cent., while the native force has augmented at the rate of two hundred per cent., so that, in place of the ten native pastors and preachers of the earlier period, there are now thirty. Churches have increased from nine to twelve, and church buildings from thirteen to twenty-seven, while the membership has changed from two hundred and ninety-eight to one thousand and eight. A dozen Sunday Schools, with about six hundred scholars, have grown to eighty-four, with three thousand seven hundred and ninety-four scholars. In place of thirty-five common schools, with one thousand five hundred pupils, there are now one hundred and thirteen schools, with four thousand nine hundred and eighty-seven pupils, the proportion of girls in attendance having steadily increased. Three Female Seminaries are in operation, at Beirut, Sidon, and Tripoli. The Theological Seminary at Abeih, which graduated a class of five in 1871, has since been removed to Beirut, and has sent forth thirty young men for ministerial service. At the end of the decade the Syrian Protestant College, allied to the mission though not organically connected with it, which graduated its first class of five in 1870, numbered one hundred and forty graduates, sixty-two in the medical department and seventy in the collegiate; while there are at present one hundred and eighty students connected with the institution. During these years the press has been burdened with the work of supplying the needs of the increasing number of readers, and at the close of 1881 had issued 224,754,817 pages, while 240 distinct volumes and tracts have been printed. Over one third of all the pages issued have been of various editions of the Scriptures, of which 15,715 copies were sold last year. This record surely is inspiring. One can but think of the joy of Bird and Goodell, Calhoun and Eli Smith, over results which they were not permitted to see while in the flesh.

RUSSIA.

THE MOLOKANS. — The Rev. Mr. Labaree, of the Persian Mission of the Presbyterian Board, writes again to the *Foreign Missionary* of the work accomplished among the Molokans, particularly in the Crimea, by a Nestorian Evangelist, Jacob or Delakoff, as he is called in Russia. He found large congregations of Molokans and a deep religious interest. Daily preaching services were held, and the assemblies numbered, in one or two cases, eight hundred and a thousand. The testimony as to the earnestness and fidelity of this plain Nestorian Evangelist is clear, and his success is very marked. His influence is said to extend to the centres of the Molokan population, both in Southern and Central Russia. An evangelical witness in the Crimea says, "I do not think you can easily find a community of such godly people as are the members of these small churches, who pray almost without ceasing, and with whom everything is made to be subservient to the interests of God's kingdom."

MADAGASCAR.

Now that the French are seeking to establish their claim to a protectorate over Madagascar, it is well to consider the indebtedness of the island to influences that have come from England. The Rev. Mr. Sibree, of the London Missionary Society, author of an ex-

cellent volume on Madagascar, in a communication to the *Nonconformist*, speaks of what England has done for the island politically, socially, and in matters of education. The missionaries of the London Society first reduced the language to writing, prepared books, have established some nine hundred schools, so that fifty thousand children are now in school, while sixty thousand people can now read. We do not see how to condense Mr. Silree's account of what has been done for the *religious* welfare of the Malagasy. He says:—

“By the planting of Christianity in the island by the London Missionary Society from 1820 to 1836, by its persecution from 1836 to 1861, and by its rapid progress and extension since 1862, the idolatry of the central and eastern provinces of the country has passed away; the cruel customs of heathen times, including infanticide and the practice of the poison ordeal, have been put down; the old barbarous laws and horrible punishments have been abolished; the grosser impurities and licentiousness formerly practised without shame have been repressed, polygamy has been made illegal, and the power of divorce put under legal restraint, and the sole war of recent times was conducted with so much humanity as well as prudence that peace was speedily restored, and almost the whole population of the central provinces has been brought, more or less, under Christian influence; some three hundred thousand people are in regular attendance on public worship, of whom about seventy thousand are in church membership. The people meet in twelve hundred churches, many of which are substantial and appropriate buildings, and most of them built by the Malagasy themselves, with but little aid from the Europeans. By the people's own action the Sunday is strictly observed as a day of rest, no government or public work being done, or markets held, on that day. Efforts have been made by the native churches for several years past to evangelize the still extensive heathen portions of their great island; several native missionaries are working among the tribes who are still idolaters, and considerable sums have been raised for their support.”

AFRICA.

DR. SOUTHON'S DEATH AT URAMBO.—Reference was made in the last *HERALD* to the death of this brave young missionary. The last *Chronicle*, of the London Missionary Society, gives the sad particulars. It seems that he was shot in the arm by the accidental discharge of a gun in the hands of an attendant, who was some eight rods from him. If some one near him had had his surgical skill, the arm might have been amputated at once and life saved. As it was, no one was able to do for him what he had so often done for others. Mirambo came to see the wounded missionary and expressed great sorrow. Dr. Southon was able at the time, by having a board held in place for him, to write two letters, in one of which he says, “I called upon him (Mirambo) to witness that I was not afraid to die, and told him if it was God's will I should like to go at once. He said, ‘O Brother! don't say that; I would give almost anything rather than you should die.’ I asked him, if I died before my new brethren came, would he receive them kindly and treat them as he had treated me. He said, ‘I don't know whether I shall like them as well as I like you, but I will do all I can for them.’”

Dr. Southon also gives an account of how he instructed Mr. Copplestone, who had arrived from Uyui, about the amputation of the arm, so that he did what he had never done before, and “made an excellent job of it.” But the doctor was not able to rally from the shock to his system, and slowly and amidst intense pain his life ebbed away. Yet, though suffering so much and, as he says, with hand, and eyes, and head heavy from morphia, he wrote a letter which, though unfinished and unsigned, closes with the following remarkable utterances: the last words of the noble Christian hero:—

“Since I have been lying here, I've had ample time for reflection, and I find this comfort,—God has ever led me and trained me in this work. I came into it with all my

heart, and soul, and body, and I determined to make it a success. How have I succeeded? Thank God, above all others, and where others have failed. Have I spared myself in anything? Have I not given up all, and that joyfully? Yes; in Christ I will glory. I have been spent for him here, and my work has been a glorious success. There is a firm foundation on which others may build; and who shall lay anything to the charge of the Master Builder if He removes one workman who has finished his portion and sends others to carry on the work? I bless God; my trust in Him is as strong, or stronger, than ever; and, if He allows me to live, I will do him good service yet—if not here, in some other part of His vineyard. But, oh! if He calls me to help Mullens and Thomson and others gone on before, how gladly will I respond, and joyfully ‘knock off work’ here.”

MISSIONARY STATION AT STANLEY POOL. — The *Missionary Herald*, of the English Baptists, for November, contains a letter from Mr. Comber, who had succeeded in reaching Stanley Pool, and establishing there, with the consent of the authorities, a mission station. Mr. Comber expresses great gratitude to Mr. Stanley both for advice and assistance, and says, that the mere passing back and forth of the eighty or one hundred Zanzibaris carriers, who go up and down the river in the employ of the Belgian expedition under Mr. Stanley's direction, has done much towards softening the prejudices of the natives. Two and a half acres of a lot at the Pool, leased by the Bawumbu chiefs to Mr. Stanley's party, have been assigned to the Baptist Missionaries. Mr. Comber visited Nga Liema, the savage chieftain, who lives at Kintamo, five miles from Leopoldville, the Belgian station, and though his appearance was quite ferocious, he seemed interested in what was said, and welcomed the coming of the missionaries. The letter calls earnestly for re-enforcements for the prosecution of the work which opens so auspiciously.

FROM LIVINGSTONIA. — Dr. Laws writes to the *Free Church Monthly* of an attempt to found a hill station on the west of Lake Nyanza, among the Anigoni. On ascending this range of hills, the air was found to be cool and bracing. A council was held at Mombera's village, at which the chief, Chipatula, presided, and all the head men expressed their desire to have the mission established, though some anxiety had been entertained lest they would object on the ground that its establishment would involve the giving up of war. A distinct pledge of protection was given by Mombera, who declared the country to be free to the missionaries. However, when a school was begun at Chipatula's village, Mombera sent word that it must be discontinued, on the ground that he must first be taught, that he might know whether the teaching were good. Dr. Laws, in sending this account, speaks in warmest praise of a native Kaffir helper, William Koyi, trained at Lovedale, who accompanied him in this visit to Angoni, and who proved a most efficient preacher to teachers. Dr. Laws writes enthusiastically of the fidelity and success of native evangelists.

The second convert at Livingstonia is now reported. Word also comes that Mr. Stewart has returned to the work of constructing the road between Lakes Nyanza and Tanganyika. Notwithstanding the interruption caused by hostilities among the natives last season, work on this highway now seems to be going on prosperously.

WESLEYANS IN THE TRANSVAAL. — The Rev. Josiah Tyler, of Natal, has forwarded a letter addressed to him by the Rev. Owen Watkins, of the Wesleyan Methodist Mission, in the Transvaal, north and northwest of Natal, giving a hopeful account of the work in progress under the care of that mission. The testimony Mr. Watkins gives, that the influence of our mission in Natal is not confined to that colony, is specially gratifying. The letter, which is dated Pretoria, June 28, is so interesting that extended extracts must be here given:—

“In the midst of all the troubles of this unhappy land, our native work is spreading on every hand, and our English work in the towns is making progress. At Pretoria,

we have established a Girls' School, and already have eighty pupils. The head of the school is a Miss Watt, an American teacher.

"Thousands of men and boys pass through here every year from the far interior, going to and returning from the Diamond Fields. I have now a special service for them, and hope, through some of them, to send the light of the gospel to their homes far beyond the Zambesi. I have met some boys from Umzila's country, and have told them of your mission to their nation. At Potchefstroom, we have opened a High-Class School for Boys, and have over thirty pupils, with two masters. It is my special aim, if possible, to combine the excellency of your mission, education, with our own peculiar gift, itinerant preaching. In my opinion, the combination of the two will, by God's blessing, make a model mission.

"We began our Swazie Mission last January, and already have a Sabbath congregation of forty. Our school is small yet. But we do not despise the day of small things. We have begun on the southern border of Swazie Land, and intend to push north, until we reach your new mission in Umzila's country. To the west of the Transvaal, we have a beautiful work amongst the Baralongs on the Molopopo River; from that base also we are pushing into the interior. Just now the work is hindered by war, but the Prince of Peace rules on high, and I know what the ultimate result will be.

"From Pretoria, we have already gone two hundred miles due north, and everywhere we find a people prepared more or less for the Lord. Amongst nearly every tribe we have visited, we find some boys who were converted when they were servants in Natal or the Cape Colony, and have returned to their heathen countrymen with the 'glad tidings of great joy.' In some instances these men have reaped rich fruit of their labors, — churches have been built, schools have been established, and persons converted, altogether outside any sections of the visible church. Chiefs and people are sending to me to come and take charge of these sheep in the wilderness.

"At one place, amidst the tribe of Makapass, I found a nice church, a large school, and thirty persons waiting to be baptized, and a large congregation waiting for more light. The only baptized man was one Hans Api, who was converted in the Cape Colony, years ago. He returned to his tribe five years ago, and could not but tell the people what great things the Lord had done for his soul. And the work has so grown on his hands, that the chief, Henrich Makapass, though a heathen, sent down to ask me to visit him, with a view to establish a Wesleyan Mission amongst his people, and to care for those already Christian. We have taken up the work, and already seven of the converts are preaching Christ in all the great kraals (some with two to three thousand souls in them) for miles around. This is just a specimen of the many open doors which surround us.

"You will now see my plan, in order to reach the far interior. I have three bases of operation. Pretoria the centre, Molopopo on the west, and Swazie Land on the east. From each of these bases, we march northward, planting stations and sub-stations as we go, like links in a chain; then, as each gets strong, they will stretch out east and west, and so support, and help, and comfort each other. By God's blessing, and with a wise use of native preachers under white supervision, I think we shall do something towards carrying the true light into the heart of this dark continent."

Miscellany.

A MISSIONARY CHURCH.

Proslavery has never been chargeable upon them (the Moravians); indeed, from their earliest day they have professed not to desire great denominational increase;

non-extension was even adopted as a principle. At the same time, the true evangelistic idea became scripturally dominant — the purpose to give the glorious gospel to the largest possible number of those

who had never heard it. They reduced to practice the truth that no community can be so small, and no individual so poor, as not to be bound to do something in this line. Only ten years after the first tree was felled in the wilderness at Herrnhut—the census giving merely such a number of souls (600) as may be found in a New England hamlet—they were ready for a movement beyond sea. Four months later, they started another. Within five years, they began as many foreign missions: in 1732, to Negroes of St. Thomas; in 1733, to the Eskimos of Greenland; in 1734, to Indians on our continent; in 1735, to Indians in South America; in 1736, to Hottentots in South Africa; and, within four and twenty years from the time that Dober and Nitschmann started for the West Indies, eighteen new missions had proceeded from that little village of glowing evangelistic zeal.

Nor did this prove to be a mere effervescence; missionary thought became a large constituent in the continued life of the Unity. It grew with their growth; it had a conspicuous place in all their plans and movements; it is the staple of their literature; it was prophetically symbolized in that ancient episcopal seal of their church which has come down to them from the early Bohemian Brethren—on a crimson ground a lamb, bearing the resurrection cross, from which hangs a triumphal banner with the motto: *Vicit agnus noster; Eum sequamur* ("Our Lamb has conquered; Him let us follow"). That idea has been the very soul of their organization, and the secret of their prosperity. It occupies much time in deliberations at their ecclesiastical gatherings; a certain number of foreign missionaries have place in the General Synod; all their periodicals are largely occupied with evangelistic affairs. Herrnhut and its affiliated settlements are not so much ecclesiastical centres as missionary colleges.

Especially should it be noted that the Moravian church maintained its evangelical soundness and evangelistic activity throughout the eighteenth century—a century of religious inertness on the continent

of Europe; a century of spiritual coldness, formalism, and ever-widening rationalism. In spite of an uninviting native soil and atmosphere, Zinzendorf's grain of mustard-seed kept on growing slowly and steadily till it has become a great tree, and many are the birds of the air that have lodged in the branches thereof. One hundred years ago (1790) there were less than thirty stations; now there are more than three times that number (ninety-eight), besides fifteen out-stations. A century and a half ago, a few shillings in the pockets of two poor men, constituted the entire fund of the United Brethren available for foreign missions; now the average annual income from Moravian sources at home is about one hundred thousand dollars, and not far from a hundred and fifty thousand dollars from other sources. More than two thousand brethren and sisters (2,158) have engaged in the foreign work; and, at the present time, there are, under the care of missionaries, over seventy-four thousand souls,—more than twice the number of members in the home churches of the United Brethren throughout the German, English, and American provinces.—*From Thompson's "Moravian Missions."*

BIBLIOGRAPHICAL.

Moravian Missions. Twelve Lectures. By Augustus C. Thompson, D. D. New York: Charles Scribner's Sons. 1882.

These lectures, delivered first at Andover Theological Seminary, and afterward before the Boston University, may well be called models of their kind. While covering a wide field and presenting a large array of historical facts, they are never dry or uninteresting. We have chanced to know how certain children have been greatly attracted by the wonderfully interesting account here given of the origin and growth of Moravian Missions. The author has the art of presenting vivid pictures in few words; and his description of scenes in the several fields occupied by the United Brethren, as well as his delineations of character, though often only in outline, are very telling. The preparation of these lectures must have involved protracted

study; but it evidently was a labor of love, and the result is something to be grateful for. The story of the faith and patience, the self-denial and success, of Moravian Missionaries, in Greenland and Labrador, in the West Indies and Central America, among the Indians of North America and the Negroes of Africa, is most inspiring, and it should be told to this generation. This volume tells the story with rare felicity.

Home Life in the Bible. By Henrietta Lee Palmer.

Edited by J. W. Palmer. Boston: J. R. Osgood & Co. 1882. Octavo. 428 pp. Price, \$3.50.

This is an instructive as well as an attractive volume, presenting under several headings the main features of Oriental home life. While the materials are, of course, old, the form of presentation is new, and very happy. The book is well illustrated, and sets before the reader a large amount of information respecting modern as well as ancient customs in the East.

The Life and Letters of Elizabeth Prentiss. New York: A. D. F. Randolph & Co. 1882. 573 pp. Price, \$2.25.

A faithful record of a beautiful character. The whole movement of Mrs. Prentiss' life,

from childhood till death, seems to be fittingly described in the title of her best-known book, "Stepping Heavenward."

Life and Times of Mrs. Lucy G. Thurston, wife of the Rev. Asa Thurston, Pioneer Missionary to the Sandwich Islands. Ann Arbor, Mich.: S. C. Andrews. 1882. 307 pp.

The story of this pioneer missionary is told chiefly in articles written by herself during the years of her life on Hawaii. The whole record is entertaining, while many of the incidents mentioned are of thrilling interest. It is well that the people of the present day should learn what the men and women of a former generation did in planting the standard of the cross on the Sandwich Islands.

BOOKS RECEIVED.

Sermons on the International Sunday School Lessons for 1883. By the Monday Club. Eighth Series. Boston: Congregational Sunday School and Publishing Society.

Prize Christmas Cards. Boston: L. Prang & Co.

A Critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson, under the direction of Horace L. Hastings. Revised and completed by Ezra Abbott, D. D., LL.D. Boston: H. L. Hastings, 47 Cornhill.

An invaluable help for New Testament study.

Notes for the Month.

TOPICS FOR SPECIAL PRAYER.

Universal Outpouring of the Spirit.—That believers all over the world may keep in mind that it is into the name of the adorable Comforter, as well as that of the Father and the Son, that they have been baptized; that they may duly apprehend the privilege of being themselves filled with the Holy Spirit, that such plenitude of gracious influence is with reference to highest and farthest-reaching efficiency; that in such holy, pervasive fellowship, having access to the Father by Him, they should unitedly pray for a special fulfilment of the prediction, "I will pour out my Spirit upon all flesh." Everywhere let devout desires extend beyond purely personal and local blessings to the wide field of the world; let supplication be offered that the Holy Spirit may not be grieved away by feebleness and narrowness of faith, hope, and love in the churches; that He may even now go forth to improve the world of sin, and of righteousness, and of judgment to come; that where ever and when ever the enemy shall come in like a flood, the Spirit of the Lord may lift up a standard against him; that in every mission on earth believers may be the more added to the Lord, multitudes both of men and women; yea, three thousand in a day. "Ye that make mention of the Lord, keep not silence and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

Let it not be forgotten that the last Thursday of January is the Day of Prayer for Colleges.

DEPARTURES.

November 6. From Astoria, Oregon, for Hong Kong, the Rev. J. E. Walker and wife, on their way to rejoin the Foochow Mission.

November —. From San Francisco, the Rev. J. D. Davis, D. D., and wife, returning to the Japan Mission.

ARRIVALS AT STATIONS.

November —. At Samokov Bulgaria, the Rev. W. W. Sleeper and wife, and Miss Emily L. Spooner.

November —. At Guadalajara, Mexico, the Rev. John Howland and wife, and Miss Belle M. Haskins.

November 12. At Osaka, Japan, the Rev. George Allchin and wife.

MARRIAGE.

September 12. At Bailunda, West Central Africa, by the Rev. W. M. Stover, the Rev. William H. Sanders to Miss Mary J. Mawhir.

For the Monthly Concert.

[Topics and questions based on information given in this number of the HERALD.]

1. Give an account of the service at the dedication of a church at Smyrna. (Page 24.)
2. What reports are given concerning Kara Hissar, and the Girls' School at Broosa? (Pages 25, 26.)
3. What gifts out of poverty are reported from Eastern Turkey? (Page 26.) What persecutions within the bounds of the same mission? (Page 27.)
4. What are the results of the medical work at Pang-chia-chuang, China? (Page 20.) What of the calls for preaching in the villages of Shantung? (Page 21.)
5. Give a report of Mr. Tyler's visit to an old station in Natal, South Africa. (Page 22.)
6. What account is given of Melur, in the Madura district of Southern India? (Page 18.)
7. Give an outline of statements made respecting Japan. (Page 14.)
8. What interesting items are presented from other missions than those of the American Board — Syria, Madagascar, Central and Southern Africa, etc.? (Pages 31-34.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

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			1,060 38
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6.11; Union ch., 3.79; Park-st.	
ch., 3; Central ch., A friend, 2; Chi-	
nese Sab. sch. for the Hong Kong	
Mission, 114; S. D. Smith, 150; A	
friend, 10; H. M. Vining, Charles-	
town, 5; Rev. Mason Noble, Jr.,	
5; "A. C.," 2; A friend, 2,	665 15
Chelsea, 3d Cong. ch.	35 03
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400; 3d Cong. ch., 56; 1st Cong.	
ch. m. c., 19.60; North ch. m. c.,	
7.40,	483 00
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Cong. ch. m. c., 27.67,	203 82
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Rev. C. H. GLEASON, H. M.	89 22—155 22

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<i>Legacies.</i> —Ellington, Maria Pitkin,	
by Edwin Talcott, Ex'r,	3,500 00
Harwinton, Phebe Beach, add'l,	5 00—3,505 00
	6,211 17

NEW YORK.

Brooklyn, Ch. of Pilgrims, Richard P.	
Buck, 300; do. Mrs. U. B. Hum-	
phreys, to const. Rev. HENRY	
NEILL, H. M., 50; Clinton-ave.	
ch., E. H. Marsh, 50; Lyman F.	
Rand, 10; "J. E. D.," 10,	420 00
Buffalo, 1st Cong. ch. (of wh. from a	
friend, to const. ROBERT C. BOARD,	
Mrs. S. L. MASON, and Mrs. JOHN	
THOMPSON, H. M., 300),	385 00
Clifton Springs, Two friends, to const.	
Mrs. HENRY L. CHASE, H. M.	100 00
Flushing, Cong. ch., for Papal Lands,	18 03
Harpersfield, Cong. ch.	20 00
Marion, Cong. ch. and so.	17 00
Mellenville, Mrs. C. M. Fisher,	1 00
Mt. Sinai, Cong. ch., Rocky Pt. branch,	22 00
New York, Broadway Tabernacle,	
1,683.15; Miss J. A. Van Allen, 5,	1,688 15
North Evans, Cong. ch. and so.	19 33
Norwich, Cong. ch. and so.	73 13
Orient, Cong. ch. and so.	15 50
Oswego, Cong. ch. and so.	50 00
Pompey, Mrs. Lucy Child,	15 00
Rochester, Plymouth Cong. ch.	17 87
West Greece, Cong. ch.	5 66
Woodhaven, "Missionary Society,"	10 00—2,877 67

PENNSYLVANIA.

Audenried, Welsh Cong. ch.	15 00
Charleston, Welsh Cong. ch.	5 90
Jeffersonville, A friend,	25 00
Philadelphia, Charles Burnham,	100 00—145 90

NEW JERSEY.

Bernardsville, Jas. L. Roberts,	62 00
Jersey City, "C. L. A.,"	2 00
Orange Valley, Cong. ch.	182 62—246 62

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 17.86;	
"S. P. G.," 10,	27 86

ALABAMA.

Marion, Rev. A. W. Curtis,	2 00
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TENNESSEE.

Springfield, Margaret L. Minott,	1 00
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TEXAS.

San Antonio, —, —,	5 00
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OHIO.

Akron, Cong. ch.	200 00
Coolville, Mrs. M. B. Bartlett,	27 70
Freedom, Cong. ch.	15 39
Greenwich, Friends of Missions,	7 00
Kent, 1st Cong. ch., from Austin Wil-	
liams, deceased,	60 00
Mansfield, Cong. ch., to const. Rev. A.	
G. UPTON, F. K. TRACY, and W. P.	
STURGES, H. M.	250 00
Oberlin, 2d Cong. ch.	31 31
Strongsville, 1st Cong. ch.	10 00
Tallmadge, Cong. ch.	83 50
West Farmington, O. L. Wolcott,	5 00
—, A friend, for a tender for the	
"Morning Star,"	50 00—744 90

INDIANA.

Indianapolis, Mayflower Cong. ch.	16 25
Terre Haute, Mrs. Mary H. Ross,	10 00—26 25

ILLINOIS.

Byron, Cong. ch.	7 15
Chicago, U. P. Cong. ch., 517; do. m. c., 10.22; 1st Cong. ch., 87.02,	614 24
Earlville, "J. A. D."	100 00
Elmwood, Cong. ch.	24 08
Evanston, Cong. ch.	7 31
Freeport, L. A. Warner,	25 00
Geneseo, Cong. ch. (of wh. from H. Nourse, 50),	85 00
Greenville, Cong. ch., "Harvest Offering,"	11 12
Hennepin, Cong. ch.	1 09
Shabbona, Cong. ch.	5 45
Stuillman Valley, Cong. ch.	15 02—895 46

MISSOURI.

Amity, Cong. ch.	15 21
Kidder, 1st Cong. ch.	3 00
Lenhart, A friend,	1 00
St. Louis, 5th Cong. ch.	105 70—124 91

MICHIGAN.

Bridgman, Olivet Cong. ch.	7 50
Gaylord, Rev. J. L. Maile,	1 00
Lake Linden, F. G. Coggin,	10 00
Northport, 1st Cong. ch.	15 98
Owasso, Oscar Wells,	29 69
Summit, Cong. ch.	10 00
Three Oaks, Cong. ch.	47 26
Union City, A friend,	1,000 00
Utica, 1st Cong. ch.	15 80—1,137 23

WISCONSIN.

Belmont, Lewis Benedict,	4 00
Leeds, Cong. ch.	5 35
Milwaukee, Grand-ave. Cong. ch., 86 14; Tabernacle ch., 3.30; Bay View ch., 2.89,	92.33
Oconomowoc, Cong. ch.	15 00
Oxford, Geo. Ford,	4 00
Racine, Mrs. D. D. Nichols,	1 00
Windsor, Union Cong. ch.	37 00—158 68

IOWA.

Belmond, Rev. J. D. Sands,	1 00
Big Rock, Cong. ch.	10 00
Charles City, Cong. ch.	16 50
Creston, Joseph Foster,	1 00
Dubuque, 1st Cong. ch.	69 60
Durant, Cong. ch.	10 00
Eldon, R. R. Cong. ch.	6 00
Grand View, Cong. ch. and Sab. sch.	37 00
Holland, A friend,	4 00
Long Creek, Welsh ch., Mrs. Sarah E. Evans,	3 00
Magnolia, Cong. ch.	21 31
McGregor, Cong. ch.	5 00
Onawa, Cong. ch.	9 75
Shenandoah, Cong. ch.	8 20
Sherrill's Mount, Rev. Jacob Reuth,	2 00
Waucoma, Cong. ch., La. Miss. Soc.	11 00
Wilton, Cong. ch.	5 00
Winthrop, Rev. L. W. Brintnall,	5 00—125 00

MINNESOTA.

Cannon Falls, Cong. ch.	1 00
Clearwater, Cong. ch.	1 00
Minneapolis, Plymouth ch., 60.20; 2d Cong. ch., 4; Rev. Edwin Sidney Williams, 5,	1 20
Rushford, Cong. ch.	1 50
Sleepy Eye, Cong. ch.	1 12—90 72

KANSAS.

Great Bend, Cong. ch.	0 00
Milford, Cong. ch.	1 00—10 00

NEBRASKA.

Alma, Cong. ch.	1 50
Fremont, Cong. ch.	15 00
Reserve, Cong. ch.	2 90
South Bend, Cong. ch.	1 75—21 15

CALIFORNIA.

Murphy's, Cong. ch.	7 55
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COLORADO.

Manitou, Cong. ch, semi-an contribution,	7 05
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WASHINGTON TERRITORY.

Fidalgo Island, Pilgrim ch.	5 00
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DAKOTA TERRITORY.

Scotland, Mr. Plugrad,	4 00
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CANADA.

Province of Ontario.	
Yorkville, Rev. Edward Ebbs,	10 00
Province of Quebec.	
Montreal, Am. Pres. ch.	100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Manepy, G. W. Leitch,	300 00
England, Liverpool, "J. Q."	50 00
Japan, Kobe, D. C. Jencks,	175 66
North China, Kaigan, Rev. W. P. Sprague, 9.50; Paoting-fu, Rev. I. Pierson, 48.80,	58 30—583 96

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	1,062 50

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
Mrs. R. E. Cole, Oakland, California, Treasurer,	550 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brownville, Cong. Sab. sch., for India, 6; Cumberland, Cong. Sab. sch., for support of Boys' School, Zeetoon, 30; Portland, 2d Parish Sab. sch., a Chinese class for a boy at Tung-cho, China, 25,	61 00
NEW HAMPSHIRE. — Mason, Cong. Sab. sch., 15; Milton, Cong. Sab. sch., 1.46,	16 46
VERMONT. — Bradford, Cong. Sab. sch., 1.18; Cabot, Cong. Sab. sch., 10; Granby, Cong. Sab. sch., Mrs. S. W. Duren's class, 1; St. Johnsbury, 1st Cong. Sab. sch., 3,	15 18
MASSACHUSETTS. — Marlboro', Cong. Sab. sch., 15; Monson, Cong. Sab. sch., 27.25; Peabody, South Cong. Sab. sch., 13.25; Springfield, Olivet Sab. sch., for sch. at Harpoot, care Rev. J. K. Browne, 30.06; Ware, East Cong. Sab. sch., 25; Winchendon, 1st Cong. Sab. sch., 3,	113 56
NEW YORK. — Canandaigua, Cong. Sab. sch., 3.34; Flushing, Cong. Sab. sch., for scholar in Broosa, 40,	43 34
DISTRICT OF COLUMBIA. — Washington, "Little Rills of Llenmary," per Rev. M. Porter Snell,	1 00
OHIO. — Hudson, Cong. Sab. sch.	5 00
ILLINOIS. — Rosemond, Cong. Sab. sch., 3.75; Sandwich, Cong. Sab. sch., 5,	8 75
WISCONSIN. — Beloit, Young Men's Christian Association of Beloit College, 7; Fox Lake, a Sab. sch. class, 1.50; Racine, Welsh Cong. Sab. sch., 5,	13 50
IOWA. — Magnolia, Cong. Sab. sch.	10 00
MINNESOTA. — Minneapolis, 1st Cong. Sab. sch., for student at Harpoot,	40 00
CHINA. — Tung-cho, Juvenile Miss. Soc., by Jau Hsueh Hai,	14 20
	342 89

Donations received in November,	18,757 57
Special Offerings " " "	1,060 38—19,817 95
Legacies " " "	6,925 00
	\$26,742 95

Total from September 1 to November 30, 1882: Donations, \$58,650.51; Legacies, \$15,149.62 = \$73,800.13.

DEPARTURES.

November 6. From Astoria, Oregon, for Hong Kong, the Rev. J. E. Walker and wife, on their way to rejoin the Foochow Mission.

November —. From San Francisco, the Rev. J. D. Davis, D. D., and wife, returning to the Japan Mission.

ARRIVALS AT STATIONS.

November —. At Samokov Bulgaria, the Rev. W. W. Sleeper and wife, and Miss Emily L. Spooner.

November —. At Guadalajara, Mexico, the Rev. John Howland and wife, and Miss Belle M. Haskins.

November 12. At-Osaka, Japan, the Rev. George Allchin and wife.

MARRIAGE.

September 12. At Bailunda, West Central Africa, by the Rev. W. M. Stover, the Rev. William H. Sanders to Miss Mary J. Mawhir.

For the Monthly Concert.

[Topics and questions based on information given in this number of the HERALD.]

1. Give an account of the service at the dedication of a church at Smyrna. (Page 24.)
2. What reports are given concerning Kara Hissar, and the Girls' School at Broosa? (Pages 25, 26.)
3. What gifts out of poverty are reported from Eastern Turkey? (Page 26.) What persecutions within the bounds of the same mission? (Page 27.)
4. What are the results of the medical work at Pang-chia-chuang, China? (Page 20.) What of the calls for preaching in the villages of Shantung? (Page 21.)
5. Give a report of Mr. Tyler's visit to an old station in Natal, South Africa. (Page 22.)
6. What account is given of Melur, in the Madura district of Southern India? (Page 18.)
7. Give an outline of statements made respecting Japan. (Page 14.)
8. What interesting items are presented from other missions than those of the American Board — Syria, Madagascar, Central and Southern Africa, etc.? (Pages 31-34.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MASSACHUSETTS.		MICHIGAN.	
Boston, Mt. Vernon ch., "E. K. A."		Detroit, Philo Parsons,	100 00
250; do. George P. Smith, 12,	262 00		
Marlboro', Cong. ch. and so.	122 60		
North Middleboro', Rev. E. W. Allen,	12 50		
Worcester, A friend, pledged at Portland,	12 00—409 10		
RHODE ISLAND.		WISCONSIN.	
Peacedale, R. Hazard, in part,	500 00	Middleton, Rev. J. F. Smith,	50 00
			1,060 38
ILLINOIS.		Previously acknowledged,	5,977 95
Wauregan, "A last gift of one who loved the Am. Board,"	1 28		7,038 33

Donations Received in November.

MAINE.

Cumberland county.	
Falmouth, Mrs. N. J. Dame,	1 00
Gray, Enoch Merrill,	2 00
South Freeport, Rev. Horatio Ilsley,	10 00—13 00
Hancock county.	
Amherst, Cong. ch. and so.	3 24
Lincoln and Sagadahoc counties	
Waldoboro', Cong. ch. and so., 14.30;	31 00
do., Ladies' Miss. Society, 16.70,	
Oxford county.	
South Paris, 1st Cong. ch.	14 50
Penobscot county.	
Bangor, Friends, for work at Van,	5 00
Brewer, 1st Cong. ch.	8 25—13 25
York County	
Acton, Cong. ch. and so.	6 19
	81 18

NEW HAMPSHIRE.

Coos county.	
Gorham Hill and Randolph, Union	
Society,	5 89
Grafton county.	
Lyme, Cong. ch. and so.	51 06
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch. and so.	23 83
Antrim, Pres. ch.	10 00
Francetown, Joseph Kingsbury,	30 00—63 83
Rockingham county.	
Raymond, E. O. Dyer,	8 00
Strafford county.	
Dover, Mrs. John Mack, for India,	2 00
	130 78

VERMONT.

Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
St. Johnsbury, A friend,	15 00
Chittenden county.	
Charlotte, Cong. ch. and so.	42 09
Jericho, 2d Cong. ch.	12 45—54 54
Franklin co. Aux. Soc. C. B.	
Swift, Tr.	0 00
Franklin, Cong. ch. and so.	2 00—8 00
Swanton,	
Orange county.	
Newbury, Mrs. Atkinson's Sab. sch.	
class, for a steamer in Micronesia,	1 00
Thetford, 1st Cong. ch., with other	
dona., to const. HENRY A. CUM-	36 62—37 62
MINGS, H. M.	
Orleans county.	
Lowell, Rev. Rufus King.	1 00
Newport, Cong. ch. and so.	9 00—10 00
Rutland county.	
Rutland, Cong. ch. and so. (of wh.	
from J. B. Page, to const. HENRI-	
ETTA RICHARDSON PAGE, H. M.,	
100; from Ruckwood Barrett, to	
const. ALDACE F. WALKER, H. M.,	
100; to const. LAWRENCE WHIT-	
COMB, RUSSELL WHITCOMB, LAW-	
RENCE RUSSELL, JESSIE RUSSELL,	
and ROBERT BANKSMITH LAW-	
RENCE, H. M.	980 06
Washington county. Aux. Soc. G. W.	
Scott, Tr.	
Waitsfield, Cong. ch. and so.	14 25
Windham county. Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro', Central ch. m.c., 22.56;	
Mrs. D., 10; "H.", 6,	38 56
Windsor county.	
North Pomfret, J. C. Sherburne,	1 00
Royalton, Cong. ch. and so., add'l,	10 00
Springfield, A friend, 100; Mrs. E.	
D. Parks, 15,	115 00—126 00
	1,284 03

Legacies.—Chelsea, Samuel Douglass,
by Edward Douglass, Ex'r (previ-
ously received, 750), 220 00
1,504 03

MASSACHUSETTS.

Barnstable county.	
West Barnstable, Cong. ch. and so	15 00
Berkshire county.	
North Adams, "E. M. H."	5 00
Pittsfield, Mrs. Rev. John Todd,	
10; "S. H.", 1,	11 00—16 00
Bristol county.	
Attleboro', 2d Cong. ch.	150 00
Berkley, Ladies' Cent Soc.	23 00—173 00
Brookfield Ass'n, Wm. Hyde, Tr.	
Southbridge, Cong. ch. and so.	137 75
Spencer, 1st Cong. ch.	203 20
Warren, 1st Cong. ch., with other	
dona. to const. M. K. WHIPPLE and	
J. W. CHADSEY, H. M.	100 00—440 95
Essex county, North.	
Groveland, Cong. ch. and so.	26 00
Essex co., South. Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane-st. ch., 12.87; do. m.	
c., 9.14,	22 01
Lynn, 1st Cong. ch.	44 53
Manchester, Cong. ch. and so.	38 80
Middleton, Cong. ch. and so.	5 46
Peabody, South ch. and so.	500 00—610 80
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chester, 2d Cong. ch.	4 10
Chicopee, 1st Cong. ch.	66 54
Monson, Cong. ch. and so.	28 77
Springfield, Olivet ch., with other	
dona. to const. ARTHUR H. MAR-	
TIN, H. M., 53.10; F. A. Brewer,	
to const. Mrs. JESSIE HENDERSON	
BREWER, H. M., 350,	403 10
Westfield, 1st Cong. ch. (of wh. from	
N. T. Leonard, for Eastern Tur-	
key, 40),	198 86—701 37
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch.	75 00
North Hadley, Cong. ch. and so.	8 76
Northampton, Edwards ch., 24.04;	
A friend, 100,	124 04
Pelham, "Z."	1 00
Worthington, Mrs. John Adams,	10 00
A friend,	3 00—221 80
Middlesex county.	
Auburndale, Cong. ch. and so.	550 00
East Somerville, A friend,	3 00
Everett, Cong. ch. m. c.	5 25
Marlboro', Union ch., with other	
dona. to const. Rev. A. F. NEW-	
TON and C. F. ROBINSON, H. M.	100 00
Melrose Highlands, Cong. ch. and so.	25 00
Natick, Cong. ch. and so.	50 00
Somerville, Prospect Hill ch.	8 34
Stoneham, Cong. ch. and so.	30 00
Waltham, Cong. ch. and so.	50 00
West Medford, Henry Newcomb,	2 00
Winchester, Cong. ch. and so., to	
const. ROBERT COWDEREY, H. M.	221 69—1,045 28
Middlesex Union.	
Fitchburg, Calv. Cong. ch., to const.	
ANNA S. HASKELL and CLARENCE	
S. CONVERSE, H. M.	223 69
Maynard, Cong. ch. and so.	160 00—383 69
Norfolk county.	
Brookline, "E. P."	5 00
Hyde Park, Cong. ch. and so.	70 16
Milton, 1st Ev. ch., A friend,	10 00
Needham, Cong. ch. and so.	5 00
Quincy, Ev. Cong. ch.	147 00
South Weymouth, 2d Cong. ch.	35 00
Weymouth and Braintree, Union	
Cong. ch.	33 27—305 43
Plymouth county.	
North Hanson, Cong. ch. and so.	8 37
Scotland, Cong. ch. and so.	41 70—50 07

Suffolk county.

Boston, South Ev. ch. (W. Roxbury),	
293.20; 2d ch. (Dorchester) m. c.,	
41.55; Shawmut ch., A friend, 20;	
Eliot ch. m. c., 7.50; Highland ch.,	
6.11; Union ch., 3.79; Park-st.	
ch., 3; Central ch., A friend, 2; Chi-	
nese Sab. sch. for the Hong Kong	
Mission, 114; S. D. Smith, 150; A	
friend, 10; H. M. Vining, Charles-	
town, 5; Rev. Mason Noble, Jr.,	
5; "A. C.", 2; A friend, 2,	665 15
Chelsea, 3d Cong. ch.	35 03
Revere, Cong. ch. m. c.	1 67—701 85
Worcester county, North.	
Hubbardston, Cong. ch. and so.	33 00
Winchendon, 1st Cong. ch., 45.10;	
do. m. c., 26.74; North Cong. ch.	
m. c., 32.32,	104 16—137 16
Worcester co. Central Ass'n, E. H.	
Sanford, Tr.	
Clinton, A friend,	100 00
Holden, Cong. ch. and so.	10 00
West Boylston, Cong. ch. and so.	67 50—177 50
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Sutton, A friend,	20 00
Nobscot, A friend,	1 00—21 00
	5,026 90

<i>Legacies.</i> —Athol, J. Sumner Par-	
menter by F. S. Parmenter, Ex'r,	
to const. IRA Y. KENDALL, H. M.	100 00
Beverly, Miss Alice Bridges, by John	
C. Osgood, Ex'r,	100 00
South Weymouth, John S. Cobb, by	
Mrs. Abigail S. Cobb, Ex'x,	3,000 00—3,200 00
	8,226 90

RHODE ISLAND.

Pawtucket, A friend,	25 00
Phenix, Baptist ch.	1 30
Providence, Pilgrim Cong. ch.	50 00
Westerly, Cong. ch. and so.	37 61—113 91

CONNECTICUT.

Fairfield county.	
Green's Farms, Cong. ch. and so.	133 07
Norwalk, 1st Cong. ch.	215 00
Saugatuck, Mary E. Atkinson,	10 00—358 07
Hartford county. E. W. Parsons, Tr.	
Bloomfield, Cong. ch. and so.	17 00
Hartford, Pearl-st. Cong. ch.	50 00—07 00
Litchfield co. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	28 60
Goshen, Cong. ch. and so.	87 00
Harwinton, Cong. ch. and so.	35 65
Litchfield, Cong. ch. and so., 187;	
do. m. c., 162.59,	349 59
New Milford, Cong. ch. and so.	285 00
Thomaston, Cong. ch. and so.	33 22
West Winsted, 2d Cong. ch.	199 15—1,018 21
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	70 00
Essex, 1st Cong. ch.	31 82
Haddam Neck, Cong. ch. and so.	12 00—112 82
New Haven co. F. T. Jarman, Agent.	
Birmingham, J. Tomlinson,	10 00
Cheshire, A friend,	20 00
Meriden, E. R. Breckenridge,	5 00
Mt. Carmel, Cong. ch. and so.	33 50
New Haven, Ch. of the Redeemer,	
400; 3d Cong. ch., 56; 1st Cong.	
ch. m. c., 19.66; North ch. m. c.,	
7.40,	483 00
South Britain, Cong. ch. and so., to	
const. Rev. S. J. BRYANT, H. M.	60 00
Wallingford, Cong. ch. and so.	86 00—697 50
New London co. L. A. Hyde and L.	
C. Learned, Trs.	
Griswold, 1st Cong. ch. m. c.	2 53
Norwich, Park Cong. ch., 176.15; 2d	
Cong. ch. m. c., 27.67,	203 82
Westchester, Cong. ch. and so.	20 70—227 05
Tolland county. E. C. Chapman, Tr.	
Mansfield Centre, 1st Cong. ch.	66 00
Somers, Cong. ch. and so., to const.	
Rev. C. H. GLEASON, H. M.	89 22—155 22

Windham county.

East Woodstock, Cong. ch. and so.	24 30
Hampton, Elias L. Snow,	30 00—54 30
—, A friend,	15 00
	2,706 17
<i>Legacies.</i> —Ellington, Maria Pitkin,	
by Edwin Talcott, Ex'r,	3,500 00
Harwinton, Phebe Beach, add'l,	5 00—3,505 00
	6,211 17

NEW YORK.

Brooklyn, Ch. of Pilgrims, Richard P.	
Buck, 300; do. Mrs. U. B. Hum-	
phreys, to const. Rev. HENRY	
NEILL, H. M., 50; Clinton-ave.	
ch., E. H. Marsh, 50; Lyman F.	
Rand, 10; "J. E. D.," 10,	420 00
Buffalo, 1st Cong. ch. (of wh. from a	
friend, to const. ROBERT C. BOARD,	
Mrs. S. L. MASON, and Mrs. JOHN	
THOMPSON, H. M., 300),	385 00
Clifton Springs, Two friends, to const.	
Mrs. HENRY L. CHASE, H. M.	100 00
Flushing, Cong. ch., for Papal Lands,	18 03
Harpersfield, Cong. ch.	20 00
Marion, Cong. ch. and so.	17 00
Mellenville, Mrs. C. M. Fisher,	1 00
Mt. Sinai, Cong. ch., Rocky Pt. branch,	22 00
New York, Broadway Tabernacle,	
1,683.15; Miss J. A. Van Allen, 5,	1,688 15
North Evans, Cong. ch. and so.	19 33
Norwich, Cong. ch. and so.	73 13
Orient, Cong. ch. and so.	15 50
Oswego, Cong. ch. and so.	50 00
Pompey, Mrs. Lucy Child,	15 00
Rochester, Plymouth Cong. ch.	17 87
West Greece, Cong. ch.	5 66
Woodhaven, "Missionary Society,"	10 00—2,877 67

PENNSYLVANIA.

Audenried, Welsh Cong. ch.	15 00
Charleston, Welsh Cong. ch.	5 90
Jeffersonville, A friend,	25 00
Philadelphia, Charles Burnham,	100 00—145 90

NEW JERSEY.

Bernardsville, Jas. L. Roberts,	62 00
Jersey City, "C. L. A."	2 00
Orange Valley, Cong. ch.	182 62—246 62

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 17.86;	
"S. P. G.," 10,	27 86

ALABAMA.

Marion, Rev. A. W. Curtis,	2 00
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TENNESSEE.

Springfield, Margaret L. Minott,	1 00
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TEXAS.

San Antonio, —, —,	5 00
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OHIO.

Akron, Cong. ch.	200 00
Coolville, Mrs. M. B. Bartlett,	27 70
Freedom, Cong. ch.	15 39
Greenwich, Friends of Missions,	7 00
Kent, 1st Cong. ch., from Austin Will-	
iams, deceased,	60 00
Mansfield, Cong. ch., to const. Rev. A.	
G. Upton, F. K. TRACY, and W. P.	
STURGES, H. M.	250 00
Oberlin, 2d Cong. ch.	31 31
Strongsville, 1st Cong. ch.	10 00
Tallmadge, Cong. ch.	88 50
West Farmington, O. L. Wolcott,	5 00
—, A friend, for a tender for the	
"Morning Star,"	50 00—744 90

INDIANA.

Indianapolis, Mayflower Cong. ch.	16 25
Terre Haute, Mrs. Mary H. Ross,	10 00—26 25

ILLINOIS.

Byron, Cong. ch.	7 15
Chicago, U. P. Cong. ch., 517; do. m. c., 10.22; 1st Cong. ch., 87.02,	614 24
Earlville, "J. A. D."	100 00
Elmwood, Cong. ch.	24 08
Evanston, Cong. ch.	7 31
Freeport, L. A. Warner,	25 00
Geneseo, Cong. ch. (of wh. from H. Nourse, 50),	85 00
Greenville, Cong. ch., "Harvest Offer- ing,"	11 12
Hennepin, Cong. ch.	1 09
Shabbona, Cong. ch.	5 45
Sullivan Valley, Cong. ch.	15 02—895 46

MISSOURI.

Amity, Cong. ch.	15 21
Kidder, 1st Cong. ch.	3 00
Lenhart, A friend,	1 00
St. Louis, 5th Cong. ch.	105 70—124 91

MICHIGAN.

Bridgman, Olivet Cong. ch.	7 50
Gaylord, Rev. J. L. Maile,	1 00
Lake Linden, F. G. Coggin,	10 00
Northport, 1st Cong. ch.	15 98
Owasco, Oscar Wells,	29 69
Summit, Cong. ch.	10 00
Three Oaks, Cong. ch.	47 20
Union City, A friend,	1,000 00
Utica, 1st Cong. ch.	15 80—1,137 23

WISCONSIN.

Belmont, Lewis Benedict,	4 00
Leeds, Cong. ch.	5 35
Milwaukee, Grand-ave. Cong. ch., 86 14; Tabernacle ch., 3.30; Bay View ch., 2.89,	92 33
Oconomowoc, Cong. ch.	15 00
Oxford, Geo. Ford,	4 00
Racine, Mrs. D. D. Nichols,	1 00
Windsor, Union Cong. ch.	37 00—1,138 68

IOWA.

Belmond, Rev. J. D. Sands,	1 00
Big Rock, Cong. ch.	10 00
Charles City, Cong. ch.	16 59
Creston, Joseph Foster,	1 00
Dubuque, 1st Cong. ch.	69 00
Durant, Cong. ch.	10 00
Eldon, R. R. Cong. ch.	6 00
Grand View, Cong. ch. and Sab. sch.	37 00
Holland, A friend,	4 00
Long Creek, Welsh ch., Mrs. Sarah E. Evans,	3 00
Magnolia, Cong. ch.	21 35
McGregor, Cong. ch.	5 00
Onawa, Cong. ch.	0 70
Shenandoah, Cong. ch.	8 20
Sherrill's Mount, Rev. Jacob Reuth,	2 00
Waucoma, Cong. ch., La. Miss. Soc.	11 00
Wilton, Cong. ch.	5 00
Winthrop, Rev. L. W. Brintnall,	5 00—2 30

MINNESOTA.

Cannon Falls, Cong. ch.	5 00
Clearwater, Cong. ch.	4 00
Minneapolis, Plymouth ch., 60.20; 2d Cong. ch., 4; Rev. Edwin Sidney Williams,	69 20
Rushford, Cong. ch.	2 00
Sleepy Eye, Cong. ch.	9 12—90 72

KANSAS.

Great Bend, Cong. ch.	6 00
Milford, Cong. ch.	4 00—13 00

NEBRASKA.

Alma, Cong. ch.	1 50
Fremont, Cong. ch.	15 00
Reserve, Cong. ch.	2 90
South Bend, Cong. ch.	1 75—21 15

CALIFORNIA.

Murphy's, Cong. ch.	7 55
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COLORADO.

Manitou, Cong. ch., semi-an contribution,	7 05
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WASHINGTON TERRITORY.

Fidalgo Island, Pilgrim ch.	5 00
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DAKOTA TERRITORY.

Scotland, Mr. Pfugrad,	4 00
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CANADA.

Province of Ontario.	
Yorkville, Rev. Edward Ebbs,	10 00
Province of Quebec.	
Montreal, Am. Pres. ch.	100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Manepy, G. W. Leitch,	300 00
England, Liverpool, "J. Q."	50 00
Japan, Kobe, D. C. Jencks,	175 66
North China, Kalgan, Rev. W. P. Sprague, 9.50; Paoing-fu, Rev. I. Pierson, 48.80,	58 30—583 96

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	1,062 50
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FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer,	550 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Brownville, Cong. Sab. sch., for India, 6; Cumberland, Cong. Sab. sch., for support of Boys' School, Zeiton, 30; Port- land, 2d Parish Sab. sch., a Chinese class for a boy at Tung-cho, China, 25,	61 00
NEW HAMPSHIRE.—Mason, Cong. Sab. sch., 15; Milton, Cong. Sab. sch., 1.46,	16 46
VERMONT.—Bradford, Cong. Sab. sch., 1.18; Cabot, Cong. Sab. sch., 10; Granby, Cong. Sab. sch., Mrs. S. W. Duren's class, 1; St. Johnsbury, 1st Cong. Sab. sch., 3,	15 18
MASSACHUSETTS.—Marlboro', Cong. Sab. sch., 15; Monson, Cong. Sab. sch., 27.25; Pea- body, South Cong. Sab. sch., 13.25; Spring- field, Olivet Sab. sch., for sch. at Harpoot, care Rev. J. K. Browne, 30.06; Ware, East Cong. Sab. sch., 25; Winchendon, 1st Cong. Sab. sch., 3,	113 56
NEW YORK.—Canandaigua, Cong. Sab. sch., 3.34; Flushing, Cong. Sab. sch., for scholar in Broosa, 40,	43 34
DISTRICT OF COLUMBIA.—Washington, "Lit- tle Rills of Licensary," per Rev. M. Porter Snell,	1 00
OHIO.—Hudson, Cong. Sab. sch.	5 00
ILLINOIS.—Rosemond, Cong. Sab. sch., 3.75; Sandwich, Cong. Sab. sch., 5,	8 75
WISCONSIN.—Beloit, Young Men's Christian Association of Beloit College, 7; Fox Lake, a Sab. sch. class, 1.50; Racine, Welsh Cong. Sab. sch., 5,	13 50
IOWA.—Magnolia, Cong. Sab. sch.	10 00
MINNESOTA.—Minneapolis, 1st Cong. Sab. sch., for student at Harpoot,	40 00
CHINA.—Tung-cho, Juvenile Miss. Soc., by Jeu Hsueh Hai,	14 20
	342 80

Donations received in November,	18,757 57
Special Offerings	1,060 38—19,817 95
Legacies	6,925 00

\$26,742 95

Total from September 1 to November
30, 1882: Donations, \$58,650.51;
Legacies, \$15,149.62=\$73,800.13.

FOR YOUNG PEOPLE.

A HEROINE OF HAWAII.

How many of the young people of to-day have ever heard of Kapiolani, of Hawaii? Probably not many; yet she ought not to be forgotten, for she was a true heroine.

One of the superstitions of the Sandwich Islanders was, that certain places and things were *tabu*, or sacred, and the penalty for touching the *tabued* article was death. Certain kinds of fish and swine's flesh were *tabu* for women, but not for men. There was a *tabu* upon the eating together of a man and his wife, or of a mother with her son. This superstition was, in large measure, overthrown just before the missionaries reached Hawaii in 1820. The people had supposed that if men did not kill whoever violated the *tabu*, the gods would certainly do so. But when they saw the sailors from foreign countries paying no regard to the prohibition, and eating the forbidden articles without harm, they suddenly lost faith in the power of their gods, and all at once they overthrew their idols and gave up their system of *tabu*.

But while these false gods were removed, and their prohibitions were disregarded, there remained

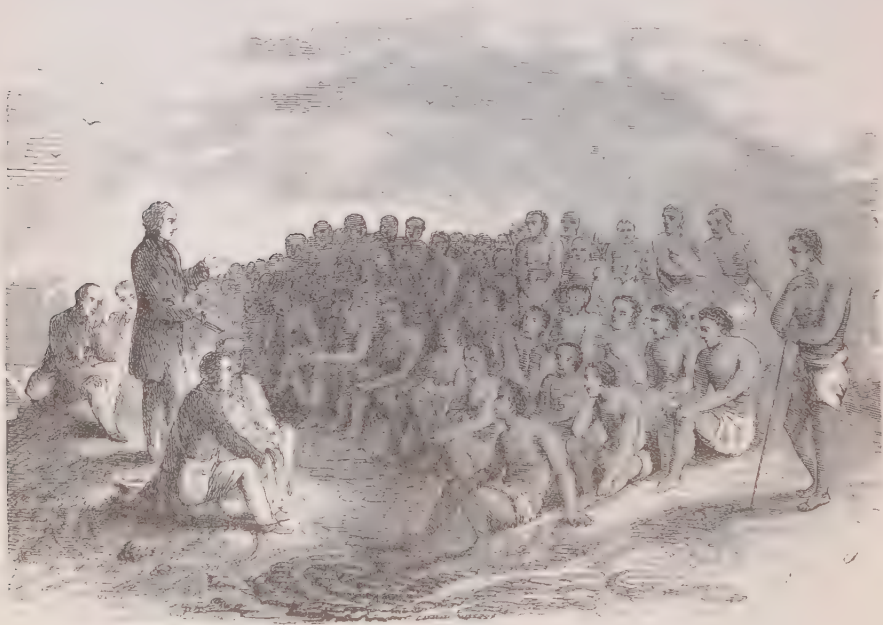
for some years a great fear of one goddess, Pele, who was supposed to inhabit the volcano of Kilauea; and no one ventured to violate the *tabu* upon her dominions. It is not strange that the natives had a great terror in connection with Kilauea, for all travelers to-day unite in saying that no earthly scene can be more awe-inspiring than is the near view of this volcano. Some years before the missionaries reached Hawaii, an army was marching across the island by a path which led near the base of Kilauea, and during the night-time a terrible eruption took place. While the hot lava rolled down the mountain-side, the red and blue flames shot up into the air, and the ground shook so violently that it was impossible to stand. Over a part of the army a shower of sand and cinders fell, so that when their comrades came upon them, they found them, some lying down and some sitting upright, clasping each other, but all dead!



NATIVE GRASS HOUSE, HAWAII.

It was this mountain which Pele was supposed to inhabit, reveling in the flames and hurling them forth against all who offended her or dared to trample on her domain. The natives paid her the greatest reverence, throwing into the crater of the volcano vast numbers of hogs, both cooked and alive, as offerings to the dread goddess.

Kapiolani was the daughter of a chieftain, and the wife of Naihe, who for a time was governor of Hawaii. When the missionaries first knew her she had two husbands, and she was said to be intemperate. But she was soon impressed by the truth, and built a church at her home, which was near the spot where Captain Cook was murdered, so that the people need not worship in the way represented in the picture below. In the year 1825, only five years after the missionaries



NATIVE CONGREGATION IN 1823

landed, and before the people had in any great numbers been brought under the power of the gospel, Kapiolani determined to show them how vain was their superstition about Pele. A missionary had just gone to Hilo, one hundred miles across the island, and the rough and dangerous path lay directly by Kilauea. Kapiolani resolved to walk over the mountain and to break the tabu of the goddess. Her husband sought to dissuade her, and men and women along the way implored her not to anger Pele and risk her own life. She answered them: "If I am destroyed, you may all believe in Pele." A woman who claimed to be a prophetess of the goddess came to meet Kapiolani, and warned her against approaching the mountain without an offering to Pele. But instead of manifesting any fear, Kapiolani opened her Testament and read to her of the true God, and Jesus Christ, as the Saviour of men.

When they reached the crater of the volcano, there were about eighty persons in the company. This crater, said by some to be half a mile in breadth, is filled

CRATER OF MAUNA LOA AS IT APPEARED DURING THE ERUPTION OF 1843



with molten lava, sending up its sulphurous smoke, and occasionally shooting a mass of flame thirty or forty feet into the air. From the picture above, which

represents the crater of Mauna Loa, a volcano near by Kilauea, you can get some idea of the terrific scene ; only you must remember that what looks like foam is fire, and that this surging mass, as it rolls from side to side, roars like a tempest, accompanied with explosions like the discharge of numerous cannon. Down to the brink of this crater Kapiolani went, eating some of the berries which were sacred to Pele, and threw stones into the vortex. This latter act had been



HAWAIIAN WOMAN, 1876.

regarded as peculiarly offensive to the goddess. Standing very calmly in the midst of scenes naturally so appalling, Kapiolani said, in the hearing of her people :—

“Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may fear her power ; but if Jehovah save me when breaking her tabus, then must you fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God.” Then she called for a Christian hymn to be sung. What a grand organ they had to accompany them ! After a prayer was offered, she went on her way to Hilo. The power of

Pele was broken. The mass of the people learned from this brave act that the tabus of the goddess were vain.

Was not Kapiolani a genuine heroine ? She lived ever after a brave and yet humble Christian life, dying in 1841, honored of all the people. In speaking of the happiness of the Hawaiians in receiving the gospel, she once said, with her hands clasped and tears in her eyes : “Our happiness is the joy of a captive just freed from prison.” How many prisoners in all parts of the earth are yet waiting for the gospel which shall make them free !

A Christian gentleman, who visited the Sandwich Islands in 1829, speaks of Kapiolani as winning respect and sincere friendship. “She is so intelligent, so amiable, so lady-like in her whole character, that no one can become acquainted with her without feelings of more than ordinary interest and respect.” And yet this was not ten years after the time when she was a naked and drunken heathen woman. Is not the gospel the power of God in changing human hearts and lives ?

THE MISSIONARY HERALD.

VOL. LXXIX. — FEBRUARY, 1883. — No. II.

FOUR MONTHS. — The donations for the first four months of the financial year, including \$7,700 as special, amount to \$101,066.24, an increase above those of last year for the same period of nearly \$17,000. The net gain thus far, including legacies, which have fallen off somewhat, is about \$13,500.

THOSE who are entitled to the *Missionary Herald* free for 1883 are requested to notify the publisher at once, as the annual revision of the list of subscribers is now being made. The condition upon which our magazine is sent free is *annual application*. This condition was originally connected with the offer, and there are many reasons why it should be adhered to. Deaths, changes of residences, and wishes of donors and members cannot be known otherwise. To all ministers of contributing churches, honorary members, donors of ten dollars or more annually, treasurers of churches, and collectors of not less than fifteen dollars for the year, the *Herald* will be freely sent provided annual application is made. A brief postal card will suffice. Send at once.

MISSIONARY INTELLIGENCE. — The attention of pastors is called to a condensed statement of "The Field, Force, and Work" of the American Board for 1883, in a leaflet form, intended for distribution in the pews upon the Sabbath preceding the presentation of the subject from the pulpit, and the taking of the annual offering. Any number of copies which can be judiciously distributed will be furnished free on application to C. N. Chapin, No. 1 Somerset Street, Boston. The fervid sermon preached at the recent annual meeting at Portland, by the Rev. E. P. Goodwin, D. D., of Chicago, entitled "The Holy Spirit and Missions," has been printed, in accordance with the vote of the Board, and will be sent to any who desire who will forward their postoffice address. The papers presented by the secretaries at the same meeting will also be supplied. Pastors and others desiring to receive an occasional familiar letter from the mission fields, "printed, not published," will be so remembered if they will send their names and address.

A COMMUNICATION to the New Haven *Palladium*, reprinted in our advertising pages, gives some facts of interest respecting the distribution of the *Missionary Herald*.

JOHN DUNN, the renegade Englishman who was made one of the chiefs of the divided kingdom of Cetewayo, in South Africa, writes to the *London Times* in reference to the proposed return of that monarch to his old dominions, of which he had just heard. He affirms that the settlement made by Sir Garnet Wolseley was on the distinct understanding that Cetewayo should never return, and that the designated chieftains should be secure in their possessions. We trust that Dunn is mistaken, though we fear he is not, when he says that the restoration of Cetewayo will lead to much bloodshed.

INDIA is witnessing strange things in these days. Among the occurrences which are in striking contrast to the traditional ideas of the people, may be mentioned the lectures given by a Brahman widow, Pandita Ramabai. Dr. Bissell, of Ahmednagar, says that she is a woman of rare accomplishments, familiar with Sanscrit, whose whole bearing is so modest and becoming that no fault has been found with her. She lectures upon themes of great importance to the people of India, such as child-marriage, the elevation of woman, and the purity of home life. She has large and attentive audiences, of the best class of people, whom she addresses with great tact and vigor. Dr. Bissell speaks of this woman as standing on the border-line of the Christian faith, and asks all friends of India to pray that she may come into the clear light of the gospel.

THE Rev. Dr. J. P. Newman's recent volume published by the Harper's, entitled *Thrones and Palaces of Babylon and Nineveh*, treats in an attractive way of a region of great interest both in its relations to Biblical history and modern missions. The descriptions of what is now to be seen on the sites of ancient empires are vivid and entertaining. The volume is beautifully and profusely illustrated, and after having had an extensive sale arrangements have been made by which it may now be purchased at a greatly reduced price (\$2.50); the avails of this sale to be applied in aid of the work of the American Board at or near Mosul, a region which is sketched in the book. It may be obtained by addressing, Mrs. J. P. Newman, No. 30 East Forty-fifth Street, (Church Parlor), New York, or at Dr. Haydn's office, 39 Bible House.

THE recent progress in the matter of self-support among the churches of the India and Ceylon Missions has been very marked, and gives much promise for the future. As will be seen from Mr. Hume's letter on another page, none of the twenty-three churches in the Maratha Mission received the past year any aid from the Board towards the support of their pastors. Five of these churches are entirely independent of any aid, and the other eighteen have grants from the Association of Native Churches, which raised last year a small fund for this purpose. In the Madura district seventeen of the thirty-four churches receive no aid from the Board, though several of them are aided by the Native Evangelical Society. In the Ceylon Mission only three of the fifteen pastors and preachers seek help from the Board, and the whole amount appropriated the past year for these three pastors is less than \$140. Of the seventy-one churches in India and Ceylon connected with the American Board, there are fifty that receive nothing from its treasury. This statement is as gratifying as it is remarkable.

THE North Pacific Institute at Honolulu, under the care of Dr. Hyde, is fast supplying the need of pastors for the Hawaiian Churches. The three students who graduated last year have been ordained and installed on the Island of Maui, which is now well cared for. There are now twenty-three students in the Institute, and Dr. Hyde speaks of them as older and giving better promise than previous classes.

LITERATURE upon the opium question is increasing rapidly, both in quantity and value. The recent attempts to defend the use of the drug, and the trade in it, have called out several trenchant pamphlets, one by the Rev. John Liggins, formerly an American Episcopal Missionary in China, who has brought together a large amount of valuable testimony in a pamphlet of fifty pages, published by Funk & Wagnalls, New York, entitled, *Opium: England's Coercive Policy, and its Disastrous Results in China and India*. The editor of *China's Millions*, of London, has also issued a pamphlet under the title, *The Truth About Opium Smoking*. The facts brought to view are terrible, and in face of them, as they are brought before the public, no Christian nation can long continue its complicity with the abominable traffic.

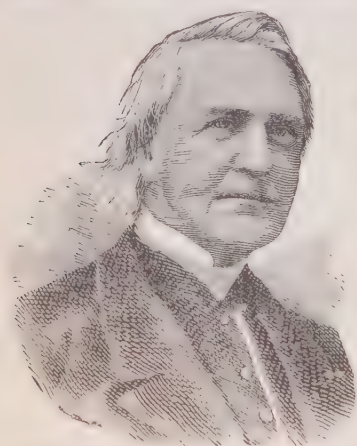
CONCERT EXERCISE NO. 5, on Missions in Turkey, is now ready. The use of this Exercise, with the aid of the new map of Turkey, recently issued by the Board, will secure not only an interesting but most profitable evening service in any church or Sabbath School. There continues to be a steady demand for the several wall maps which have been published within the past two years, but there are a great many churches still unsupplied with these helps for the Monthly Concert. The series now embraces six maps: Turkey, India and Ceylon, China, Micronesia, Japan, and Africa, Central and Southern, and the six, on cloth, are sold for \$7.00; on paper, \$4.25. Frequent expressions of surprise and delight are heard on finding that such fine maps can be furnished at this low price. Send to C. N. Chapin, 14 Congregational House, Boston.

SAD tidings have been received of the death, at Kobe, Japan, on the 22d of November last, of Mrs. S. Lizzie Shaw, wife of the Rev. William H. Shaw, who joined the North China Mission only two years ago. Mr. and Mrs. Shaw had been ordered to Japan early in the autumn by her physicians, in the hope of staying the progress of disease, which had made its appearance. Though at first there seemed to be promise of improvement, it before long became apparent that she could not rally. After she had been six weeks at Kobe, she fell asleep in the Lord, and her remains were buried in the cemetery at that place, by the side of others who have left their native land, for Christ's sake. Mrs. Shaw was born in Haverhill, Mass., March 15, 1857, but had lived and taught for several years in Braintree, and was a member of the First Church in that town. It was her glad testimony before leaving for China that she was more than willing to go; and her life on missionary ground was faithful, though so short. Her bereaved husband, and infant child, who left Kobe for their home in China on the day after her burial, are commended to the tender sympathies and prayers of the friends of missions.

THE REV. TITUS COAN.*

ON the first day of December last, this veteran missionary passed from his earthly service to the rest and reward of heaven. Though nearly eighty-two years of age, his life was more remarkable for what was accomplished through it than for its length. No pastor of modern times — perhaps none of any time — has been permitted to receive into the Church of Christ a larger number of persons on their confession of faith, than did this pastor of Hilo. Under his leadership over twelve thousand souls have avouched the Lord to be their God.

The son of a plain Connecticut farmer, Titus Coan enjoyed no advantages in early life beyond those found in a Christian home and in common schools, yet he taught in these schools at various times during a period of eight or ten years.



Though an own cousin, on his mother's side, of Asahel Nettleton, the evangelist, and often deeply impressed by his preaching, he did not feel assured of his hope in Christ until he was twenty-seven years of age. It was a year after this before his mind was settled upon the purpose to make the preaching of Christ the work of his life. The turning-point in deciding him in this matter was a revival which occurred in the school he was teaching, during the winter of 1829-30. Entering Auburn Theological Seminary in 1831, he was invited, even before his graduation, to conduct explorations in Patagonia in behalf of the American Board,† which he undertook and prosecuted with devotion and

efficiency. But finding that part of the world wholly unpromising for missionary effort, he returned to the United States, and, with his wife, formed a part of the sixth re-enforcement for the Sandwich Island Mission. Reaching Honolulu in 1835, Mr. and Mrs. Coan were at once entered upon work at Hilo, on the Island of Hawaii, a parish covering a narrow belt of land one hundred miles long, between the shore and the dense tropical forest inland, back of which were the lofty volcanoes of Mauna Loa and Mauna Kea. Up and down this line he passed, for years on foot, there being neither houses nor roads, the people often coming about him in crowds to listen to the word of life. The years 1836 to 1839 witnessed a wonderful outpouring of the Spirit, and thousands were converted to Christ. On the first Sabbath of July, 1838, there were received to the Hilo Church, after prolonged and careful scrutiny, one thousand seven hundred and five persons on their confession of faith.

* Titus Coan, son of Gaylord and Tamza (Nettleton) Coan, born at Killingsworth, Conn., February 1, 1801; united with the church in Riga, N. Y., March 2, 1828; graduated at Auburn Theological Seminary, 1833; ordained in Park Street Church, Boston, July 28, 1833; on a voyage of exploration to Patagonia, 1833-34; married Fidelia Church, of Riga, N. Y., November 3, 1834, (she died September 29, 1872); embarked at Boston for Sandwich Islands, December 5, 1834, arriving at Honolulu, June 6, 1835; reached Hilo, Hawaii, in August, 1835, where he lived as pastor until his death, December 1, 1882. Mr. Coan married Miss Lydia Bingham, daughter of the Rev. Hiram Bingham, October 13, 1873. His widow and four children, two sons and two daughters, survive him.

† An interesting account of these explorations is given in his volume entitled "Adventures in Patagonia." New York: 1880.

There is not room in these pages to give even a summary of the history of the succeeding years, which were marked by patient and devoted toil for the flock he loved and that loved him. The story is briefly and beautifully told in his autobiographical sketch recently published, entitled "Life in Hawaii." Having devoted the vigor of his manhood to the missionary work, and with such wonderful success, there was no wish in old age to retire for rest. Even up to the close he was eager to be about his Father's business. During the last year, as far as his strength would permit, he visited among his people, but finding it difficult to mount his horse and dismount, he would ride through the various districts, and summoning a little company by his clear-ringing "Aloha!" he would carefully inquire after their bodily and spiritual state. After a partial recovery from the attack of paralysis which came upon him in September last, he desired, since he was quite unable to walk, that a reclining chair be arranged so that it could be easily borne by attendants; and in this way he went first of all to the church, where he rested in silence in the aisle before the sacred desk, a spot so inexpressibly dear to him, and afterwards from day to day he visited such neighbors as he could reach, giving his counsels and benedictions. He was being lifted into his chair preparatory to one of these visits, just at noontime of December 1, when the messenger came to call him instantly into the presence of the King.

In August last, Mr. Coan welcomed to his church Messrs. Hallenbeck and Forbes, who were making an evangelistic tour of Hawaii. The constant attendance upon these special daily services, together with his anxiety for souls, told upon his health. But he rejoiced in the work and blessed God that he had been spared to see it. During the last year, as well as during his protracted period of invalidism, he was manifestly preparing for the better world. One who stood nearest to him writes: "His saintly patience was wonderful. His graces ripened, and his conversation was more and more in heaven. Always gentle and courteous, it seemed as if his heart overflowed with love. I noted this in his prayers. Often as he prayed, deep emotion for a moment overcame him as some view of the Saviour's great love filled his soul, and he asked that he might be like him. His prayers were wonderful for breadth of thought, going out for all peoples and for every righteous cause. When asked during his sickness if he had any fears, he answered, 'When I look at myself, I see no reason why I should be in heaven. When I look at Jesus I see such a Saviour I have no fears, not one, not one!' After a season of conversation, in which language poured forth in an exalted strain, the refrain always came, 'Glory, glory. Hallelujah!'"

And so a triumphant life was crowned by a triumphant death. Among all who have known "Father" Coan there cannot be one who will question his right to use the memorable words of Paul, as he did in humble tone but with solemn earnestness shortly before his death: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." The answering utterance of a great multitude will be: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

ENLARGED EVANGELISTIC WORK.

DURING the past three financial years the American Board has been enabled to distribute for what we have termed "enlarged evangelistic work" in our established missions, upon an average about \$95,000 a year. This was a special grant set apart by vote of the Board from the Otis Bequest, in addition to the ordinary appropriations, for this particular purpose. At our last annual meeting only about \$7,000 of this special grant remained for distribution during the present year. This sum has been included in the appropriations already made for 1883, so that for the continuance of the work we are hereafter dependent upon the increase of the regular donations for the year.

In importance this work is second to none. It includes grants-in-aid to native churches, native pastors, native preachers and catechists, and native home missionary societies. It includes also whatever assistance can be rendered toward church erection, colporter labors, the establishment and support of Sabbath Schools, and the preparation and dissemination of a Christian literature both for the young and the old.

Can we afford to cripple this right arm of our aggressive evangelistic work? Please think it over as you prayerfully inquire to what extent you can increase your foreign missionary contributions during the early months of the present year. With twice the amount of prayer, which constitutes the main essential, connect also, if possible, the double donation. May the Lord add the double portion of His Spirit, and the double blessing!

BRIEF NOTES ON JAPAN.—No. II.

BY THE REV. J. D. DAVIS, D. D., OF KIOTO.

RELIGIOUS FAITHS.

Shintoism is an ancient system of religion. Its chief deity is the sun goddess, who is invoked by four hundred and ninety-two inferior gods, and by two thousand six hundred and forty deified men. There are about eight million deities altogether. Its chief end is happiness and prosperity in this world. In their system, there was first an egg, which divided, and an ethereal substance arose and formed the heavens, and the sediment formed the earth; from the ground the first god arose in the form of a tree; finally, after many gods had come into being, the first male and female god and goddess appeared, named Izanagi and Izanami. The sun and moon were the first children of this pair. Jimmu Tenno, the first of the present emperor's line, was the fifth in descent from the sun goddess. He was born B. C. 660.

The first and the succeeding mikados are worshiped; shrines are erected to about three thousand canonized gods. Hachiman is the god of war; Yebisu is the god of fishermen; Inari is the god of the soil, and so on. The polished steel mirror, the symbol of the sun, and strips of white paper, first supposed to attract the gods to the spot, but which afterwards came to be themselves regarded as

gods, and offerings of liquor, rice, and vegetables, are the only things seen in the temples of pure Shinto. There are about ninety-eight thousand Shinto shrines and over one hundred thousand Shinto officials. This religion inculcates reverence for ancestors and imitation of their worthy deeds. On the great festival days the worship often consists of Bacchanalian processions, and until ten years ago, when they were stopped by order of the government, there were many licentious orgies connected with this worship.

Buddhism was introduced from Corea, about A. D. 500. There are about two hundred thousand Buddhist priests, including monks; there are also over seventy-two thousand temples; these and the Shinto shrines are found almost literally "on every high hill and under every green tree." The bronze image of Buddha at Kamakura is sixty-five feet high; that at Nara is seventy feet. The Buddhists are divided into seven principal, and about twenty irregular, sects. With most of these sects, the doctrine taught is that of transmigration of souls,—a gradual approach toward the goal, Nirvana, or extinction of consciousness. This is accomplished by celibacy and various austerities.

There is one sect among them which seems to have come in contact with Christianity, perhaps with Nestorian Missionaries, a thousand years ago in Northwest China, and which has apparently adopted some Christian ideas, modified, as Buddhism always modifies whatever it comes in contact with, to suit its fancy or its needs. This sect, which is at present the most flourishing one in Japan, teaches the doctrine of help from another,—Amida Buddha. They teach salvation by faith in Amida Buddha, and their system is much like that of those Christians who reject the vicarious atonement of Christ, so far as their Saviour is concerned. Amida Buddha helps all people who rely upon him to complete all merits and be reborn into paradise. Their idea of heaven is not unlike the Christian idea. Their priests marry.

Buddhism has engrafted much of the Confucian system of morals upon it, and many of its teachings in reference to the relations of man with man are very admirable. If we ask, however, what the effect of these systems of religion has been upon the people, we find, that while they have undoubtedly restrained them to some extent from open vice and lawlessness, yet they are a failure as a sufficient system of morals, and as furnishing a satisfying hope of a future life, and also as furnishing peace to the sinner's conscience.

MORALS OF THE PEOPLE.

The morals of the Japanese have not been improved by these systems of religion. Of the hundreds of native newspapers, not one is fit to be brought into a family; their English schools and the great Imperial University are hotbeds of vice and corruption, so that, as a recent native writer who was deploring their fearful immorality says, nine tenths of the young men in these schools go home within two years utterly ruined. The almost invariable reply of young men when asked what proportion of the young men in Japan are virtuous is, that unless they are Christians, there is not a virtuous young man in the empire. The Buddhist priesthood is so corrupted in vice and immorality, that a priest of one of the most flourishing sects, who had tried in vain to institute a reform, stood up about a year ago in the presence of a large company, in a temple in the city of

Kioto, and cut off his right hand before them in token of his earnestness, and, as he said, lest with it he should do violence to some of the corrupt priests.

CONDITION OF WOMAN.

The condition of woman also shows the effect of these systems of religion. Save a few of the favored higher classes, the girls had been little taught in Japan until the coming of preachers from a Christian country. The girls are affianced by their parents in childhood, and married very young to a man whom, as a rule, they have never seen, and as a result many of the young wives commit suicide, and many others are sent away by their husbands. A man, who has been a member of one of our churches for many years, recently came to one of our missionaries to get him to perform a marriage ceremony for him, and he was not able to tell the *name* of his affianced wife. The husband can send away the wife on any or on no pretext, and it is doubtful if more than half of the married men in Japan are living with the first wife that they received. One woman after another is sent away, and the women are married to other men. The women are taught in the Buddhist books that they must not be jealous of their husbands, no matter how many concubines they keep, and concubinage, both open and secret, is common. The wife is to reverence, obey, wait upon, and follow her husband. She is also taught in the Buddhist faith that the sins of one woman are equal to the sins of three thousand of the worst men that ever lived, and that her only hope of getting higher in the scale of being toward the goal — unconscious Nirvana — is, that by patience, obedience, and long-suffering endurance during this life, she may, perchance, the next time she is born, be born a man.

RECENT PROGRESS.

Since the opening of Japan an era of material progress has followed, such as the world has never before witnessed. The capital was removed from Kioto to Yedo, and the name of the latter city was changed to Tokio. The ex-daimios were retired on one tenth of their former revenues in 1871. Their retainers, the samurai, had their pensions capitalized in 1874. The second Japanese Embassy went around the world in 1871-72. The senate, with thirty-one members, was established in 1875. Local provincial assemblies, the members of which are elected by the people, were established in 1879; a decree was issued in October, 1881, for an elective parliament to be established in 1890, and the Napoleonic Code of criminal law came into force, January 1, 1882. From January 1, 1873, the reformed calendar was begun and the Sabbath was made a national holiday. There are now (1882) four lines of railway in operation, over fifteen thousand miles of telegraph open, and scores of native-built and native-manned steamers ply along the coasts. The postoffice system was opened in 1871, and it is now one of the most efficient systems in the world, with a money-order system and a savings-bank system in all the principal cities and towns of the empire.

The first newspaper was started in 1871, and there are now over three hundred newspapers published in the empire. A common-school system, similar to that of the United States, was established a few years ago; and now, for the first time in the history of Japan, the girls of the masses are taught the rudiments of an education, being gathered with the boys in these schools. Normal schools are

established, and also a few middle schools, and a large Imperial University in the capital, Tokio. There is a standing army numbering thirty-five thousand in peace, and fifty thousand in time of war. There is a foreign-drilled navy also, with about thirty vessels, manned by four thousand sailors. The police number about twenty-five thousand men. They have one of the finest mints in the world, with twelve coining-presses, thirty-seven melting-furnaces, a sulphuric acid and a nitric acid manufactory. About forty lighthouses light up the dangerous coasts. There are dockyards, iron foundries, paper-mills, and type and printing-press manufactories.

OBSTACLES IN THE WAY OF CHRISTIANITY.

Christianity has had great obstacles to contend with in Japan. First, the immorality of the people; second, the great prejudice against Christianity, which existed because of the operations of the Catholics three hundred years ago. We were told by the governor of the province where we lived, only nine years ago, that if Mr. Yeinosuki, Dr. Greene's old teacher, who had been seized with his wife a year and a half before, and of whom we had then heard nothing, had received baptism, there was no hope of saving his life; but that if he had not received baptism his life might be spared; and also that if a native book-seller sold an English Bible, knowing it to be an English Bible, he, the governor, would, acting under orders from the central government, have to send the man to prison. Missionaries entered Japan in 1859, but they had to wait nearly thirteen years before they could preach publicly, or before they could prepare, print, or circulate any part of God's Word, or any Christian tracts or books. It was not till ten years ago, in 1873, that my servant dared to come in and listen for a moment to any Christian truth.

A third great hinderance to Christianity has been and is the fact that, while Christian teachers were waiting all those twenty years—from 1853 to 1873—the enemy was busy sowing tares. Infidelity has come in like a flood. Before we had the four Gospels ready to distribute, Paine's *Age of Reason*, extracts from Herbert Spencer's works, or Buckle's *History of Civilization*, together with John Stuart Mill's three *Essays on Religion*, and many of the writings of the atheistic evolutionists, were translated and on sale all over the empire. Ingersoll's lectures are translated and on sale all over Japan to-day. Many of the Holland teachers in the medical schools, and many of the English and American teachers in the English schools, have systematically taught materialism, telling their pupils that no scholar in Europe and America now believed in the truth of Christianity, that the world had outgrown it, etc. The educated classes had lost faith in their old systems of religion and were ready for this new teaching, and materialism has gained a fearful hold upon the literary classes in Japan. The Buddhist priests have also helped to poison the minds of the people against the truth. They have helped to prepare and to circulate books caricaturing Christianity. They translated a large book—an exposé of Mormonism—and used it as an illustration of what Christianity is.

PROGRESS OF CHRISTIANITY.

We need to have all these hinderances in mind when we consider the progress of Christianity in Japan. Since 1837 it had been the law of the land that, "so

long as the sun shall shine, no foreigner shall touch the soil of Japan, and live ; no native shall leave the country under pain of death ; all Japanese who return from abroad shall die ; all persons who propagate the Christian doctrine, or bear the scandalous name, shall be imprisoned ; whosoever shall presume to bring a letter from abroad, or to return after he has been banished, shall die with all his family."

In 1871, July, Veinosuki, then the Rev. O. H. Gulick's teacher, was seized because he had read the New Testament in Chinese, and he died in prison in Kioto, November 25, 1872. It was only on the 20th of February, 1873, that the order was issued to take down from the bulletin-boards all over the empire the edicts against Christianity, after they had been there two hundred and thirty-six years. In the same year the imprisoned Catholics were released, to the number of about two thousand, after they had languished for four years in prison, where more than half of their number had died.

The Rev. Mr. Ensor, of the English Church Missionary Society, reached Nagasaki, January 23, 1859 ; Bishop Williams, of the American Episcopal Mission, reached there in July of the same year. In the same year also came Dr. Hepburn, of the American Presbyterian Mission, and the Rev. S. R. Brown, of the American Reformed (Dutch) Mission, to Yokohama. Thirteen years afterward the first church was organized in Yokohama, with twelve members.

THE AMERICAN BOARD IN JAPAN.

The first missionary of the American Board to Japan, the Rev. D. C. Greene, reached Yokohama, in November, 1869. By the close of the year 1873 the mission numbered twenty Americans.

The first church connected with the mission was organized in Kobe, April 19, 1874, with eleven members. There are now (1882) nineteen churches in connection with the A. B. C. F. M. Mission, with a membership of nearly one thousand, of whom two hundred and four were received during the last year.

These Christians have contributed for Christian purposes over eight dollars per member, a sum, as compared with the price of labor, equal to forty dollars in the United States. There are, in connection with this mission, three boarding-schools for girls, in which are gathered about one hundred and fifty young women, and one collegiate and theological school for young men at Kioto, in which were gathered last year one hundred and thirty students. There is an English and scientific course of five years, and a theological course of three years. All the graduates of the collegiate department, thus far, have been Christians, and with hardly an exception, all are either preaching the gospel or preparing to preach it. These pupils, male and female, are not supported by the mission, nor are the pastors of the churches ; each church is expected to support its own pastor and pay all its expenses, and besides to pay a monthly collection into the treasury of the native Home Missionary Society, which has charge of all the evangelistic work in connection with our mission. The New Testament has been published for two years. Over ten million pages of the Scriptures were sold by the American Bible Society in 1880, and nearly twice as many in 1881. The missionaries of the A. B. C. F. M. have prepared and published twenty-five tracts, and over twenty religious books of from fifty to three

hundred and sixty pages. Other societies have prepared tracts and books, so that there is now quite a religious literature to offset the infidel literature which has been so long in circulation.

THE OUTLOOK.

There are in all Japan about seventy-five ordained foreign missionaries, and about fifty ordained native pastors, with not far from two hundred other native evangelists and colporters, four thousand five hundred native communicants, and more than one hundred preaching stations. There is also a native publication society, which has charge of the publication and distribution of religious literature.

Japan is open now and calling for the gospel. The prejudice is largely gone, and calls come from every direction for the gospel. The great struggle there is to be between Christianity and infidelity, although the Buddhists are making a desperate effort to hold the people true to their faith in Buddhism. Young priests are not licensed now unless they can pass an examination on the Old and New Testaments, and many of the young priests are coming to our native pastors and to the missionaries to study the Bible; the result will be, in some cases, that these young men will be won by the power of the truth. Were there ten missionaries at work in Japan where there is one, and were there fifty natives ready to work where there is one, we might expect to see Japan a Christian nation by 1890.

The writer of these notes has spent nearly ten years in Japan, and most of them are based on his personal observation there. He would, however, acknowledge the valuable help which Professor Griffis' volume, "The Mikado's Empire," the best that has ever been prepared on Japan, has afforded in the preparation of them.

A CHRISTIAN HERO.

THE last *Missionary Herald* gave, in its Notes from the Wide Field, some account of the death of Dr. Southon, of the London Society's Mission, in Urambo, Central Africa, together with a brief extract from a letter written by him not long before his death. The London *Chronicle* for December contains a letter by Dr. Southon to his brother in England, in which he gives, in view of approaching death, his thoughts respecting the missionary work to which he had devoted his life. It will be remembered that his death was the result of a wound in the arm, from the accidental discharge of a gun in the hands of an attendant, and that no surgeon was near to perform the amputation necessary to save life. Here was this enthusiastic missionary, only thirty-one years of age, stopped in all his plans of earthly service, and after weeks of intensest suffering called to face death. It is inspiring to see with what lofty Christian faith he looked out upon the earthly and the heavenly service. Such a record as this of a soldier who has just fallen from the ranks may help to assure us that this age is not wanting in Christian heroism. There are as brave and as consecrated men and women in

this as in any previous generation. Death does not make heroes, but only crowns such as are heroes. There are many still on earth who only wait this coronation that their true character may be seen.

Dr. Southon's letter to his brother was dated Urambo, July 22, 1881, and the following extracts will be read with deep interest :—

“ I feel as if I can't last much longer; my sufferings during the past five weeks have been simply awful, and nothing short of Divine grace and a good constitution could have pulled me through up till now. . . . My morphia is nearly finished; I have about two doses left, which I am reserving for extreme agony. Whilst I could get a dose every three hours, I was moderately easy, but for days I have only had an occasional dose. My chloral has been the means of procuring three or four hours' sleep every night, but alas! I have the last dose now standing ready for me to take. It is 1 A. M., July 23, and Mr. Copplestone has promised to do an operation to-day, which, if successful, will ease my sufferings and enable me to get well quickly; but I am of opinion that, if not successful, it will cause my death. I therefore thought it best to write you a few lines in case such should happen, and I shall write on the envelope ‘ to be sent after death.’ Tell everybody (i.e. if I die) that my most earnest wish was to die at my post, and nothing short of death could make me leave it. But if I die I shall not leave the work, but shall be more efficient to aid it, better adapted to deal with its difficulties, and, please God, I shall have greater success in it.

“ You will be very glad to hear that Mirambo is deeply touched by my sufferings, and he almost cried when he entreated me to get well. I asked him to pray to God for me, and he said he had been doing so and would continue to ask for a restoration to health. I told him how glad I should be to be gone, and asked him to meet me ‘ over yonder.’ He said he would try, but he feared he did not yet understand it. I told him to ask God constantly to show him the way and to give him more light and knowledge. I am confident he will be brought to Christ, and my prayers lately have been more and more earnest on his behalf. Don't give him up, nor yet the Wanyamwezi, who will, some day, be the most active Christian people of all Africa. Don't grieve for me. I would you could be glad: yes, positively glad, and rejoice most unmistakably about the event. I expressly desire no one to go into mourning on my account, but get your most beautiful garments out and have a feast, inviting all kindred souls. I shall be with father, and mother, and dear Steve, ere you get this, and how we shall rejoice you can't think. Oh, I long to be there if it is His will, and, since there is nothing for you to grieve about, I ask you all not to be selfish and mourn because I am taken so quickly.

“ It is true I could be of great service to Urambo were my life spared, and I have quite a feeling of regret at the thought of many schemes I cannot now realize; but the comfort is that perhaps they are not of such use as I thought, and therefore God will not permit them to be carried out, or others may do better than I could. But I rejoice that I have put in good foundations at Urambo, Christ Himself being the corner-stone and the basis of it. It only needs good men and true to continue to build the fair superstructure I had hoped myself to view. Plowing, sowing, and reaping are, of course, expected of the new-comers, but they will find all the ground cleared, some of it plowed and sown, but, except in Mirambo's case, I have reaped nothing. . . . I leave no regret behind, except as to the unfinished way I leave my work to my successors; but even that is swept off, by knowing that He will have it so. Good-bye; and good-bye, all true friends. Let your efforts be to carry on the work by prayer and money, if none can give themselves.

“ In the holy unity of God and man, heaven and earth, I remain,

“ Your angel brother,

(Signed) “ EBB.” [EBENEZER.]

Letters from the Missions.

Japan Mission.

IMABARI. — BIBLE STUDY.

MR. CARY, of Okayama, reports a visit paid by him to the Island of Shikoku, and his account of what he saw at the shrine of Kōmpira, near Tadotsu, may be found in the *Mission Dayspring* of the present month. Arriving at Imabari, October 20, he writes: —

"I found Pastor Ise in good health and hopeful for the winter campaign. During the summer he had been absent from Imabari, but Mr. Ninomiya had so well supplied his place that the work had suffered no loss. In the evening I attended a meeting held at the house of one of the church members. About fifty persons were present, and the first half hour was given to Bible study, under the leadership of the pastor. They were just beginning the book of Revelation, and I wondered how satisfactorily they would explain some of its much vexed problems. Nearly every person had a pencil with which to take notes, either in a blank book or on the margin of the Bible. After the half hour of study, one of the young men preached a sermon. The next day I had several callers, among them one man from a country town near by who, having lately heard a little about Christianity, had just bought two *yen* worth of books at the Imabari Bible Store, and came to me to have some difficulties explained.

"On Sunday, the 22d, at nine o'clock in the morning, a Bible class met in the church to study Hebrews. About eighty were present, most of them having their pencils in the hand for the taking of notes. A great deal of attention seems to have been given in Imabari to this systematic study of the Scriptures. In the afternoon the Sabbath School assembled, with an attendance of over one hundred. In the evening I preached to an attentive audience of about two hundred and fifty persons. The well-used pencil was again brought out, and I found afterwards that at least two

persons had taken very full reports of the whole sermon. This gave me considerable encouragement, for in preaching to a new audience in Japan I always feel doubtful whether or not my foreign brogue and peculiarities of language can be understood."

KOMATSU.

"On Monday I went with Mr. Ise to Komatsu, a village of seven hundred houses, fifteen miles east of Imabari, where work was commenced about two months ago, a few visits having been made by some members of the church. One man in the place has known about Christianity for some time, and has even given some money to the Imabari Church; but it is only recently that he has made religion a personal matter. He insisted on our stopping at his house. We found there also the Bible woman from Imabari, who is a graduate from the class of old ladies formerly taught by Miss Dudley in Kobe. She had been in Komatsu for nearly a fortnight, holding meetings and conversing with individuals. Both men and women seemed to hold her in high respect and gladly to receive her instruction.

"Although it was rainy, about one hundred persons came to the preaching service in the evening. While the audience was gathering, a young man came into the back part of the room and said he wanted to ask a question of the Christians. Some one told him to go farther forward, where were seated the persons most interested. He accordingly came up to the front rank of the audience, where he said, in a loud voice: 'I hear that the pastor of the Imabari Church and an American Missionary have come here. To-morrow I hope to call on them. Now, however, I want to ask those who have received baptism what object they have in view.' He was told that none of the Komatsu people had been baptized. 'Very well; then I want to ask those who think of becoming Christians what their motives are.' One person an-

swered: 'We are listening to hear what these men say, and if it seems true, we want to follow it. You do the same, and as it is time to commence, please wait until the close of the meeting and then we will hear what you have to say.' The young man consented and retired to the back part of the room. I then spoke to the people for about three quarters of an hour, and Mr. Ise followed with a sermon an hour and a half long. The half-hour limit is not known in Japan, and the people would think so short a sermon hardly worth the trouble to come and hear. Afterwards any of the people who wished remained for a short time to ask questions."

A PLEA FOR IDOLS.

"The next morning the young man who had wished to know the motives of those interested in Christianity came to our room. He said that as the meeting closed so late he did not remain to press his question as he had intended to do; but now he had come to make some inquiries of us. Mr. Ise, however, was somewhat Yankee-like in his methods, and took the place of questioner by asking, 'What is *your* object? If our motives seem good and you are convinced that Christianity is true, do you mean to follow it, or, even though you think it true, will you reject it?' With perfect candor the young man replied: 'In no case will I follow it.'

" 'Why not?'

" 'I am a true Japanese, and I will not adopt any religion that is contrary to the national spirit. I will not be unpatriotic, like the Christians who reject the gods of the country.'

" 'Whom do you worship?'

" 'Ama-terasu o mikami.'

" 'Do you mean by that the same as the sun?'

" 'Yes.'

" 'Have you ever read — (a book published by the Educational Department of Japan for use in the schools)?'

" 'I have.'

" 'Then you must know that it says that the worship of the sun is a sign of the lack of civilization. Certainly, then, it is not

unpatriotic for Christians to leave off what our government speaks of in this way.'

" 'But the Christians despise the heroes of the country and do not worship them.'

" 'Christians do honor their country's heroes. Do not Americans honor Washington? They erect in his memory monuments and statues without worshipping them. In the same way we in Japan can remember and honor our great men.'

" 'The Christians do many irreverent things.'

" 'Such as what?'

" 'Lately Mr. — took down the gods from his god-shelf and burned them; he also buried his ancestral tablets in which the souls of his ancestors reside.'

" 'We do not believe that the souls of our ancestors are present in the tablets. In the past we thought so, being deceived; but finding out the deception, we cease to worship them.'

" 'That shows lack of filial piety. Here is this tobacco wallet. If a man brings it to me, saying that it once belonged to my father, I immediately reverence it; and so when I am told that the tablet is associated with my father I reverence that. To bury it in the earth is a most impious act.'

" 'If you found that the man deceived you, and that the tobacco wallet never belonged to your father, would you still reverence it?'

" 'Yes, because in my mind it has become associated with him.'

" Thus the conversation went on for more than an hour. In midst of it seven of the men most interested in Christianity came in and took part. The young man at last got angry, and one or two of the others were somewhat excited, but their leader, a dignified old gentleman, warned them to keep cool. Mr. Ise closed the discussion with a few kind and earnest words, and the young man went away.

" The others remained through the morning, and in the afternoon came again, asking questions and listening to Mr. Ise's words. They seemed thoroughly in earnest, and as one proof of their sincerity they said that they had lately left off the use of *saké* and tobacco; or, as they ex-

pressed it, by a significant change in the form of the verb: 'It is not that we have broken off the habit, but the habit has broken itself off. Several times before we have tried in vain to leave off *sakké*, but since we have been interested in Christianity, it seems to have stopped spontaneously.'

"The house was full in the evening, about one hundred and fifty gaining admittance, and the front of the house being removed, there were as many more in the street. Mr. Ise and I spoke at about the same length as on the preceding evening."

FROM KIUSHIU.

Mr. R. H. Davis, of Kobe, sends an account of a brief visit he had paid to the adjoining cities of Fukuoka and Hakata, on the northwest coast of the Island of Kiushiu, the two cities having a population of about fifty thousand. He says:—

"I preached publicly three times. I was asked, first, to meet the little company of believers, and I went to the meeting expecting to see only the few believers; but, the evening being warm, the front side of the house was all taken out to give us air, and before we had finished singing our first hymn a little company of about fifty had gathered about the open front, and remained, mostly standing, listening very attentively during the half hour or longer that I spoke to the Christians of 'The Presence of the Holy Spirit,' and urged upon them to pray earnestly and continuously till they should receive the baptism of power from above. The editor of the local daily paper informed his readers the next day that a foreigner had preached the evening before to the Christian Society, at their meeting place, and that though he spoke very good Japanese, he (the editor) could not understand the subject of his address. I might have been discouraged, had that been all that I heard from my effort, but one of the Christians, a plain man, formerly a farmer, now a cleaner of rice, came to me afterward to inquire how he might be sure of having the Divine Spirit with him and *ever* be conscious of his presence.

"My second sermon was on Sunday night. The High Priest of the Buddhists from Kioto had been in Fukuoka about five months since, (it seems he makes a tour through Kiushiu every spring, and usually does very little but repeat the creed), and then he had preached against Christianity as a foreign religion. The Christians, therefore, asked me to preach an apologetic sermon for Christianity, and assured me that I would have a very good congregation. Accordingly on Sunday evening, after the very spirited singing of one of our Christian Japanese hymns, and an earnest talk of twenty minutes or more by Yasunaga San, one of the local Christians, I found myself facing a crowd of about two hundred persons, all anxious to hear. After the sermon, Fuwa was engaged till midnight in further explaining and enforcing what had been said, to one and another private inquirer. I knew also that the priests would hear of my attack upon their church in my apologetic defense of Christianity, and I knew that they would not smile.

"My third sermon was on Monday night. The Christians, seeing the effect of my Sunday night's discourse, sent a committee of two to me to ask me if I would not speak again at an early hour on Monday evening, as the steamer by which I was to return to Kobe would not leave before ten o'clock, and they asked me to speak on the topic, 'Christianity, the Foundation of Civilization.' I gladly consented, and at the hour appointed I again faced an audience of about the same size as the one on the evening before, only in another more convenient house which one of the believers, who owned it, had opened for the purpose. The editor of the daily paper, the *kocha*, or ward officer, and three or four Buddhist priests were among those who heard me for an hour and a half. Congregations in America become weary of hearing a sermon over thirty minutes long; it is a pleasure to have an attentive heathen audience who will hear you patiently three times as long.

"As a result of these services, one man who was present at the second sermon

asked to be allowed to join the little circle that meets regularly every Sabbath morning to study the Bible, and once or twice during the week for prayer, and I cannot but think that some others may follow his example, or at least come occasionally to make inquiry into the truth.

"But in addition to the public preaching, the Christians came to my room at the hotel every day in little companies of one, two, and three, and once or twice almost the whole number came at one time. These seasons were spent in private inquiry and instruction.

"At one other time, when a couple of the believers asked for baptism, which, by the way, I refused for other reasons than a want of confidence in their Christian lives, my instructions turned upon the importance of a true faith in Christ and a life united with God as the warrant for baptism, and the sacred meaning of this holy rite and of the Lord's Supper. At another time it was on the importance of a holy life, as *separate* from the world and united by fellowship and love with all who love our Lord and Saviour.

"One young man in particular, the youngest man of the company, only seventeen years of age, came to me one night at a late hour. He is the son of an *obi* manufacturer, and is persecuted in his own home and not allowed to attend the Sunday morning Bible class. Being permitted, however, to go out freely in the evening, he attends the preaching service and often visits Fuwa other evenings, and even spends the night with him that he may learn as much as possible of the truth. When he visited me I asked which verse in the New Testament he found most precious. He promptly replied, 'John iii. 16.' Another of the believers was so interested in the gospel account of Christ's life that he spent two afternoons with me, writing down at my dictation a complete outline of the life of Christ in harmony, so that he can now, with simply the four Gospels as contained in his New Testament, trace the life and works and words of Christ in order and compare the parallel passages. May the life of Christ be in him."

Zulu Mission.

DEATH OF A CHIEF.

Mr. Tyler writes from Umsunduzi, October 16:—

"Affairs at this station are, on the whole, encouraging. Sabbath congregations are large, the daily school well attended, and the weekly prayer meetings interesting and profitable.

"Unhlanganiso, chief of a tribe living ten miles from my house, has just passed away. On my return from America little less than a year ago, learning that this chief was seriously ill, I sent him some oranges, at the same time inquiring after his spiritual state. A messenger soon came with a most urgent request for me to go and see him. The road is exceedingly rough, rendering it necessary to walk up and down some steep and stony hills, but I could not refuse his request, though physically inadequate to the task. I was glad I went. I found the chief reduced almost to a skeleton by consumption of the lungs. He expressed joy in seeing me, and told me that there was only one thing he needed, and that was a strong and true hope in Jesus Christ. I talked with him, as I had done before, on the nature of saving faith, and entreated him to trust only and wholly in the merits of the Saviour. He said he did so, and there was an appearance of sincerity in his words. I went a second time to visit the sinking chief. The people, anticipating my arrival, brought him out of his hut, and four of his eight wives were in constant attendance administering to his wants. As I spoke again on the love of Christ and his readiness to pardon returning sinners, and committed his soul to our heavenly Father, he gave the deepest attention, and said, as distinctly as he was able: 'Teacher, I have abandoned the worship of spirits. Christ is my hope: pray that He may receive me.' He also asked me to be present at his funeral, if I felt able, and speak to his people. We venture to hope that this chief, who has just departed, repented of his sins and trusted in Christ. That he exerted an influence in favor of Christianity, before he

died, is evident. One of his daughters he promised to a young man, one of my church members, as his wife, and told several of his people they had better move to my station, that they might be near the chapel and school."

Mission to Austria.

MR. CLARK, of Prague, has been recently enjoying the valuable assistance of two Americans, Dr. and Mrs. H. S. Pomeroy, who are temporarily residing in that city, and are rendering aid as they are able to the mission. Dr. Pomeroy, writing in place of Mr. Clark, November 11, says:—

"The work here seems to me to have settled down—perhaps I should have said *grown up*—to a quiet basis of constant and fruitful effort for the cause of the Master which, in a quiet way, is bringing in very encouraging results. Nothing is done in a fitful and desultory way. The regular work of the mission is faithfully and energetically done, day by day, and all understand that the aim and object of it all is the bringing of souls to Christ, and the upbuilding of strong Christian character in those who have already come to a knowledge of the truth. As a rule the members are working well, and a large share of the *direct* effort that is brought to bear upon the unconverted is made by them.

"Last Sunday was communion. Four more united with the church. One of these was the wife of a man who joined some time ago. This has occurred repeatedly in the history of the work, and is interesting as showing that there is a good degree of faith and strength of Christian character in the converted men. As a rule the wives are at first very bitter, and the husbands have a hard time of it. 'Tis much harder for the man to bring his wife than for the wife to bring her husband.

"The annual 'Love Feast' took place Wednesday, November 1. The hall was crowded, and great enthusiasm and interest were manifested. It seemed to all a most blessed time. The articles which the women of the mission had made and bought during the year for the benefit of

the mission cause were sold at auction, and over two hundred guildens were realized for them. The usual services are well attended; in fact the hall is often quite inadequate for the comfort of all who wish to hear and take a part in the services."

European Turkey Mission.

SPIRITUAL QUICKENING IN HASKEUY.

MR. CLARKE, of Samokov, now in this country, sends the following translation of a letter received by him from a student of Samokov, Stoyan Vatreiski, who has recently been laboring at Haskeuy, about fifty miles from Philippopolis, where there has heretofore been considerable opposition:—

"I write you of Haskeuy. I came here a month ago and found the brethren in a good spiritual condition. The overseer of the city prison had recently become a follower. Just as I arrived Satan turned his weapons upon him, but we rejoice that our brother was able effectually to ward them off. Now all his family are followers and are doing well. It is remarkable that he was once a 'committee' (robber) and once fired upon one of the brethren of Merichleri because the latter was a Protestant. Among the citizens he has been regarded as one of the strongest nation-lovers, and they greatly wonder at him now because, as you know, they think that Protestants are destroyers of the nation.

"Very lately another man, known in Haskeuy as a drunkard, has become a follower, and comes regularly to our meeting. This he has done by the advice of a military officer and of his own family who *sent him to the Protestants to be reformed*. We are expecting much good from him. The earnestness of our friend is accomplishing much good in the city.

"We now have a new and very good building for our house of prayer. Last Sabbath, September 24, we consecrated this house. Pastors Tonjoroff and Boyadjieff came from Philippopolis. The building was full in the morning. At first the people began to come in with hesitation, but afterwards entered freely. In the afternoon still

more of the people collected together and the building was so full that Pastor Tonjoroff went out and spoke to them in the yard, while Pastor Boyadjieff preached in the church.

"There was some disturbance within the building and the preacher was obliged repeatedly to call attention to this. It seemed to me, however, that the disturbance was not made with the intention of disturbing, but resulted from the customary habits of the women of the old church. As so many of them were collected together they hardly felt that they were in a Protestant Church and, being accustomed to look about and talk rather than to listen, they gave little attention to the preaching. 'How nice this is,' said one; 'it will be well for us all to become Protestants.' 'What they do is all well,' said another, 'but they don't do all they ought. Why don't they have at least one little picture for worship, that our eyes may be attracted by it, as in the old church?' In the yard some made sport of Pastor Tonjoroff, but others listened very attentively.

"As it seems to me, an important work was accomplished that day. The common people gave up many of the prejudices with which they have regarded us. The first men of the city and the teachers did not attend, though we invited them, but those whom we specially desired to see came and also many officers who wished to hear Pastor Tonjoroff. In many ways this consecration of the church has stirred up the city. The great topic of conversation was the Protestant Church. We have great hopes for Haskey. Do not forget us in America."

Western Turkey Mission.

CO-OPERATION.

DR. WOOD, of Constantinople, sends the following account of a meeting of native churches which happily illustrates the growing harmony in the conduct of the missionary work in that portion of Asia Minor. He writes, November 23:—

"On the 10th instant, accompanied by Pastor Mardiros, of Harpoot, who is

now in Constantinople, on a visit for recuperation of impaired health, I went to Bardezag to attend a quarterly meeting of the Nicomedia Association, or Union, which commenced on that day. I was present at its sessions until the fifteenth, the day of its close. There were present Mr. Pierce, who was elected chairman, Pastor Alexander, of Adabazar, with Dr. Kavaljian as delegate from that church, the preachers at Nicomedia, Bardezag, Chengiler, Kartsi, and Ovajuk, and delegates from the Bardezag and Nicomedia Churches. The proceedings were characterized by a good spirit and entire unanimity.

"The business meetings occupied several hours each day, including two half days devoted to visiting the two schools. On five successive evenings the chapel was opened for religious services, addresses, and lectures, attended by large congregations. The impression on the whole was good, both upon the people and the members of the association. Among the series of evening meetings was a very instructive and interesting lecture on Koordistan by Pastor Mardiros, giving reminiscences of his early life among the Koordish-speaking tribes, and setting forth the need and promise of the mission to Koordistan undertaken by a society at Harpoot.

"All the visitors seemed highly gratified with what they saw in each of the schools—the High School for boys and young men under the charge of Mr. Pierce, assisted by two native teachers, and the Boarding-School for girls under the care of Miss Farnham and Miss Parsons. A warmer interest is excited in these schools by their being severally under the direction of trustees consisting of native members associated with missionaries. These schools are admirably adapted to the condition of the people and the end which they are to serve.

"Mr. Pierce is a 'born teacher,' and is doing a valuable work through the school of which he is the head. He is in the best of relations with the people, who are beginning to help the school as never before, and with the pastors and preachers

throughout his field. His plan of working the field in concert with visits to villages by Pastor Alexander and other preachers seems to me judicious. The time has undoubtedly come for more use than heretofore of the native element in co-operation with missionaries on a plan which we can approve.

"No one would have thought at this meeting of any wide divergence between missionary and native views and feelings. If we had to do only with Armenian brethren who are themselves engaged in Christian work, it would be much easier to adjust difficulties. The responsibility for such publications as the Minutes of the Bithynia Union for 1880, and of the Pamphlet in America, should not be put on many excellent brethren who do not sympathize with all that a few persons do in their name.

"The Campbellite movement in Bardzagh has reached its limit, and there is some reaction from it. It is getting no stronghold anywhere else."

Eastern Turkey Mission.

MOSUL.

DR. THOM and Mr. Gates, of Mardin, having gone to Mosul to care for the work in that vicinity, Mr. Gates writes, November 5, of the outlook:—

"Although the Mosul Church has been left for so many years, it is evident that solid foundations were laid here. The work of the sainted men who lived and died here was not lost. The old men are gone, all but a few. There is a little flock of about fifty now, and among them a fine set of young men. They are weak, and divided among themselves, but desirous of pushing the work. Outside the community, there is a large number of the members of other sects well disposed towards Protestantism, and ready to accept it, if they see that we really mean to push the work vigorously. The different Christian sects in this country arose from differences of doctrinal belief, chiefly as regards the nature and person of Christ; and, while the people still cling to these distinctions,

they yet consider that Jacobites, Nestorians, Armenians, Chaldeans, Papists, and Protestants are all Christians. They do not perceive any material difference in these various creeds, because they fail to appreciate the truth that religion is a matter of the spiritual life, not of form. Fairly enough, they challenge us to show some reason why they should become Protestants. The Catholics win many because they have large institutions, schools, street processions, etc.; but many distrust them, and are attracted by Protestantism.

"The difficulties are very great here, but it seems to me the opportunities are great also. Here is a city of seventy-two thousand inhabitants, and fifteen hundred villages in the *villayet*. Should we not be doing wrong to desert such a field, and leave the results of the labors of the men who have gone before us to dwindle away?"

KARTSOR, HAVADORIG, AND ORDO.

Mr. Knapp and Miss Charlotte Ely, of Bitlis, during the last autumn, made a tour among the principal out-stations of their field. Of Kartsor Mr. Knapp says:—

"This place is on the plain two and a half hours west of Moosh, within some three hours of the Euphrates on the west. It is a village of thirty Armenian houses. Some nineteen years ago, Muxar Vatan, our colporter, first visited the place; and the head of the village (now dead), on learning who Vatan was, ordered him to leave, under penalty of being shot down. The colporter, who is on the spot with us, persisted, however, in repeating his visits, and now there is no opposition. Last winter we stationed a teacher who had nineteen scholars. His schoolroom (!) was a sheep-cote,—four horizontal timbers, bound by withes to four posts of the building, upon which was a rude scaffold some six by ten feet. On this were huddled the nineteen, while the heat from the sheep and the calves stabled below answered in place of fuel. The teacher, Moses by name, a resident of Bitlis, had his straw pallet upon this scaffold, where he slept at night. There are now five houses per-

suaded of the truth, while the school has representatives from ten houses. To enlarge the school and have better accommodations, they have united in building a walled room, twelve by twenty feet, having one window; and the room is to be warmed in part by two small apertures in a wall admitting the animal heat from said sheep-cote. We are pleased with the appearance of the work, in refreshing contrast with that in Moosh."

Of Havadorig Mr. Knapp says:—

"Eighteen years ago, I sent a colporter, who spent a winter here and died, and his grave is in this village. The following two winters, the present pastor was here; but during his absence of sixteen months, while at school in Harpoot, 'John Concordance,' a blind man of Harpoot fame, spent the winter of 1868-69 here, and his grave is also in Havadorig. Eleven years ago, Avedis was installed over this church. It is really refreshing to see what the gospel has done for this people. Twenty or twenty-two years ago, when Pastor Simon visited this place, a man actually got his gun ready to shoot him, and that man afterwards became a Protestant. I have considered this village as consisting of fifty-five houses; now there are eighty, one half being Protestant. This has come about by a swarming process, three families in one house becoming three houses,—one evidence of the progress of Christianity. There is now a church of sixty-four members, forty-nine residents of this village."

Dr. Parmelee, of Trebizond, refers to encouraging reports he had received from the Greek work in Ordo and vicinity:—

"The Protestant Greeks of Ordo were anxious to start a school. They engaged a teacher conditionally, and circulated a subscription to see how large a share of his support they could raise. They found that, with great effort and much self-sacrifice, they could make up one half the teacher's salary, equal to \$88, and the first news we had of the movement was a petition asking us to make up the other half. I am now hearing most encouraging accounts of the school, which already numbers some forty-five scholars. There is

also a great awakening among the Greek villages of the Ordo region. This awakening has been greatly stimulated by the visit of a Greek colporter from Samsoun, who sold many Bibles, and greatly interested the people by being able to address them in their own language."

ACROSS THE RUSSIAN BORDER.

Mr. W. N. Chambers sends an interesting account of a visit, paid by himself, Miss Van Duzee, and a native pastor, to the Protestant communities within the bounds of Russia, indicating a genuine and extensive evangelical movement in that region. After passing through several out-stations on the Passen and Alashgird plains, and finding much to encourage them, they reached Samaghar, near Etchmiadzin. The latter city is the seat of the Catholicos, the highest dignity of the Armenian Church, and here is their college, in close proximity to the monastery. There are two hundred students in the college, and all its appointments are excellent. But Mr. Chambers asserts that there can be no employment found for these college graduates since there is no education among the people, and those who can teach the alphabet are first needed. Of their interview with the governor of the district at Etchmiadzin, to whom they went to have their passports *vised*, Mr. Chambers writes:—

"Here we encountered the only opposition of our trip, if opposition it might be called. The governor treated us with respect and politeness, and took the opportunity to warn us against the crime of collecting together even five persons in order to preach to them. The government did not give permission for that, and if complaint should be laid before him, he would be under the necessity of 'driving us out of the city.' We respectfully submitted that we had the right afforded by our passports of entering the country, of traveling where, and remaining as long as, we pleased; and as to preaching we urged that, as we understood the law, any community had the right to worship in accordance with its own form, and that efforts at

proselyting from the Greek Church only were prohibited, and that week after week a considerable number of Protestants publicly met together for worship in his own town, and that we had come to see our friends; that we were stopping at Samaghar and intended leaving the following week.

"He replied that we were welcome to enter the country, to go where we pleased, to do as we pleased, and to remain as long as we pleased, only we were entirely prevented from preaching. He read the law on the point, and again warned us of the danger of being dismissed from the district in case of complaint. After a few more words we withdrew, feeling that argument would only stir up bitterness.

"After visiting the governor, the monastery, and the college, we returned to Samaghar. Relating to the brethren our interview with the governor, we asked them what the consequence might be if persecution should arise because of our presence; they with one voice answered, 'No matter, fulfil your office, and we will rejoice in the consequences,' and a right royal time we had. The brethren from Etchmiadzin, and some from Erivan, came to Samaghar for Sunday. In our lodging-room we had an almost continuous meeting through the forenoon. Several were examined for membership and four were received. In the afternoon we repaired to a more public and larger room where the brethren meet for worship, and enjoyed communion with the brethren. Evidently the news had circulated, for some people came from neighboring villages, and Samaghar almost *en masse* came to service, there being one hundred and sixty or one hundred and seventy people. Every one paid the best attention, and not the least sign of opposition was discernible. Here also we were assured that not ten persons attend the Gregorian church service."

A REMARKABLE CONVERSION.

"Baron Geragos, the leading man amongst the brethren, is the chief man of a group of three villages. His conversion was remarkable, and was something in this

wise: He, as chief man of the village, received an order from the government at Etchmiadzin to arrest and bring to trial, for the purpose of sending to Siberia, one of his neighbors, named Muggerditch, charged with being a Protestant. He went to the man, made known his business, and ordered him to get ready at once. Muggerditch protested against the injustice of his arrest, and said to Geragos that if he would take a tract which he handed him, and read it carefully and see for himself why he was a Protestant, he would be ready to go without a word in the morning. Geragos read and studied the tract uninterruptedly all night, and in the morning went, not to arrest, but to inquire more fully of that new way, and the result was that, instead of arresting his neighbor, he became his warm friend and defender, and he has stood with manly Christian fortitude the persecutions of the despised sect, especially heavy on himself because of his public and prominent position in the district. The governor of the district, actuated not a little by the spirit of persecution, required much work from him on the Sabbath, and paying no heed to Geragos' protest, Geragos resigned. But his services being so highly prized, the office was placed in his hands again with the promise that his scruples would be respected. His influence is very great throughout the villages.

"From Samaghar we returned to Etchmiadzin, and had a large meeting with the brethren right under the shadow of the palace of the Catholicos. A promising young man is now in Erzroom studying with a view of returning to his village—Samaghar—as preacher. From here we went to Erivan, the capital of the province, and were guests with a very excellent brother in government employ. He holds service every Sunday in his house, and has quite a following for Bible study. While there I picked up from the table a well-thumbed book written in Russian, and he told me that that book was one of his delights, and that he knew it in part by heart. It proved to be 'Thomas à Kempis.' From here we went to Hulijan,

where we met with a repetition of what had gone before—a warm reception—a royal time—a solemn communion with an audience of over one hundred and fifty. Here the brethren emphasized what had been urged in other places, that we visit them at least twice a year. Three persons were received into communion and one dismissed.”

KARA KALA.—A PROTESTANT COMMUNITY.

Mr. Chambers reports that, after the Russo-Turkish war, large tracts of land were left by those who were not willing to come under the dominion of Russia, and the Protestants petitioned the government for permission to occupy these vacant lands in the vicinity of Kars. He says:—

“This movement revealed to what extent this part of the Caucasus has become permeated with evangelical principles. The petitions were received from several different districts, and the governor of Kars suggested that they all unite on one place, and the government granted to them the exclusive title of the village of Hadji Halul, which was afterwards changed to a near village, Kara Kala, on condition that in the course of three years the place would be occupied by the petitioners. The soil is said to be very fertile, and the people rejoice in their possessions, though it is higher than Kars and consequently slightly colder in winter, and the summer is short.

“The old town was totally destroyed in the war, and the people have planned a town on the most approved principles: broad streets running at right angles, each house apart and having ample ground for yard and garden. A good site in the centre of the town has been set apart for chapel, school, and parsonage; they also propose to have a prohibitory clause in the village constitution. The number of families petitioning was fifty-four, from seven different places in Russia. A few are from Turkey. Thirty-seven families are from Alexandrople, a city where Mr. Cole could not find a single Protestant family a few years ago. Many of them now declare

that they have been Protestant for some years, but secretly because of the very bitter opposition met with there. Twenty-seven families have emigrated and taken possession, and it is expected that next year will see the village approaching completion. Besides these there are fourteen families of Molokans who call themselves Protestants, but who practice some of the rites of the Old Testament and recognize the sacraments in only a spiritual sense, and do many other things contrary to the Protestant code.

“The brethren of this village are very enthusiastic and desirous of laying the foundations of their village in accordance with the principles of the gospel. Several of the leading men have pledged their tenth for Christian work. They suffered much loss in persecution; they have been at heavy expense and loss in transferring their homes and building in the new village; yet during our stay the few families present met together and pledged themselves to the amount of forty dollars.

“They waited on me, and presenting their subscription, said that was the extent of their ability this year, but as they became settled they would be able to take the entire burden on themselves, which would be at the farthest in three or four years. They urged with much force the necessity of a preacher at once, saying that the first year would to a large extent determine the future of the village in this respect, and as it was recognized as a Protestant village, other villages would judge of Protestantism by their action, and without a guide their condition would be sorry indeed. Fortunately we had a trusty man who has been engaged in the work about ten years, and who was spending the winter in Erzroom for study, and whom we could promise them for this winter. On our return we sent him on, and he is with them now.”

In conclusion Mr. Chambers speaks of efforts now making, with promise of success, to secure the recognition by the government of the Protestants as a separate community, whereas at present they are only “tolerated.” He speaks of the Rus-

sians—officers and people—as quite tolerant, and regards the present outlook of the evangelical work in that region as full of encouragement.

Maratha Mission.

THE ANNUAL MEETING.

By inadvertence, the ordination of the native pastor, reported by Mr. Edward S. Hume in the last *Herald*, was referred to as over the Ahmednagar Church instead of the church in Bombay, as it should have been.

Mr. R. A. Hume sends a brief account of the annual meeting of the mission, held at Ahmednagar, October 19-24:—

“There was not quite so large an attendance as last year because that was our jubilee meeting. Still, including the young, there were probably six hundred native Christians present. Some came from Kolbapur, two hundred and forty miles away, to attend the meeting. Three Christians came on foot all the way from their home, and were over a week on the journey. About Ahmednagar a native Hindu paper the other day said: ‘The Hindus count Benares and Nasik, and other places to which they go on pilgrimages, as sacred places. To the Mussulmans, Mecca is the sacred city. Jerusalem was the sacred spot of the Jews. The Christians also probably consider Jerusalem the most sacred place in the world; but next to that we think they must put Ahmednagar, for here is where they carry on their most extensive missionary operations,’ etc.

“I think that to a good many of the native Christians of Western India, including not a few who are even connected with other missions, Ahmednagar calls out some of the feelings with which Jerusalem inspired the ancient Jews.

“The keynote of the meeting last year was ‘Responsibility’; this year it was ‘Privilege.’ The aim in drawing up the programme was to lead our Christians to appreciate more than ever before the inestimable privileges which God is desirous of bestowing upon his children. So the

first day the subject of all the addresses was ‘Faith.’ The second day, in the forenoon, the subject was ‘Sanctification,’ and in the afternoon, ‘The Church.’ On Saturday forenoon the main subjects were: ‘The Privilege of Giving the Gospel to Others’ and ‘The Privilege of Caring for our Spiritual Wants.’ I think that all feel that it was very good to be present.”

SELF-SUPPORT.

“The association of native churches undertook at the beginning of the year to supplement the salaries of the pastors of all the churches which could not pay these salaries in full. This was the first fruit of our jubilee meeting. Until December 31, 1881, the mission or missionaries had this responsibility, and a good many questioned whether the native Christians were fully able to assume this responsibility and carry it permanently. However, at this late meeting the treasurer of the association was able to report that he had met all requests from all the churches which had needed assistance. So, since the first of this year, not a cent of mission money has gone toward the support of any of the pastors connected with any of our churches.

“This year there have been twenty-three churches connected with the mission which have been ministered to by seventeen pastors. One pastor has resigned during the year. The Bombay, Ahmednagar, Satara, Sholapur, and Parner Churches have supported their pastors without asking help from any one. The rest of the pastors have received help from the association of churches, according to their needs. The source of this sustentation fund was mainly the contributions and pledges made at the jubilee meeting a year ago. All the promises have not yet been redeemed, but the treasurer reported the receipt of 831 rupees, of which only 120 rupees were not from the natives. It is hoped that enough remains from this fund to meet the wants of the feeble churches up to the end of the year.

“When the question came up as to what should be done for the next year, there

was a unanimous expression from native Christians and missionaries that no backward step could be taken, but that the native Christians should themselves provide the funds for the support of their pastors. On the last day of the meeting \$18 were gathered from the little tin banks which have been in the houses of the Christians during the year, and a little over \$65 was given in cash. In addition a large number of pledges was made. A good many pastors and mission agents promised one month's salary, others half a month's salary, others a quarter of a month's salary, etc., to be paid in instalments. All this was done entirely on the motion of the leaders of the native Christians themselves, without suggestion or support from the missionaries. In this way enough has probably been guaranteed to meet all the wants of the feeble churches for a year more. Another year we hope that they can be led to do this work in a more systematic and quiet way. But we have great reason to be gratified, considering the poverty of the people."

Madura Mission.

OUT-STATIONS OF TIRUMANGALAM.

MR. HERRICK, of Tirumangalam, reports several visits he had made at out-stations. He speaks first of the village where the head man was received to the church last year. See the *Herald* for July last, page 270. Of this place Mr. Herrick writes:—

"As this is an important village, having a few other Christians in it, I purchased a small piece of land, before coming to the Hills, upon which to build a helper's house and a place for holding meetings. The teacher sent there was opposed in his attempts to erect a building and the matter was referred to the sub-magistrate of Tirumangalam. He decided the case against those who made the opposition, fining two of them, and the building was put up without further trouble. The wife of the church member was, however, taken from him, and has not yet returned.

"On visiting this village, at the time I

have mentioned, I found that several new idols had been brought since I was there before and placed upon a platform near a rest-house, built and kept in repair by a man of the village as a work of merit. Near the centre of the platform stands the elephant-headed god Pillaiar, or Ganesa, as it is sometimes called, with a cloth tied round the hips and another over the shoulders. On the right side of this god stands a stone image of the poisonous snake *cobra-de-capello*, with one head, and on the left an image of the same with five heads. This snake, as you know, is worshipped as a god.

"On another tour in June, of seven days, I admitted several persons belonging to four different villages to the church, and baptized four children. Six of those admitted to the church are young men and women, and all able to read. I spent a Sabbath on this tour at Mallankinaru, holding in the evening a meeting in a village near, where there are two or three Christian families and a convenient prayer-house. Several heathen men and women came in, sat down, and gave respectful attention. One of the men repeated a passage of Scripture."

Ceylon Mission.

ACTIVITY OF THE SIVITES.

MR. R. C. HASTINGS wrote from Batticotta, October 18:—

"Moonlight meetings have been held regularly, and have been for the most part well attended. We find these meetings very useful for collecting together and appealing to those who would not otherwise come within the sound of the gospel tidings.

"Of late there has been considerable opposition displayed by the Sivites. In Avaly, not long ago, a Sivite preacher held a meeting which lasted long after midnight. One of our intelligent Christians, an assistant school inspector, was present at the meeting, and asked some questions which the Sivites preacher found exceedingly difficult to answer. This

Christian man created quite a diversion in his favor among the young men, and before the meeting broke up the heathen preacher was forced to promise to hold another meeting a week or two later, at which time, he assured his audience, he would be able to refute all the arguments used in defence of Christianity. It is hardly necessary to add that such a meeting was never held, and that nothing more has been seen of the preacher in that village.

"In the same village, only a few months ago, a rival heathen temple was burned

down by incendiaries. I notice that, while the different villages of Avaly abound in heathen temples, there seems to be a lack of union among the temple managers, and a corresponding lack of interest on the part of the worshipers. In Karadive, also, the Sivites have been very active in holding preaching services, but have not been able to accomplish much. Opposition seems to indicate that the people are awaking from their lethargy. Yet opposition, bad as it is, is a far better and more promising state than dead indifference."

Gleanings from Letters.

W. M. Stover, Bailunda, West Central Africa.—A man is now on his way from Catumbella to the king, and on what errand, think you? No other than to see whether it will be possible to bring up machinery for the manufacture of "fire-water,"—in other words, the establishment of a branch of Pandemonium here on the very soil which our churches, through you and us, have pre-empted in the name of the Lord of Hosts. May his foul project fail! It makes us shudder to think of all that is implied in the presence of such an establishment. Let one united cry go up from all Christian hearts that the Lord will defeat this project of the enemy of all souls.

Dr. F. O. Nichols, Benguela, West Africa.—The war still continues, and so does the sale of slaves at Catumbella. As we journeyed along from Bailunda to the coast, Mr. Miller and I were often saddened by the sight of heavy slave-clogs recently abandoned and left beside the road. These evidences of "man's inhumanity to man" grew more frequent as we neared the Portuguese settlements, where the slaves are sold and most of them immediately shipped to the Portuguese colonies elsewhere. Why cannot this shameless trade be stopped?

Robert Thomson, Philippopolis, European Turkey.—One of the best of our

younger married men died in August last. His Christian life was warm and cheerful, and he had a wonderful influence to inspire and enliven others. In every good work in the church, he was modestly foremost. He was quite poetical, and had written several hymns that are much appreciated. His fearless devotion to principle was very marked, and it was this that made him the backbone of that large number of brethren here who rallied around him as a friend and leader. One of them, after his death, related as typical of his character that, when several of them were discussing what they should do if their employer insisted on their working on Sundays, Stoino's final words were, "Well, we *shall* not work on the Sabbath, if we should die for it."

Miss H. N. Childs, Aintab, Central Turkey.—Last night (November 2) we were startled by severe earthquake shocks. There were three of them,—the last two less severe than the first, which I believe was the most violent ever felt in this city. I could not but feel last night that death was very near. We were aroused from sleep a little past midnight by the shock, which shook our beds. The event seemed to make a great impression upon the girls, and some of the morning verses had reference to God's keeping power.

Miss M. A. C. Ely, Bitlis, Eastern Turkey.—When, at times, we are tempted

to yield to discouragement, the recollection of our sainted Rebecca (second wife of Pastor Kavme, of Redwan), and the thought of some of these growing Christian girls, comes to us as a tender but forcible rebuke. It is worth a lifetime spent in self-denial and laborious efforts to be permitted to be instrumental in raising up such workers; and if now and then an unfaithful disciple brings grief to our hearts, we will try humbly to accept this severest of all discipline, and labor on in hope.

Miss C. H. Pratt, Mardin, Eastern Turkey.—Dairiki was visited the first of the month by Mr. Andrus, Miss Sears, and Mr. and Mrs. Ainslie. Miss Sears found that it took nearly the whole time of her work there—a part of one day and the whole of the day following—to visit the new Protestant houses. The pastor's wife, who called with her, holds meetings for the women, and visits among them with a zeal and persistency hardly to be expected in one who has had her few advantages, and whose large family requires so much labor.

Miss Mary E. Brooks, Erzincan, Eastern Turkey.—I frequently go to the houses alone. Yesterday, when I was ready to go out, there was no one to accompany me; so I took my riding-whip and went alone to four houses. It was market-day, and the streets were filled literally with men, donkeys, ox-carts, horses, and mules, and I had a long way to go. I never veil my face; and I presume that Jumbo would not have been more of a sight to these villagers than I was. When I go out, I expect to be called abusive names, and to be stoned, etc., but I am not in the least afraid of being hurt. One small boy amused himself by running after me and calling me names, and peering around under my hat into my face.

Last Tuesday we had our first women's meeting, conducted by Mrs. Cole. Nine were present besides our school-girls. When the meeting was over, the mother of Donatosian, the victim of last spring's persecution here, came to Mrs. Cole, thanked her, and said, "Blessed are you who can teach others, for we are nothing but cattle."

C. A. Stanley, Tientsin, North China.—During my stay in Tai-yuen-fu, we met only with kindness from the brethren there. The Chinese also impressed me as being exceedingly friendly to foreigners. We were uniformly treated respectfully. My "individual opinion" is that over half the male population of the plain takes opium. The production is large, and increasing; and its use extends to *all* classes of society. Its use is far more common among the poorer classes than on the Chihli plain. I was told that women use it quite extensively as well as men. Also, by Chinese, it is estimated that near or quite eight tenths of the entire population use the drug. Small farmers have their patch of the poppy plant, and the use of the drug is surely gaining ground. This will form a formidable obstacle to mission work and success.

M. L. Stimson, Tai-yuen-fu, Shanse.—Last Thursday (September 21), I assisted all day, and until 10 o'clock P. M., in the distribution of tracts to the students, as they came out for the first rest from the triennial examinations. They number about seven thousand, and it is thought that fully ten thousand persons are enclosed in the walls. The tracts were an essay on idols, which received a prize three years ago, with the offer of £100 in prizes, for the three best tracts of this year; subjects: The Being of God; The Soul; Heavenly Nobility; or, Who are worthy of Heaven? also a translation of Bushnell's sermon, "The Power of an Endless Life," and a Natural Theology. They were generally courteously received. We hope much good, including one or two fit men for Christian helpers, will result from this effort. There is a large provincial fair in progress here, and I have been there once or twice to sell books, having good sales.

Miss Alice B. Harris, Foochow, China.—I wish you could see our girls, they have such bright, attractive faces. I can see now that the Chinese don't all look alike, as I used to think they did. I am quite surprised to find how fast I am becoming interested in them personally. I enjoy the time I spend with them.

Notes from the Wide Field.

EGYPT.

SINCE THE WAR.—The tidings that come from the United Presbyterian Mission in Egypt since the overthrow of Arabi Pasha are most encouraging. The missionaries are all back again in their fields, and they find that the native Christians have come out of the trial without serious loss. Dr. Lansing reports that during the war regular meetings were maintained, save in two places. Many Christians suffered much in property, but only one is missing. For fear of the fanatical Moslems, the bells were not rung and the hymns were not sung, but many special meetings were held, with prayer and fasting. Miss Whately reports in the *Female Missionary Intelligencer*, that she is back again at her school in Cairo, where she received a warm welcome, even from many who were *Arabists*. The scholars were beginning to pour in again. Dr. Lansing is of the opinion that though many supposed the mission work would be utterly broken up by the war, the evangelical cause is to-day stronger in Egypt than it was six months ago.

ARABIA.

ADEN.—An English army officer, writing for the *Church Missionary Intelligencer*, points out the importance of Aden, in Arabia, as a mission station. The town, with a small territory surrounding it, is British territory, and it is not only the port between India and Suez, but the centre of a large traffic with Southern Arabia, and across the Red Sea with the Somalis. It is estimated that besides the native Arab population of 13,237, not less than sixty thousand Arabs from the interior visit the city in the course of a year. There are also eight thousand Somalis from Africa resident in Aden, and communication with their home on the other side of the Gulf, only fifteen hours distant by steamer, is very frequent. The value of imports and exports in the year 1875-76 was over \$17,000,000. With such a number of Mohammedans within reach and under British protection, and such an opening for acquiring the language and gaining influence with the Somalis of Africa, it would seem as if Aden should be at once occupied by Christian missionaries.

AFRICA.

FROM UGANDA.—The *Church Missionary Intelligencer* contains tidings from Rubaga, Mtesa's capital, down to May 9. The relations of the king and people to the missionaries continue to be amicable, Mtesa treating their utterances with great respect. He expects one of them to attend at his council as often as once or twice a week. The best news is that the missionaries have deemed it advisable to baptize five young men, who after careful instruction and examination give good evidence of being true converts to Christ. Others desired baptism, and wept when they were not admitted. Within the year preceding last March nearly fifty young men, averaging about twenty years of age, have been taught to read, and great hopes are entertained of many of them. The Gospel of Matthew and some Christian tracts have been translated into the language of Uganda. The missionaries were anxiously looking for re-enforcements which it is hoped have before this time reached Rubaga. So successful have the agricultural operations of the mission proved that the food for their household now costs them nothing.

DISASTER AT MASASI.—Masasi is a prominent station of the English Universities Mission in the Rovuma district, east of Lake Nyassa. A good measure of success has attended the labors at that station, but in September last an attack was made by a marauding tribe, the Makwangara, who broke into the station one morning before sunrise, killing several natives, among them a promising teacher. Others were wounded and fled, and about forty were captured. The object of the attacking party was not

slaughter but the supply of their wants, yet they sacked the church, though on learning that it was God's house their fears were aroused and they returned the articles they had taken. After burning the village they retreated to their own country north of Lake Nyassa, but suffered from an attack of another tribe while on their retreat. Such outbreaks are to be anticipated among African tribes, and they have no bearing upon the question of missions among them further than to emphasize the need of haste in carrying the gospel to put a stop to these savage conflicts.

ACROSS THE CONTINENT.—Another successful journey has been made across the central belt of Africa. Lieutenant Wissman started with Dr. Pogge from St. Paul de Loanda, in January, 1881, and having been warned off the territories of Muata Yanvo, took a circuitous route to the northeast, and visited an unexplored region between Kassai and the upper waters of the Congo. This was the region which, it may be remembered, Mr. Arthington desired the American Board should occupy. The last letter from the travelers, in which they announced that they were to take different routes, was dated November 28, 1881. A telegram from Zanzibar, sent on the 20th of November last, announced the arrival there of Lieutenant Wissman. His report will be looked for with much interest.

INDIA.

A HINDU SHRADH.—A *Shradh* is a religious ceremony designed both to do honor to a deceased person, and to secure the salvation of his soul. It is held on the thirty-first day after death occurs. A missionary of the Church of Scotland writes of shradhs in general, and of one in particular, that of the Dowager Maharanee, who lately died at the age of ninety-four. She belonged to a family which is the acknowledged head of the Hindu community in Calcutta. The incident, therefore, shows not what is done by the ignorant and degraded, but by the *élite* of Hinduism. This missionary says: "After death, the body is removed to the burning *ghaut*, and there consumed on the funeral pile. On the thirty-first day after death, relations, friends, and neighbors meet in the house of the deceased. Brahmans and Pundits come from far and near, and beggars of every description flock together like vultures to a carcass. The gods are worshiped; the guests are feasted; presents are made to the Brahmans; and the beggars are fed. The festival continues for several days. The cost of these shradhs is enormous: £20,000, £50,000, and even £120,000 have been named as sums spent in some of them, in the case of very wealthy families. It is said that on one occasion 100,000 beggars were assembled at a shradh. The Sobha Bazaar family are Hindus of the Hindus. The deceased Dowager Maharanee was a devout Hindu. She breathed her last on the banks of the Ganges while reciting the name of her god. At her shradh, which took place on Sunday, the 17th of September, many of the most learned and advanced Hindus of Calcutta were present—among them the Hon. Kristo Das Pal, said to be one of the leaders of young Bengal, and the Hon. Sir Jotindro Mohun Tagore, K.C.S.I. Dr. Rajendralala Mitra, C.I.E., was there also, with nearly 4,000 *adhyapakas*, or professors, from the principal educational institutions of Bengal, Behar, and Orissa; 3,500 ladies were feasted on the fourth day, and from 10,000 to 12,000 beggars attended the festival. The family idol Gopinathjee, or Krishna, was brought, and placed on a silver throne, to hallow the service with his sacred presence, and the garlanded guests all did honor to the god."

MOHAMMEDAN CONVERTS.—In the Krishnagar district, Bengal, a movement has occurred among the Mohammedans which gives much promise. A respectable Mussulman some time ago professed conversion and was baptized, but he afterwards yielded to the bitter persecution of his friends, and recanted. His fall was a sad blow to the mission, and the triumph of Mohammedans was great. But the spirit of inquiry grew in intensity, and in July last four Mussulmans belonging to the tribe of the man who

fell away were baptized. The Rev. A. Clifford, of the Church Missionary Society, writes : " Great efforts were made to prevent them. From the time the converts' intention was made public, all laborers were forbidden to work for them. At the *ghat* and in the roads ridicule and reproach were heaped upon them, doggerel verses full of low abuse were composed by the village poet, and two nights before the baptisms one of their houses was set on fire. The owner, with three other Christians who were staying with him, managed to extinguish the fire before much damage was done. Although a large crowd of Mohammedans were present and were entreated to assist, only two of them gave a helping hand. Relying upon God, the converts stuck boldly to their purpose.

" The police came to inquire about the origin of the fire, but as all the villagers banded together to give false evidence, and as we did not wish to press the case, nothing resulted from it. A great moral victory, however, was gained in connection with the inquiry. All the leading Mussulmans were called to give their opinion, and they lied so persistently that they disgraced themselves, not only in our eyes but also in their own. As they are men who make some profession of religion, and were at the time keeping the great fast, they felt the disgrace keenly, and afterwards came to us to ask for pardon. The sincerity of their repentance was proved by their removing the ban which had been laid upon the converts. Within a week after the baptisms laborers were again allowed to work for them, and our brethren had begun to receive from the rest of the villagers the respect which their social position entitled them to."

CHINA.

THE ENGLISH LANGUAGE IN CHINA. — Dr. Gulick reports, in the *Bible Society Record*, that the study of English by the Chinese has received a great impulse within a year. The several missionary schools for teaching English in almost all the open ports, and particularly Dr. Allen's educational movements in Shanghai, are significant indications of a new departure in this old land.

The third edition of the Wenli-English Matthew, which was printed only about two years ago, is exhausted, hardly a copy being left on hand; and intimations are given that a Mandarin-English Gospel would be an assistance to youth who are studying English in the northern parts of China. Measures are accordingly to be taken for printing editions of Mark in Mandarin-English, and John in Wenli-English.

POLYNESIA.

MANGAIA. — The Hervey, sometimes called the Cook Islands, are situated directly south of the Sandwich Islands, being about the same distance south of the equator that the Sandwich Islands are north of it. The two groups are nearly three thousand miles apart. Raratonga and Mangaia are the two principal islands of the Hervey group, and of the last named an interesting report is given by a missionary of the London Society, in the *Chronicle* for December. Though there is on Mangaia a band of men who stand aloof from Christian teachers, yet it is a God-fearing island, where the Sabbath is strictly observed, and almost the whole population attends church. Five of the six chiefs have proved true friends of Christian institutions, the late King Numangatini having been a steadfast believer, meek, wise, and pure, and dying at last a most triumphant death. The people are generous givers, responding to every good appeal. On one Sabbath, in 1879, when a call was made for aid towards the purchase of boats for the evangelists in New Guinea, the contribution amounted to \$334.50. The membership of the church seems to be alert for Christian work. The deacons preach in turn at the early morning service on Sundays, while the students go inland to preach on week days. At the Friday morning services, a text and a few simple thoughts clustering about it are given out to some fifty or sixty men, and after rehearsing the thoughts until they are fixed in the memory, these men set off and visit every house in the settlement, delivering the message and offering prayer. Of the inhabitants of this island the missionary says :

"Only a little more than a half century ago they were savage idolaters, full of every conceivable wickedness. The three great tribes which formerly lived in enmity to and fear of each other, now live in peace and good will, all sharing in the divisions of land and food, and without any exactions whatever demanded by the ruling power. This is owing alone to the gentle sway of the gospel. One has but to hear old Sadaraka (who went with his father to worship idols on the *marae*) describe the past scenes of cruelty, strife, bloodshed, and cannibalism, to understand and appreciate the nature of the present transformation. Only let us contrast the intense selfishness of the heathen with the present manifestations of love and generosity, and we shall then have some idea of what the gospel has achieved."

AMERICAN PROTESTANT EPISCOPAL FOREIGN MISSIONS.

THE annual report of the Foreign Committee of this church shows that their total receipts for the year 1881-82 were \$173,848.05, a greater sum than during any previous year save one, when several large amounts for special objects were given. Somewhat serious questions have arisen between this committee and the officers of the English Church Missions relating to episcopal jurisdiction in China and Japan. There seems to be danger of interference between the ecclesiastical authorities established by the several Episcopal organizations working in these lands. The following table has been made up from the records of the several missions supported by the American Episcopalians:—

	Bishops.	Presbyters.	Stations and Out-Stations.	Confirmations.	Native Communicants.
Africa	1	8	..	26	560
China	1	6	31	2	320
Japan	1	6	15	9	84
Haiti	1	10	12	17	334
Mexico	1	12	52	128	929
Total	5	42	110	182	2,227

GENERAL BAPTIST MISSIONARY SOCIETY OF ENGLAND.

THIS society expended last year about \$40,000 in its foreign missionary work. Its field of labor is the ancient province of Orissa, in India, or the Ooriya-speaking people, north of the Godavery River and south of the province of Bengal. In this region there are about nine million inhabitants, though no estimate is given of the number who speak the Ooriya language. The missionaries of this society constitute the chief evangelical agency throughout Orissa. There are at present 7 ordained English missionaries, with 11 female missionaries and 22 native ministers, occupying 14 stations. The total native Christian community numbers 2,966, with 1,148 church members. Sixty years have now passed since the commencement of the mission. Five years after the arrival of the first missionaries the first convert was baptized, and it is interesting to notice the rate of progress from the beginning. During the first twenty years the number of baptisms was 123; the second twenty years, 604; the third twenty, 1,115.

ENGLISH METHODIST (NEW CONNEXION) MISSIONARY SOCIETY.

THIS church, aside from a small work in Australia, devotes its contributions for foreign missions to its two fields in China, where it expended during the past year somewhat over \$13,000. It has five missionaries who are laboring near our own missionaries, at Tientsin, and at two stations in the province of Shantung. Its last report gives the following statistics: 33 societies; 60 churches; 52 local preachers; 1,183 members; 233 probationers; 14 Sunday Schools.

Miscellany.

THE MISSION OF AMERICA.

There arises sometimes a vision before one of what might be, of what may be, of what you and I may help, each one, to make a reality—when the spirit of the Fathers, robust, hardy, temperate, fearless, believing in God and bowing before Him, desirous of his honor in the land and in the world, and seeking to further the high welfare of man as connected with this—when this spirit of the Fathers, as they stood in their poverty, shall enter into, pervade, dominate, inspire the great frame of that national society, which has sprung already, and is in larger and larger proportions to spring hereafter upon this continent, from the small colonial societies which they planted:—when that spirit, so dominant,

shall use a wealth of which they had no smallest conception, shall use treasures and powers whose vast resources they did not imagine, for the great ends which were governing to them:—when, standing on the continent, on the crest of the globe, with an ocean stretching on either hand, this vast, ultimate American people, with that temper of the past still controlling and employing the superb wealths of the future, shall be a grand minister of God to the race, teaching of him, of his law, and his heaven, almost as an angel from the skies; sounding the Gospel of righteousness and of peace, of liberty and light, and of cosmical hope, through all the earth!—*The Rev R. S. Storrs, D.D.*

Notes for the Month.

TOPICS FOR PRAYER.

For the young men and women now in colleges and seminaries, that they may be consecrated servants of Christ, and that from their number a great company of preachers and teachers may go forth to labor among the heathen.

For the Protestant Christians on the borders of Russia, that they may remain steadfast in the faith and that their present hopes may be realized. (Page 64.)

ARRIVALS AT STATIONS.

October 13. At Jaffna, Ceylon, Rev. E. P. Hastings, D.D., and wife, Miss Kate E. Hastings, and Miss Minnie B. Truax.

November 29. At Guadalajara, Mexico, Rev. Henry M. Bissell and wife.

October 28. At Foochow, Miss Alice B. Harris.

November 24. At Kobe, Japan, Rev. J. D. Davis, D.D., and wife, returning to Kioto, and Miss Emily M. Brown, of Northfield, Minn., who joins the Mission at Kobe.

DEATH.

November 22. Kobe, Japan, Mrs. S. Lizzie, wife of Rev. William H. Shaw, of the North China Mission. (See page 47.)

For the Monthly Concert.

[Topics and questions based on information given in this number of the *Herald*.]

1. What report is given of co-operation between native Christians and missionaries in Asia Minor? (Page 62.)
2. Describe the condition of affairs at Mosul and Kartsor, in Eastern Turkey. (Page 63.)

3. What encouraging tidings come from Russian towns near Kars? (Page 64.)
4. What has been the progress towards self-support among the churches of India and Ceylon? (Pages 46 and 67.)
5. What story have we from Komatsu in Japan, and of an idolater's plea? (Page 57.)
6. Give an account of meetings held at Fukuoka, on the Island of Kiushiu. (Page 59.)
7. A spiritual quickening is reported in a village of European Turkey. (Page 61.)
8. What account is given by Mr. Gulick of an evangelist's work in Spain? (Page 81.)
9. Give some account of the life and death of the Rev. Titus Coan, of the Sandwich Islands. (Page 48.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		NEW YORK.	
New Gloucester, Rev. F. D. Kelsey,	10 00	Brooklyn, Julius Davenport,	300 00
Searsport, Rev. B. B. Merrill,	11 00—21 00	New York, J. M. Andreini,	10 00—310 00
MASSACHUSETTS.		MICHIGAN.	
Boston, Immanuel ch., Pledge at Port-		Lansing, Plymouth ch.	68 77
land, 100; A friend, 5,	105 00		666 71
Chelmsford, A friend,	5 00—110 00	Previously acknowledged,	7,038 33
CONNECTICUT.			7,705 04
North Haven, Cong. ch. and so.	156 94		

Donations Received in December.

MAINE.			
Cumberland county.		Rindge, Cong. ch. and so.	5 94
Brunswick, 1st Cong. ch.	128 27	Swanzey, Cong. ch. and so.	9 83
East Baldwin, Cong. ch. and so.	3 76	Winchester, Cong. ch., m. c.	3 00—28 77
Falmouth, 1st Cong. ch.	35 30	Coos county.	
Gorham, Cong. ch. and so., with		Lancaster, Cong. ch. and so.	18 35
other dona., to const. JOHN A.		Stewartstown, W. A. C. Converse,	10 40—28 75
WATERMAN, H. M.	31 17	Grafton county.	
Ligonia, Cong. ch. and so. *	5 00	Bristol, Cong. ch. and so.	19 64
Minot, A friend,	3 00	West Lebanon, Cong. ch. and so.	15 72—35 36
North Yarmouth, Cong. ch., m. c.	8 38	Hillsboro' co. Conf. of Ch's. George	
Portland, Williston ch., 200; St.		Swain, Tr.	
Lawrence-st. ch., 9.87; I. B.		Antrim, Mary Clark,	10 00
Percy, 5,	214 87	Manchester, 1st Cong. ch., to const.	
Yarmouth, 1st Cong. ch. and so.	22 76—452 51	LEONARD FRENCH and JOHN P.	
Franklin county.		NEWELL, H. M.	198 65
Farmington Falls, Cong. ch. and so.	6 00	Nashua, 1st Cong. ch., 130.63; Pil-	
Kennebec county.		grim ch., 106.53,	237 16
Richmond, Cong. ch. and so.	16 20	New Boston, John N. Dodge, 2.50;	
Lincoln and Sagadahoc counties.		A friend, 50c.	3 00
Bristol, Cong. ch. and so.	13 60	Temple, Mr. and Mrs. Goodyear,	2 00—450 81
New Castle, Mrs. Samuel Wilson,	4 00—17 60	Merrimac county. Aux. Society.	
Union Conf. of Churches.		Chichester, Cong. ch. and so.	2 00
North Waterford, Daniel Warren,	30 00	Concord, Moses R. Emerson and family,	5 00—7 00
Waldo county.		Rockingham county.	
Belfast, 1st Cong. ch.	47 49	Atkinson, Abigail L. Page, to const.	
York county.		S. ELIZABETH PAGE, H. M.	100 00
Saco, 1st Cong. ch.	20 19	Chester, Emily J. Hazelton,	11 00
Shapleigh, Luther M. Trussell,	1 00	North Hampton, E. Gove,	10 00—121 00
York, 2d Cong. ch.	15 00—36 19	Sullivan county. Aux. Society.	
	605 99	Acworth, Cong. ch. and so.	20 00
NEW HAMPSHIRE.			691 69
Cheshire co. Conf. of Ch's. George		VERMONT.	
Kingsbury, Tr.		Addison county.	
Hinsdale, Henry Hooker,	10 00	Cornwall, Cong. ch. and so.	86 00
		Middlebury, Cong. ch. and so., 118.90;	
		Mary A. Mead, 5,	123 90—209 90

Bennington county.			Newburyport, North Cong. ch.	18 86
Manchester, Cong. ch., m. c.	12 95		West Newbury, J. C. Carr,	10 00—193 98
Rupert, Cong. ch. and so., 100; do.			Essex co. South Conf. of Ch's. C. M.	
m. c., 23.85,	123 85—136 80		Richardson, Tr.	
Caledonia co. Conf. of Ch's. T. M.			Beverly, Washington-st. ch., with	
Howard, Tr.			other dona., to const. FIDELIA	
Kirby, Cong. ch. and so.	12 11		SHELDON, H. M., 79-79; A friend,	
Lyndon, Cong. ch. and so., with other			30,	109 79
dona., to const. LORENZO W. HUB-			Danvers, a thank offering for answer	
BARD, H. M.	87 89		to prayer,	30 00
St. Johnsbury, North Cong. ch.	228 62—328 62		Essex, Cong. ch. and so.	23 31
Cittenden county.			Nahant, Mrs. W. H. Johnson,	5 00
Milton, P. Herrick,	1 00		Salem, Tabernacle ch., m. c.	27 34—195 44
Westford, Cong. ch. and so.	20 50—21 50		Franklin co. Aux. Society. Albert M.	
Essex county.			Gleason, Tr.	
Guildhall, Cong. ch. and so.	6 71		Greenfield, 1st Cong. ch.	12 88
Franklin co. Aux. Soc. C. B. Swift, Tr.			Montague, Rev. P. W. Lyman,	2 50
Swanton, Hervey Stone,	5 00		Northfield, Rev. E. R. Drake,	5 00
Lamoille county.			Orange, Cong. ch. and so.	19 54—39 92
Wolcott, Cong. ch. and so.	5 84		Hampden co. Aux. Society. Charles	
Orange county.			Marsh, Tr.	
Newbury, 1st Cong. ch.	5 57		Chicopee, 3d Cong. ch.	3 00
Wells River, Cong. ch. and so.	18 00—23 57		Holyoke, 2d Cong. ch.	88 56
Orleans county.			Monson, Cong. ch. and so.	18 09
Derby, Cong. ch., m. c.	5 50		Palmer, 2d Cong. ch., 20; Thorndike	
Derby Centre, Mrs. E. A. McPherson,	10 00		ch., 11; Union Evan. ch., 6.19,	37 19
Greensboro', NATHAN KENISTON, to			West Springfield, 1st Cong. ch.	25 00—171 84
const. himself H. M.	100 00		Hampshire co. Aux. Society.	
North Craftsbury, Cong. ch. and so.	15 00—130 50		Amherst, North Cong. ch.	30 00
Rutland county.			Easthampton, Payson Cong. ch.	773 78
Brandon, Cong. ch. and so.	33 20		Enfield, Cong. ch. and so., 31.30;	
Clarendon, Miss E. Hosford,	1 00		Edward Smith, 80,	111 30
Pittsfield, Mrs. Caroline Lewis,	10 00		Hadley, Russell ch., m. c., 13-15; 1st	
Rutland, Mrs. Mary A. Walker,	10 00—54 20		Cong. ch., 6.42,	19 57
Washington county. Aux. Soc. G. W.			Northampton, Edwards ch., 9.88;	
Scott, Tr.			Rev. H. L. Edwards, 10,	19 88
Montpelier, Bethany Cong. ch.	105 30		North Hadley, Cong. ch. and so.	3 43
Northfield, Cong. ch. and so.	10 33—115 63		South Hadley, 1st Cong. ch.	20 00
Windham county. Aux. Soc. H. H.			South Hadley Falls, Cong. ch. and so.	24 00
Thompson, Tr.			Williamsburgh, Cong. ch. and so.	52 84—1,054 80
Brattleboro', Central ch., m. c., 17-93;			Middlesex county.	
"H., 5,	22 93		Cambridge, A friend,	2 00
Londonderry, Geo. S. Hobart,	10 00		Cambridgeport, Pilgrim ch., m. c.	6 02
Saxton's River, Cong. ch. and so.	11 04		Frammingham, Plymouth ch.	69 79
West Brattleboro', Cong. ch. and so.	24 46—68 43		Holliston, Cong. ch. and so.	156 68
Windsor county.			Hopkinton, Cong. ch. and so.	43 97
Royalton, A. W. Kenney,	15 00		Hudson, George Brown,	1 00
	1,121 70		Lowell, John-st. Cong. ch.	57 23
Legacies.—West Addison, Mrs. Per-			Malden, 1st Cong. ch. (of wh. bequest	
melia W. Sheldon, by Kate S.			of Delcina E. Bailey, 30),	90 18
Merrill,	20 00		Maplewood, 1st Cong. ch.	10 91
	1,141 70		Marlboro', A friend,	1 00
MASSACHUSETTS.			Newton Centre, 1st Cong. ch.	98 03
Barnstable county.			Somerville, Prospect Hill ch., m. c.	8 00
Cotuit, Union ch.	14 66		Watertown, Phillips ch., to const.	
Berkshire county.			Mrs. EMMA E. MORSE, H. M.	100 00
Pittsfield, 1st Cong. ch., 222.74;			West Medford, Cong. ch. and so.	8 03
South ch. and so., 18.09; O. R.			Wilmington, Cong. ch. and so., in-	
Barker, 1.60,	242 43		cluding m. c. coll., 67; J. Skilton,	
Sheffield, Cong. ch. and so.	5 44		50,	117 00
Stockbridge, Cong. ch. and so.	85 62—333 49		Winchester, Cong. ch. and so.	66 01—835 85
Bristol county.			Middlesex Union.	
Freetown, Cong. ch. and so.	17 50		Ayer, Cong. ch. and so., 5.21; Clar-	
Mansfield, Ortho. Cong. ch.	8 54		ence W. Brown, 4,	9 21
Raynham, 1st Cong. ch.	28 14		Groton, A friend,	2 00
Taunton, Trin. Cong. ch., to const.			Harvard, Cong. ch. and so.	19 00
HEZEKIAH W. CHURCH and ELLEN			Leominster, Ortho. Cong. ch., 59-90;	
S. FARNSWORTH, H. M.	300 00—354 18		"A., 10,	69 90
Brookline Ass'n. William Hyde, Tr.			Pepperell, Cong. ch. and so.	7 31—107 42
Brookfield, Evan. Cong. ch.	101 00		Norfolk county.	
Hardwick, 1st Calv. ch.	10 00		Brookline, Harvard ch.	301 62
North Brookfield, 1st Cong. ch., with			Canton, Elijah A. Morse,	500 00
other dona., to const. LUCIAN M.			Cohasset, 2d Cong. ch.	41 00
HARRIS and Mrs. HAMMOND REED,			East Medway, Cong. ch., m. c.	3 00
H. M.	90 00		North Weymouth, Pilgrim ch.	26 00
Warren, 1st Cong. ch.	50 00—251 00		South Braintree, Cong. ch. and so.	18 38
Dukes and Nantucket counties.			Wrentham, 1st Cong. ch., 21; do.	
Nantucket, 1st Cong. ch.	18 00		m. c., 20,	41 00—931 00
Essex county.			Old Colony Auxiliary.	
Andover, A friend,	5 00		Lakeville, "Christmas offering,"	5 00
Lawrence, Riverside Cong. ch.	5 00		Plymouth county.	
Methuen, 1st Cong. ch.	5 30—15 30		Abington, 1st Cong. ch.	14 30
Essex county, North.			Bridgewater, A friend,	25 00
Haverhill, Centre Cong. ch., 73.44;			Plympton, collection at prayer meet-	
North Cong. ch., A. Wentworth,	44		ing,	2 00
50,	123		Rockland, Cong. ch. and so.	50 00
Ipswich, Linebrook Cong. ch., 31; 1st			South Abington, Cong. ch. and so.,	
Cong. ch., 10.68,	41 68		(of wh. from a friend, to const.	
			Mrs. DIANTHA WHITMARSH, H.	
			M., 100),	195 73—287 03

Suffolk county.

Boston.—Summary for 1882:—

Old South church,	8,000 00
do. to Woman's Board,	1,110 00—9,110 00
Park-street church,	4,384 23
do. to Woman's Board,	845 00—5,229 23
Central church,	3,404 65
do. to Woman's Board,	479 50—3,884 15
Mount Vernon church,	3,229 07
do. to Woman's Board,	552 00—3,781 07
2d Church (Dorchester),	2,879 84
do. to Woman's Board,	815 25—3,695 09
Shawmut church,	2,623 31
do. to Woman's Board,	523 80—3,147 11
Phillips church,	833 09
do. to Woman's Board,	883 54—1,716 63
Central ch. (Jam. Plain),	842 97
do. to Woman's Board,	308 35—1,151 32
Union church,	984 71
do. to Woman's Board,	93 50—1,078 21
Eliot church,	568 06
do. to Woman's Board,	336 30—904 36
Immanuel church,	675 00
do. to Woman's Board,	194 43—869 43
South Evang. ch. (West Roxbury),	808 20
do. to Woman's Board,	48 00—856 20
Walnut-ave. church,	604 59
do. to Woman's Board,	50 50—655 09
Berkeley-st. church,	172 00
do. to Woman's Board,	219 00—491 00
Winthrop church,	305 78
do. to Woman's Board,	90 90—396 68
Highland church,	185 33
do. to Woman's Board,	168 00—353 33
Evang. ch. (Brighton),	185 00
do. to Woman's Board,	190 00—375 00
Maverick church,	17 98
do. to Woman's Board,	220 00—237 98
Village ch. (Dorchester),	96 42
do. to Woman's Board,	130 00—226 42
1st ch. (Charlestown),	50 00
do. to Woman's Board,	82 00—132 00
Boylston church,	26 80
do. to Woman's Board,	4 00—30 80
Trinity ch. (Neponset),	28 00
Pilgrim church,	11 38
Olivet church,	11 00
Miscellaneous, to Woman's Board,	264 54
Joshua Bates, 10; Frances D. Nelson, 5; A. C., 2; Mrs. S. Eliot, for the Hong Kong Mission, 2; "H. N. R.," 1; Other donations and legacies, particulars of which have been acknowledged,	8,812 24

Acknowledged elsewhere,

	47,448 26
	46,916 57
	531 69
Chelsea, 1st Cong. ch., 70.12; "The Lord's money," 300,	370 12—901 81
Worcester county, North. Gardner, 1st Cong. ch.	75 00
Phillipston, Cong. ch. and so.	42 78
Templeton, Ladies' Miss'y Ass'n,	17 10—134 88
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Ev. ch.	75 00
Princeton, Cong. ch. and so.	66 10
Shrewsbury, Cong. ch. and so.	27 50
Sterling, A friend,	1 00
Worcester, Union ch. and so., 233.24; Old South ch., 61.52,	294 76—464 36
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Northbridge Centre, Cong. ch. and so.	10 00
Upton, 1st Cong. ch.	63 00
Westboro', Ev. Cong. ch.	13 74—86 74

6,396 70

Legacies.—Deerfield, Mrs. Olive T.

Ruddock, by A. K. Warner, Ex'r,	100 00
Merrimac, Alfred E. Goodwin, by Mrs. Maria S. Goodwin, Ex'x,	500 00
Monson, Andrew W. Porter, by E. F. Morris, Ex'r,	1,650 00
Saxtonville, Mrs. Henrietta M. Fuller, by L. F. Fuller, Adm'r,	500 00

Westboro', Mrs. Sarah B. Fisher, by J. A. Fayerweather, Ex'r, for the work in Japan,

500 00—3,250 00
9,646 70

RHODE ISLAND.

Kingston, Cong. ch. and so.	36 46
Pawtucket, A memorial offering,	100 00—136 46

CONNECTICUT.

Fairfield, church.	
Danbury, 1st Cong. ch., to const.	
Mrs. THOMAS C. BENEDICT, H.M.	130 00
Fairfield, 1st Cong. ch.	29 78
Green's Farms, Cong. ch. and so.	5 87
Greenwich, 2d Cong. ch.	251 76
Long Ridge, Cong. ch. and so.	4 00
Ridgefield, Cong. ch. and so.	63 98—485 39
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch.	16 64
Collinsville, Mrs. Braam,	1 00
East Hartland, Cong. ch. and so.	18 25
Farmington, "R. L.,"	5 00
Hartford, Centre ch., 10; do., m. c., 31.49; 4th Cong. ch., 16; Mrs. Mary C. Bemis, 100,	157 49
New Britain, 1st Ch. of Christ,	551 03
Plainville, Cong. ch., m. c.	16 00
Plantsville, Cong. ch. and so.	268 51
Poquonock, Cong. ch. and so., to const. Rev. CHARLES H. PETTIBONE, H. M.	111 12
Suffield, Cong. ch. and so.	13 65
West Hartland, Cong. ch. and so.	11 00
West Suffield, Cong. ch. and so.	8 00
Windsor, Cong. ch. and so.	45 48
Windsor Locks, Cong. ch. and so.	147 70—1,370 87
Litchfield co. G. C. Woodruff, Tr.	
Canaan, 1st Cong. ch.	9 80
Cornwall, 1st Cong. ch.	25 50
Falls Village, Cong. ch. and so.	4 97
Kent, 1st Cong. ch.	16 73
Milton, Cong. ch. and so.	10 00
Morris, Cong. ch. and so.	54 50
New Preston, Village Cong. ch.	22 00
Norfolk, A friend, 20; A friend, 10,	30 00
Sharon, Cong. ch. and so.	148 56
Washington, Cong. ch. and so., to const. FRED'K N. GALPIN, H. M.	143 75
Watertown, Cong. ch. and so.	152 09—617 90
Middlesex co. E. C. Hungerford, Tr.	
Deep River, Cong. ch. and so.	53 82
East Hampton, Cong. ch. and so., additional,	2 00
Hadlyme, Cong. ch. and so.	21 00
Higginnum, A friend,	5 00
Middlefield, Cong. ch. and so., to const. Rev. S. D. JEWETT, H. M.	66 00
Middletown, 1st Cong. ch., 155.27; South Cong. ch., 53.67; 3d Cong. ch., 4.75,	213 69—361 51
New Haven co. F. T. Jarman, Agent.	
Birmingham, Geo. W. Shelton,	10 00
Cheshire, Cong. ch. and so.	36 10
East Haven, Cong. ch. and so.	14 48
Fair Haven, 1st Cong. ch., to const. NEWTON B. KELLEY, H. M., 135.25; Mrs. A. M. Hemingway, 1,	136 25
Madison, Cong. ch., m. c.	9 81
Meriden, Centre Cong. ch.	50 00
Milford, 1st Cong. ch.	36 60
New Haven, 1st Cong. ch., 901.41; Church of the Redeemer, with other dona., to const. Mrs. THERA M. FAIRCHILD, WM. O. AVRES and HIRAM CAMP, H. M., 165; Dwight-place ch., 40; Howard-ave. Cong. ch., 17.16; R. S. Fel-lows, 400; Lyman Osborn, 10,	1,533 57
North Branford, Cong. ch. and so.	43 14
North Haven, Cong. ch. and so., with other dona., to const. CULLEN B. FOOTE, Mrs. ELLA J. SHARES BARNES, and ANNIE M. REV-NOLDS, H. M.	157 02
West Haven, Cong. ch. and so.	33 17—2,060 14
New London co. L. A. Hyde and L. C. Learned, Trs.	

Bozrah, "From the family of the late Rev. N. S. Hunt,"	20 00
Colchester, 1st Cong. ch.	217 78
Griswold, 1st Cong. ch.	50 00
New London, 1st Cong. ch.	96 74
Norwich, Broadway ch., in part,	300 00—684 52
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch., m. c.	5 00
Gilead, Thos. L. Brown, deceased,	5 00
Hebron, 1st Cong. ch.	1 70
Mansfield Centre, Jonathan L. Hinckley,	5 00
Somers, Cong. ch. and so.	5 50
Talcottville, Cong. ch. and so.	273 54
Vernon, Centre Cong. ch.	63 34—359 08
Windham county.	
Chaplin, "C. C. C."	50 00
Dayville, Cong. ch. and so.	7 75
Hampton, Harriet Colman,	1 00
Thompson, Cong. ch. and so.	89 13—147 88
—, A friend,	50 00

6,137 29

Legacies.—Southport, Frederick Marquand, by Alanson Trask and Danl. W. McWilliams, Ex'rs,	5,000 00
Stamford, Mrs. Haxtun, by A. P. Beals,	3 00—5,003 00

11,140 29

NEW YORK.

Brockport, Summers Hubbell,	10 00
Brooklyn, Ch. of Pilgrims, 1,229.84;	
Central Cong. ch., 655.21; South Cong. ch., 43.50; Chinese Sab. sch. of Central Cong. ch., for Hong Kong Mission, 25,	1,953 55
Camden, 1st Cong. ch. and Sab. sch.	30 60
Champlain, Miss A. L. Savage,	1 00
Chateaugay, Joseph Shaw,	4 00
Clifton Springs, Mrs. M. R. Harrington, "To the Board," for work in Harpoot,	25 00
Coxsackie, Matthias Lusk,	10 00
East Syracuse, A birthday gift,	2 00
Friendship, Cong. ch. and so.	8 01
Hamilton, Cong. ch. and so.	18 00
Ithaca, 1st Cong. ch.	60 46
Jamestown, Central Cong. ch.	50 05
Keeseville, M. Finch, 5; J. W. Davis, 5,	10 00
Morrisville, Cong. ch. and so.	15 70
Mount Vernon, Edward and William, "Christmas offering,"	9 26
Munnsville, Hervey Gaston,	2 00
New Lebanon, Washington Hitchcock,	5 13
New York, Olivet chapel, 25; H. R. Munger, for work of Mr. Learned, Japan, 500; H. T. Morgan, 100; "H. C. H., Christmas offering," 50; J. M. Andreini, 10; Mrs. N.W. Haynes, 1,	686 00
Palmyra, Emeline Pettit,	5 00
Pekin, Abigail Peck,	25 00
Sinclairville, Earl C. Preston,	2 00
Skaneateles, Mrs. Thaddeus Edwards,	40
Smyrna, Sab. sch. Missy So. of 1st Cong. ch., to const. FRANK WILLIAMS AVERY, H. M.	100 00
Southampton, A friend,	1 00
Street Road, S. F. Penfield,	10 40
Union Centre, J. T. Brown,	3 40
Upper Aquebogue, Cong. ch. and so.	12 80
West Brook, Cong. ch. and so.	7 00
—, A friend,	5 00—3,072 76

PENNSYLVANIA.

Audenried, Thos. D. Reese,	5 00
Drafton, Welsh Cong. ch.	5 00
Harrisburg, A. Hall, to const. ANNIE B. HALL and Mrs. LIZZIE B. GILMAN, H. M.	200 00
Hyde Park, Plymouth Cong. ch.	10 00
Philadelphia, Central Cong. ch., m. c., 26.68; Chas. Burnham with other dona., to const. HATTIE A. JOHNSON, H. M., 50; "Dundee" 50,	126 68
Spartansbury, Eli E. D. Sand,	2 00
Sugar Grove, Mrs. Robert Weld,	6 00—354 68

Legacies.—Philadelphia, Theodosia Bayard, by Alex. Henry, Ex'r,	200 00
	554 68

NEW JERSEY.

East Orange, Grove-st. Cong. ch., 32.79; do. Proctor Miss. Circle, to const. Rev. F. B. PULLAN, H. M., 50,	82 79
Lakewood, Pres. ch., m. c.	7 85
Morristown, Mrs. R. B. Tomlinson,	5 00
Newark, 1st Cong. ch.	70 12
New Brunswick, Laura P. Wilber,	5 00
Newfield, Rev. Chas. Willey,	25 00
Orange, Trinity Cong. ch.	27 96
—, A friend,	2 00—225 72

WEST VIRGINIA,

Huntington, Amy B. Fisk,	10 00
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TENNESSEE.

Springfield, Margaret L. Minott,	1 00
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OHIO.

Cincinnati, Vine-st. Cong. ch., m. c., 36.94; "Agamemnon," 30,	66 94
Cleveland, Euclid-ave. Cong. ch., to const. Mrs. OLIVE LUKENS, H. M., 136.92; Charles E. Webster, 9,	145 92
Evansport, Mrs. H. C. Southworth,	10 00
Jefferson, 1st Cong. ch.	11 03
Kent, Cong. ch.	18 64
Lafayette, Cong. ch.	10 15
Milan, B. Ashley,	40 00
Parisville, Rev. and Mrs. D. W. Hughes,	11 00
Pomeroy, Welsh Cong. ch.	7 41
Richfield, Cong. ch.	7 50
Siloam, Welsh Cong. ch.	7 00
Springfield, 1st Cong. ch.	34 40
Thomastown, Welsh Cong. ch.	10 00
York, Cong. ch.	23 55—403 54

INDIANA.

Angola, Miss H. Voorhees,	11 00
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ILLINOIS.

Bloomington, Three sisters,	24 00
Chicago, 1st Cong. ch., 113.44; Union Park Cong. ch., 23.30; do., m. c., 7.18; Western-ave. Cong. chapel, 7; "M. A. R.," 20; Students in Theol. Sem'y, 5,	175 92
Dallas City, Cong. ch.	3 00
Danville, Lewis T. Palmer, 5; Mrs. Anna M. Swan, 6,	11 00
Elgin, Cong. ch.	58 06
Evanston, Cong. ch., m. c.	3 30
Highland Park, L. S. Bingham,	1 00
Jacksonville, Cong. ch.	31 18
Jerseyville, G. W. Burke,	10 00
Macomb, Cong. ch.	5 00
Morton, Cong. ch.	19 50
Payson, Cong. ch., 10; J. K. Scarborough, to const. Mrs. HARRIET S. KAY, H. M., 100,	110 00
Polo, Ladies of Presb. ch., to const. Rev. ALEXANDER ALISON, H. M.	50 00
Princeton, Cong. ch.	44 00
Quincy, 1st Union Cong. ch.	121 13
Rockford, 2d Cong. ch.	284 92
Rosemond, Cong. ch.	19 51
Turner, Mrs. Currier,	4 00
Wilmette, Cong. ch.	15 00
Woodstock, Cong. ch.	5 74
—, A friend,	10 00—1,006 26

MISSOURI.

De Soto, 1st Cong. ch.	2 20
Hannibal, Pilgrim Cong. ch.	20 10
Independence, H. N. Pixley,	2 00
St. Louis, Pilgrim Cong. ch., (of wh. from Lewis E. Snow, to const. Rev. FREDERICK E. SNOW, H. M., 50), to const. Rev. ALFRED K. MAY, WM. K. RICHARDS, HELEN E. PRABODY, and MARY I. SHAFER, H. M., 520.82; 5th Cong. ch., with other dona., to const. CHARLES DEMING, H. M., 5.30,	526 12—550 42

MICHIGAN.

Ann Arbor, 1st Cong. ch.	126 00
Clio, Cong. ch.	4 68
Dexter, Dennis Warner,	10 00
Hillsdale, Mrs. T. F. Douglass,	100 00
Kalamazoo, M. Heydenbark,	10 00
Muir, H. G. Packard,	10 00
Oakwood, Cong. ch.	10 00
Olivet, Cong. ch., m. c.	6 00
Pittsford, James Robins,	8 00
Quincy, Rev. and Mrs. Samuel F. Porter,	50 00
Romeo, Miss E. B. Dickinson,	100 00
Sheridan, Cong. ch.	2 00
Somerset, Cong. ch.	15 00
Utica, A member of 1st Cong. ch.	10 00—461 68

Legacies.—Charlotte, Webster Johnson, by H. J. Johnson, Ex'x,

100 00
561 68

WISCONSIN.

Beloit, 2d Cong. ch.	19 21
Blake's Prairie, Cong. ch.	5 00
Boscobel, 1st Cong. ch.	15 00
Brandon, Cong. ch.	32 60
Delavan, Cong. ch.	28 00
Dodgeville, Mrs. Jane H. Jones,	20 00
Fond du Lac, Cong. ch.	50 00
Geneva, E. S. Warner,	10 00
Platteville, Cong. ch.	36 25
Quincy, Mrs. C. C. Berry,	5 00
Racine, Pres. ch., 22.66; Jane Parry,	23 66
Shopiere, Cong. ch. and Sab. sch.	14 09—258 81

IOWA.

Chester Centre, Cong. ch.	30 00
Iowa City, Cong. ch.	105 00
Magnolia, Cong. ch.	2 50
New Hampton, Cong. ch.	10 00
Newton, Cong. ch. and Sab. sch.	32 20
Tabor, Cong. ch.	46 25
Toledo, Cong. ch.	25 50—251 45

MINNESOTA.

Hawley, Union ch.	12 13
Mantorville, "Rev. H. W."	25 00
Marshall, Cong. ch.	20 00
Mazeppa, Cong. ch.	5 00
Minneapolis, Plymouth ch., 63.08; 2d Cong. ch., 4.50,	67 58
Northfield, Cong. ch.	31 83
South Minneapolis, Mrs. Anna V. S. Fisher,	10 00
Stockton, Mrs. A. Mowbray,	1 00
—, Friends,	400 00—572 54

KANSAS.

Millbrook, A friend,	10 00
Millwood, Chas. S. Foster,	35 00
Union, Cong. ch.	4 00—49 00

NEBRASKA.

Harvard, Cong. ch.	4 57
Milford, 1st Cong. ch.	2 30
Nebraska City, A friend,	15 00—21 87

CALIFORNIA.

Santa Cruz, Pliny Fay,	10 00
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COLORADO.

Denver, 1st Cong. ch.	26 80
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DAKOTA TERRITORY.

Jamestown, Mrs. M. S. Wells,	8 80
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CANADA.

Province of Ontario.	
Fingal, P. Barber,	10 00
Province of Quebec.	
Montreal, James Court,	25 00
Sherbrooke and Lennoxville, Cong. ch. and so.	102 00
—, In memoriam,	2,000 00—2,127 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Free Reformed ch.	112 46
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For outfits and traveling expenses of new missionaries, and salaries to Dec.

31, 1882, 7,266 99
For several missions in part, for 1883, 8,144 90—15,411 89

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 926 09

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. Sab. sch., J. G. Clark's class, 27.16; Brunswick, 1st Cong. Sab. sch., for support of native teacher in India, 60; Centre Lebanon, Cong. Sab. sch., for China, 66c.; Eastport, Central Cong. Sab. sch., 5; Milltown, Cong. Sab. sch., 90.75; Yarmouth, Cong. Sab. sch., 12.73, 196 30

NEW HAMPSHIRE.—Hanover, Cong. Sab. sch., 2 13

VERMONT.—Jamaica, "Sunbeam Band," of Cong. ch., 35; Swanton, Cong. Sab. sch., 3.20; Westford, Cong. Sab. sch., 12, 50 20

MASSACHUSETTS.—Boylston Centre, Cong. Sab. sch., 70c.; Cordaville, Cong. Sab. sch., for school at Cesarea, 7 50; Easthampton, Payson Sab. sch., 50; Groton, Union Cong. Sab. sch., 5; Huntington, 2d Cong. Sab. sch., 3.50; Lee, Cong. Sab. sch., 10; Millbury, 2d Cong. Sab. sch., for work of Rev. E. S. Hume, 5; South Abington, Cong. Sab. sch., 5.50; Sunderland, Cong. Sab. sch., 13.22; Warren, Cong. Sab. sch., for scholarship at Harpoet, 22.81, 123 23

RHODE ISLAND.—Kingston, Cong. Sab. sch. 1 50

CONNECTICUT.—Colchester, 1st Cong. Sab. sch., for educational work, 67.35; do. for Papal Lands, 3.31; Columbia, Cong. Sab. sch., 18; Fairfield, 1st Cong. Sab. sch., 6; Long Ridge, Cong. Sab. sch., 1, 95 66

NEW YORK.—Berkshire, 1st Cong. Sab. sch., for students at Marsovan, 30; Binghamton, H. L. Niles, for a school in Eastern Turkey, 15; Brooklyn, Park Cong. Sab. sch., 4; Smyrna, Sab. sch. Miss'y Soc'y of 1st Cong. ch., for scholar in Harpoet Sem'y, 30; Troy, Mary F. Cushman, 2.50; Margaret J. Cushman, 2.50; Wading River, Cong. ch., Hannah W. Terry, for a girl in Bailunda, 10, 94 00

NORTH CAROLINA.—Raleigh, Cong. Sab. sch. 1 35

ILLINOIS.—Chicago, Union Park Cong. Sab. sch., for Kioto school, Japan, 100; Macomb, Children's Mission Band, 2.65, 102 65

MICHIGAN.—Detroit, Young Men's Miss'y Union of 2d Cong. ch., for scholar at Harpoet, Turkey, 35 00

WISCONSIN.—Brandon, Cong. Sab. sch. 8 40

IOWA.—Iowa City, Cong. Sab. sch. 5 00

CALIFORNIA.—Uncle Sam, Geo. Ford, for support of a boy in India, under Rev. L. Bissell, 30 00

COLORADO.—Denver, 1st Cong. Sab. sch. 30 00

775 42

Donations received in December, 41,749 02

Special Offerings " " 666 71—42,415 73

Legacies, " " 8,573 00

\$50,988 73

Total from September 1 to December 31, 1882: Donations, \$101,066.24; Legacies, \$23,722.62 = \$124,788.86.

FOR YOUNG PEOPLE.

AN EVANGELIST IN SPAIN.

BY THE REV. WILLIAM H. GULICK, OF SAN SEBASTIAN.

WERE you to take the coach at Bilbao and ride in a southwesterly direction for six hours, you would cross the boundary of old Castile, and entering the province of Burgos you would find yourself in a valley of fifty-two villages, called the *Valle de Mena*. In this valley the Bilbao pastor and a colporter had often during their visits scattered the good seed, and though the Romanists were most bigoted and intolerant, many listened gladly and believed. About three years ago a



THE CITY OF BURGOS.

prominent and wealthy man in the valley, on whose aid much reliance was placed, died very suddenly, and the work was seriously checked. But last year a tried Christian helper at Bilbao undertook to resume the work. At first the people were cautious and reserved, but Don Manuel by tact and gentleness won the confidence of those he met.

By the time of his third visit, in March, his errand was well known throughout

the valley. Each time that he had returned to Bilbao the priests had declared that he had gone for good, so that when he came back the third time it was to their intense disgust. It was a cold day, and when he left the coach he went into the kitchen to warm himself, as is the custom in the country inns. The villag priest, coming over to see who were the passengers and little thinking whom he was to meet, went to the kitchen — to find himself face to face with the Protestant evangelist! He could not conceal his disgust, but had the good sense not to express it in words. The next day, Sunday, he harangued his flock from the pulpit: "My dear children, the Protestants are among us again; again they are among us. They surround us as a hostile army surrounds a beleaguered city. My dear children, do not go near them; they are excommunicated, and they will deceive you with their heresies."

Not heeding the alarm of the priest, who had only announced to them the arrival of the Protestant, his "dear children" came in large numbers to the inn that afternoon, thinking Don Manuel was to preach. Though no public meeting could be held he spent all the afternoon in talking with the now considerably interested villagers. That evening the wife of the innkeeper, who was absent at the time, and her sister and several neighbors, who had not wished to talk with him too publicly, sought a private interview, in which they said: "We really do not know what to believe — the priests say that you do not believe in God, or in Christ, or in the mystery of the incarnation, and that you are not baptized and that you preach immoralities — and we do not know what to believe; nor can we believe all that they say about you." Whereupon he explained to them from the Bible our belief. And when they exclaimed, "But this being so good, why do the priests prohibit it?" he still further showed why they dared not put even their own Scriptures into the hands of the people, as by them they would be condemned in many of their practices.

On the following evening, when the innkeeper had returned from Bilbao, he and his family were engaged in the study of the Scriptures until midnight. During this visit of five or six days, besides conversations with scores of individuals in many different villages, the evangelist distributed several hundreds of tracts and copies of the religious periodicals printed in Madrid.

On a later visit he was one day in his room in the inn, singing to himself some of our hymns, when a gentleman of the valley being in the room below happened to hear him, and asked the landlady's sister who it was that was singing. She said, "The Protestant pastor who is stopping with us."

"I like what I can hear," he said; "I am going up-stairs to see if I can understand it better." So he went up-stairs and placed himself in an adjoining room to listen. While still he was up-stairs the priest of the village came in, and he too asked: —

"Who is singing up-stairs?"

"The Protestant pastor," was the answer.

"No doubt," said the priest, "he is singing what they always sing — those heretical things full of poison."

"No, sir," replied the woman, "they are beautiful verses that speak of God and Jesus Christ, and of faith and charity, and of other very good things. It

was only the other day that, when the servant was arranging his room, she called me to see the beautiful things there were in his books, and I read the very hymns that he is now singing. And he has a book called the Bible in which are things such as you preach on Holy Week. Do you wish to see them? If you do, come here to-morrow morning after nine o'clock, for he goes away at that hour and does not return until evening; but promise that you will not tear up any of the books and make the gentleman angry with us!"

"Ah! yes, I see," replied the priest, "you, too, are becoming as much of a heretic as your brother-in-law. I declare! each day the Jews in this inn increase in number."

"Oh! *señor cura*, what evil thoughts! Just see here, Don Federico is up-stairs this very minute listening to the Protestant. Why won't you go up, too?"

"O, go along, Jewess; you are making fun of me. That person singing up-stairs can't be the Protestant, because we know that he is a married man, and that voice is not the voice of a married man, but of a bachelor."

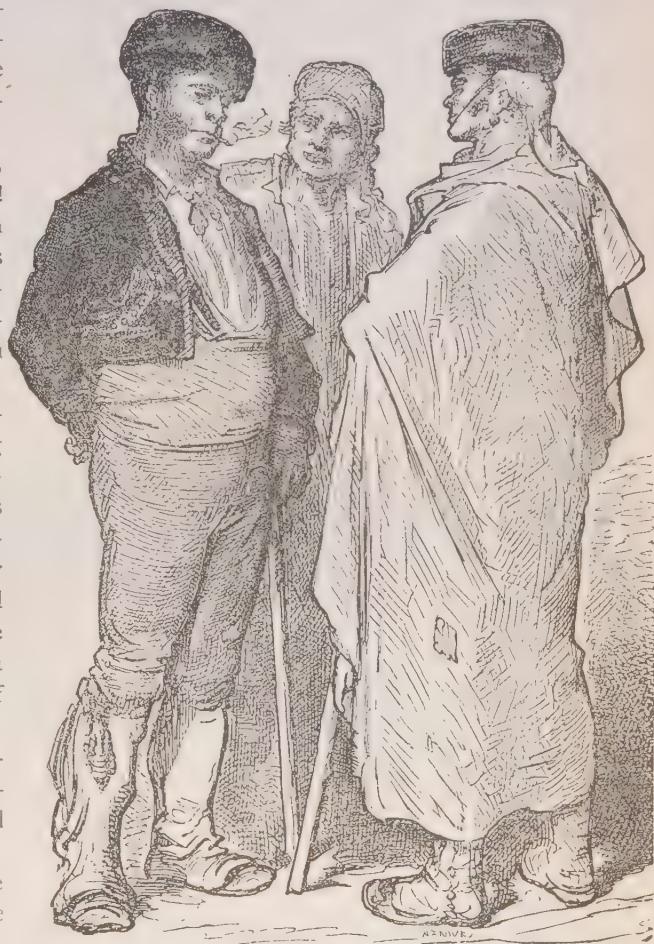
"But — and married persons — cannot they have good voices?"

"Now, really," he insisted, "is that the Protestant?"

"Yes, surely."

"Well, then, I will

go and stand under his window and see if I can hear what he sings; but I know well enough it is nothing good." And he went into the garden and took his stand near the window, and there he remained until the singing ceased; and then he went straight home instead of coming into the house to bid them "Good-night." All this, and much more, was recounted to our young friend by the people of the inn.

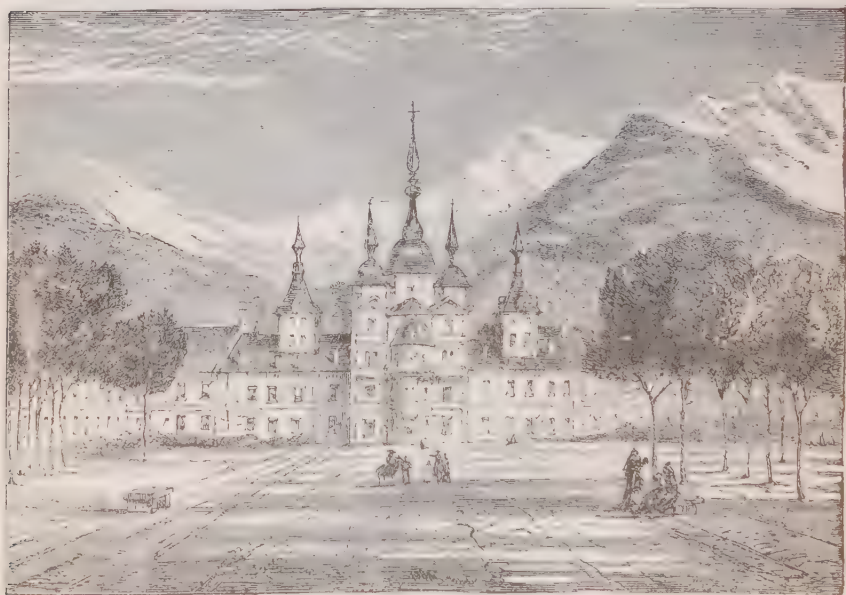


SPANISH PEASANTS.

After great effort and long waiting, Don Manuel succeeded in securing a house in one of the less central villages, and now, with his wife and two young children and mother-in-law, has pitched his tent in a wilderness indeed, in many respects. He has established a good reputation, for when I asked the innkeeper, on one Saturday evening as I reached the place, if the work was done on the room which was to be used as a chapel, he answered: "I think it is, and if it is not, you had better believe that Don Manuel will do no work on it on Sunday."

When Don Manuel went to the mayor's office to give notice according to law of the meeting he was to hold, he dreaded to meet the mayor's secretary, who had been bitterly hostile to the Protestants. But somehow this secretary did not seem inclined to prolong the struggle. He asked Don Manuel to sit down, and in the course of conversation said to him:—

"You must have a large salary to pay you for the insults you have to bear, and the abuse you so frequently receive, for leaving the religion of your fathers."



PALACE OF LA GRANJA, NEAR SEGOVIA, SPAIN.

"By no means," replied Don Manuel, "I have only enough to live on, and I certainly could not endure the life you describe if it were not for my faith in God, whose will I feel I am doing, and for the love I have for my countrymen and my desire to bring the gospel to the people of this valley."

"O, faith and love!" exclaimed the secretary bitterly. "Who has faith? Who has love? I have yet to see the man, priest or layman, who has a particle of it. The priest pretends he has it because it is his trade; and the rest of us pretend that we have faith, but faith in *what*, I should like to have some one tell me."

It is among these bigoted Romanists, many of whom are hopeless infidels, that our good evangelist and his wife are now laboring. Do not forget them when you speak to Him who can hear and help.

THE
MISSIONARY HERALD.

VOL. LXXIX. — MARCH, 1883. — No. III.

As this number goes to press, tidings reach us of the sudden death of the Vice-President of the Board, the Hon. William E. Dodge, of New York. This is a sad loss, not only to the American Board, but to a host of benevolent enterprises in this and in other lands. By the consecration of his large wealth, and by an intelligent and earnest advocacy of every good cause, he has well earned the title, so often given him, of Christian Philanthropist.

FIVE MONTHS. — The receipts for the first five months of the financial year amount to \$186,495.33. This is an advance over the receipts for the same period during the preceding year of about twenty per cent. It is evident that some of our friends have cheerfully accepted the proposal to "double the contributions." Of the above amount a little over \$10,000 is included in "special offerings additional to regular contributions." If this latter sum could be multiplied tenfold, great would be the joy at our missionary stations around the world, anxiously waiting and praying for that additional \$100,000 imperatively needed. See an article on another page, upon "Enlarged Educational Work."

By a clerical error, the number of colleges, high schools, and seminaries, for males, under the care of the Board, was given in the Annual Statistical Table as sixty-three instead of forty-three. The transference of the Dakota Mission to the American Missionary Association takes two boys' and two girls' high schools from our lists, so that at the present time the total number of institutions under the care of the Board, above the grade of common schools, is eighty.

For a record of self-support in mission fields, we know of none superior to that made by the Egyptian Mission of the American United Presbyterian Board. The native churches have on their rolls twelve hundred members, who paid in 1881 for church, and school, and all mission purposes, the sum of \$22,730, or *an average of \$18.94 per member*. To appreciate this fact, the great difference between the value of money in Egypt and the United States should be remembered. For Christian schools, under the oversight of the mission, the natives expended \$7,100, while the grant-in-aid from the mission was only \$540, *less than eight per cent.* of the amount expended. Other recent intelligence from this mission in Egypt will be found among the "Notes from the Wide Field."

THE *Allgemeine Missions Zeitschrift*, after referring to the valuable service rendered by Joseph Cook by his addresses in India, Japan, and elsewhere, says : "When will the time come that Germany also shall send some of its professors and intellectual heroes to take part, on mission ground, in the combat with those priests of negation who have gone from Germany to pagan lands?"

THE gospel is to be preached to men not because of their virtues, but rather because of their lack of virtues. Recently a missionary, when somewhat discouraged on account of certain revelations of depravity, answered a boy who had confessed that they were all bad : "Yes, you are all bad. I did not know how bad you were before I came." "And wouldn't you have come?" asked the boy, "if you had known that we were bad." It was some comfort to the missionary to be thus reminded why it was he was there.

THE difficulties which seemed to be somewhat serious between the Episcopal missionary societies of this country and those of England, in regard to the question of the jurisdiction of American and English bishops in Japan, appear to have been happily adjusted. It has been agreed that the American bishop shall continue to reside at Tokio, and the English bishop at Nagasaki, while Osaka and Kioto shall remain "common ground" between them. The English Society for the Propagation of the Gospel has already placed its missionaries at Tokio under the care of the American bishop.

THE question of supply of ministers is one that may well awaken concern at the present time. According to all signs, the day is not distant when the deficiency of ministers will be much more keenly felt than it is now. This is a kind of supply which cannot be secured on short notice and whenever the demand is made. It takes years to bring forward a young man into the ministry. The deficiency, which is sure to occur, may be understood from the reports of the theological seminaries. The Congregational seminaries of the United States have now eighteen per cent. less students than they had ten years ago, and the falling off has been gradual through the decade. The Presbyterian seminaries have now fewer students than they have had at any time since 1875. Nor can the seriousness of the situation be understood by simply considering the absolute decline. Relative to the increase in the number of churches, the falling off in the number of candidates for the ministry is much more marked. While the actual number of students in the Congregational seminaries has decreased eighteen per cent., the number of churches has increased a trifle over twenty per cent. In 1873, there was in these seminaries one student for every ten churches ; in 1883, there is but one student for every fourteen churches. This reckoning, it will be seen, makes no account of the wide and ever increasing openings for evangelical labor in this and other lands, in places where as yet there are no churches. The Lord of the harvest, who bids us pray that laborers may be sent into his harvest, calls in all cases for efforts in the line of our prayers. Is not the gravity of the situation such that Christians — parents, and pastors, and teachers — are called upon to use their best endeavors to lead the young men of the present day to consecrate themselves to the work of the ministry?

"THE best meeting of the Woman's Board ever held," so many said, was in session as our last number came from the press. The report of the meeting will be found in *Life and Light* for the current month, to which we refer our readers.

THE *Mission Dayspring* is winning its way in many new quarters since the year began. A single Sabbath School in Chicago has recently subscribed for three hundred copies, and other orders are coming in. Has *your* Sabbath School had an opportunity to see it?

The Gospel in all Lands has added to its other services in behalf of missions in general a valuable Missionary Almanac for 1883. Aside from other interesting matter, the almanac contains a useful directory of Foreign Missionaries and Missionary Societies of the United States.

A PASTOR of experience, who has never had any difficulty in finding material for missionary monthly concert meetings, writes, under a recent date: "We are now giving condensed reports of the more important chapters of Dr. Laurie's 'Ely Volume.'"

IN his recent addresses in this country, Rev. Joseph Cook has given emphatic testimony to the strict economy he had seen practised in the households of missionaries of the American Board. It may not be generally known that the missionaries themselves name their own salaries, each mission, at its annual meeting, deciding upon the sum needed by its several members. The salaries so arranged have almost invariably been granted by the Prudential Committee. To the honor of the great body of missionaries connected with the Board it can be said, that their aim seems to have been to ask as little as possible. If they have ever been pinched, and we fear that the cases are not rare, they have pinched themselves for the sake of the work about them so inadequately provided for.

ACKNOWLEDGMENT OF RECEIPTS. — To prevent mistakes and misapprehension, attention is called to the following statement: Each mission of the Board annually forwards an estimate of expenses covering those objects within its field, which, in the judgment of the majority of the missionaries, are deemed most important. Exercising its judgment, and as far as is possible with the funds at its disposal, the Prudential Committee meets these estimates with appropriations. All donations sent to the Treasurer of the Board, whether designated or not for some work embraced under these appropriations, (as for some mission, or school, or some missionary, or work in charge of a missionary,) are duly acknowledged in the *Herald* among the receipts of the Board. The designation of such donations is understood as expressing the donor's interest in some particular field or missionary. In case, however, any gift is intended as a personal present to a missionary, or for his use for objects other than those included in the appropriations which the mission has asked for, it should be so stated *when the funds are sent*. The amount will then be put at the disposal of the missionary, but cannot, of course, be acknowledged as a contribution to the treasury of the Board. When contributions are asked for *by the Board* for some special object under its care, donations therefor will be acknowledged in due form.

As we are writing, missionary meetings are being held in turn in many of the cities and larger towns of Connecticut, at which representatives of various societies for home and foreign missions are present. May the Spirit of the Lord be in all these assemblies.

DR. GREENE, of Kioto, reports that the Buddhists, of the Shin sect, are planning to spend over a million and a quarter of dollars on one temple enclosure, which has already some expensive buildings upon it. One stick of timber, forty-two feet long, is to cost about \$6,500 in gold, while one hundred wooden pillars will cost \$650 each. There are many who bear the Christian name who might learn a valuable lesson from pagan lands as to what is due to the faith they hold.

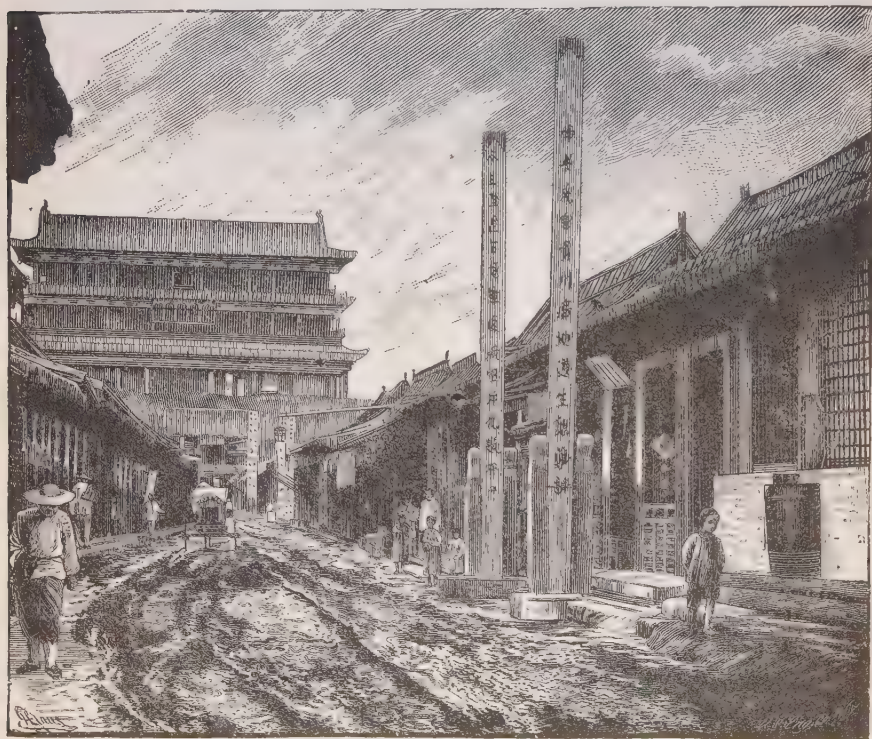
The Advance, of Chicago, rendered a good service to missions, and at the same time made a most interesting paper, by devoting so large a portion of a recent number to communications on missionary themes from many prominent writers. The churches of the Interior and the West are just now receiving a good supply of missionary literature. Dr. Humphrey's Missionary Paper, No. XXVIII., has been in great demand. The story of the "Four Memorable Years at Hilo," issued in this paper, and also in tract form, has been read with tearful eyes in many a church and home.

IN the "Brief Notes on Japan," in our last number, there was an error as to the first Protestant missionaries in that empire. Rev. Mr. Liggins, of the American Episcopal Church, who had been in China, reached Nagasaki, May 2, 1859, and was followed by Mr. Williams, also from China, in July of the same year. The English Church Missionary Society did not begin work in Japan until ten years later. To the American Episcopal Church belongs the honor of inaugurating the first mission to Japan, in 1859, though in the latter part of the same year missionaries of the American Presbyterian and Reformed Boards were on the ground.

FROM Bailunda, West Central African Mission, letters up to November 27, 1882, have been received as we are going to press. The intelligence is specially gratifying in regard to the health of the missionaries and their relations with King Kwikwi and his people. Dr. Nichols reports himself greatly improved by his journey to the ocean. "The new comers," Messrs. Fay and Stover, Mrs. Stover, and Mrs. Sanders, he writes, "have experienced no fever, and with God's blessing may now escape it indefinitely." Mr. Stover says: "I weigh ten pounds more than when I was in Boston, and can do ten times as much work. I had my last sick headache at your house. I regard this as an exceedingly salubrious climate. We are the first who have been able to give it a fair test and a full one. We came in the proper season, have been properly protected against rains, and we have *all improved* in health. And let it be noted that we represent as many temperaments as we do personalities." "The difference between the situation a year ago and the situation now," writes Mr. Sanders, "is very great. Then many things looked dark. Now there seem to be very few clouds, so far as our relations to the king and people are concerned." Portions of these letters will be printed in next month's *Herald*.

FROM THE SHANSE MISSION.

THE Shanse Mission of the American Board is now fully established. Messrs. Atwood and Tenney, with their wives, and Mr. Cady, arrived at Tai-yuen-fu, November 1, four months after Mr. and Mrs. Stimson had taken up their residence in that city. Everything seems favorable for the commencement of the work. Ample premises for the mission have been speedily secured, the people seem friendly and accessible, and the field is broad enough to give ample scope for work. Not only in Tai-yuen-fu, but in the populous plain south and west of the city, there are abundant opportunities for missionary effort. Mr. Stimson



STREET OF TAI-YUEN-FU, WITH CENTRAL DRUM TOWER.

reports a visit he made in October to Yu-tse-hsien, some twenty miles south-east of Tai-yuen-fu, a city having, with its suburbs, a population of about forty thousand, where he sold in the shops and on the street a large number of small books and tracts, especially copies of the Gospel by Matthew. He was much pleased with the good nature and evident simple-heartedness of the people.

The above picture of a street in Tai-yuen-fu has been engraved from a photograph sent us by Mr. Stimson.

The chief difficulty in reaching the new mission arises from the narrow passes on the mountain range between the provinces of Chihli and Shanse. Some of

the incidents happening on a journey over this road are alluded to in the sub-joined letter from Rev. Chauncey Goodrich, of Tungcho, who accompanied the party recently going inland. It was desirable that some one of the older missionaries should escort the new comers, and, as Mr. Goodrich was not well, being, as he says, "like the historical chaise, on the point of coming to pieces, though with somewhat better hopes of being repaired," he was selected for the duty. He writes from Tai-yuen-fu, November 8 : —

"Now that the age of missionary romance has gone by, you will easily excuse me for not writing an extended account of the last missionary journey to this city, in which there were only six break-downs of the litters (in one of which the bottom was entirely broken out), only one horse fell under a lady, one horse rolled over with one of the gentlemen, one donkey pitched a lady over his head, two boys were thrown from their mule-packs several times, — once into the river, to the damage of clothes and bedding, — with sundry other experiences not put down in the ordinary guide-book.

"We started from Pao-ting-fu on Friday, October 20, seventeen persons and twenty-one animals, including two mules, litters, one organ, eight mule-packs, three horses, four donkeys, etc. The road stretched away for thirteen days, in which were two Sabbaths, which we tried to keep 'according to the commandment.' One half day was spent in mending a litter with the bottom smashed out, and one day in looking for the close of a period of drizzling rain; the remainder of the time we traveled, more than half of it being spent in crossing the mountain range between Chilili and Shanse. In the highest part of the mountain the aneroid indicated 4,600 feet above the sea. How it lifted me up to get a little nearer the clouds, and away from the everlasting level of the plain!

"We stopped at such grand palace hotels as 'The Everlasting Abundance Inn,' 'Everything Runs Smooth Inn,' 'Great Things Accomplished Inn,' 'The Great Come Inn,' 'Harmony and Abundance Inn,' 'Triple Abundance Inn,' 'Lofty Aspiring Inn.' At these luxurious places we had the great privilege of choosing the softest part of a brick bed, of making ablutions in ancient wash-basins, and of tasting 'shoe-strings' and other delicacies. Two nights we were troglodytes, living in a 'hole in the ground,'—caves dug out of the side of a hill, almost dark and damp and primitive enough for an early missionary. However, our friends brought considerable Christianity and some California stores with them, and so strange looking tables are covered with a white cloth and spread with a dinner tempting to hungry people. These things were brought with the idea of having something possible for unhardened stomachs.

"We finally got a sight of the Tai-yuen plain and the mountains to the west and south. I looked down from our Nebo with indescribable interest upon the land of which we are to take possession. As we came down upon the plain, I heard 'Hasten, Lord, the glorious time!' ring out from the litter.

"Mr. Stimson met us five or six miles outside of the city, and greeted us with great enthusiasm. It was certainly delightful, after traveling through all 'The Heavenly Gates,' 'The Upper and Lower Peace Village,' 'North Pearly Village,' 'Everlasting Life Mouth,' 'Peach Orchard,' 'The Customs Barrier,' 'Cedar Well,' 'The Bridge,' 'City of Tranquillity,' 'Righteousness Well Village,' 'Cock-Crowing Humility,' (!) 'Brick Well,' etc., to arrive at last at the new home. Messrs. Pierson and Stimson certainly did well in choosing this place, and Mr. Stimson has done well to come and hold the place, and with Mr. Stanley to undertake the necessary repairs. How long we have been in some places in securing such premises as have here providentially come immediately into our hands! Already the friends are at work with two teachers. I have seen quite a number of teachers, and two are coming to-morrow. This place will soon be a beehive, filled with the music of Shanse sounds."

THE TRANSFER OF THE DAKOTA MISSION.

ON the first day of January, 1883, the Dakota Mission of the American Board was transferred to the care of the American Missionary Association. The missionaries were released from their relation to the Board, except two, to continue in the work under the care of the Association. Two of the ladies preferred to withdraw, at least for a period of rest. The steps which led to this transfer, briefly stated, were these : —

The Committee which visited the mission stations in April and May, 1882, reported that, while it was desirable to enlarge and press more vigorously the work among the wild Indians at the Fort Sully and Fort Berthold stations, the work at the Santee and Sisseton stations, by the blessing of God, had reached that stage in which such assistance and oversight as might be necessary would be more properly that of a Home Missionary Society ; inasmuch as the Indians at these two stations might now be fairly regarded as Christian communities. All the seven churches of Santee and Sisseton were, and had always been, connected with the Presbytery of Dakota. Inquiry was therefore made of the officers of the Presbyterian Board of Home Missions how their Board would probably treat the matter, if the Prudential Committee should think best to invite them to take charge of the Santee and Sisseton stations. No proposal for transfer was made to the Presbyterian Board ; it was distinctly stated that the Committee were not prepared to make any proposal ; but the officials of the Board were sounded to learn how it would strike them in case the Committee should make a proposal.

While the Committee were considering the matter they received a request, signed by the ten members of the station at Santee and forwarded by the secretary of the mission, that, if any transfer was necessary, the whole Dakota Mission might be transferred to the American Missionary Association. The Executive Committee of the A. M. Association also presented an overture, proposing that the American Board should take charge of the foreign work of the Association in Africa and elsewhere, and that the Association should assume the care of all the Indian missions of the Board. It was urged that, of two missionary societies representing substantially the same constituencies, it was desirable that one make appeals and have responsibilities exclusively for the foreign work and the other exclusively for the home work. The overture came on the eve of the annual meeting of the Board, at Portland, and was at once laid before that meeting, with all the papers relating to the Dakota Mission. The Board, after a careful consideration of the question through a special committee, unanimously resolved "that future arrangements for the Dakota Mission be referred to the Prudential Committee, with powers, but with the earnest recommendation that the whole mission be transferred to the care of the American Missionary Association, unless the practical difficulties shall prove insuperable."

The Prudential Committee at once, through a special committee, informed the officers of the Presbyterian Board of this resolution, and that in consequence no proposal would be made to transfer to the Presbyterian Board the Santee and Sisseton stations. They then also communicated to the Executive Committee of the American Missionary Association their readiness to arrange, if possible, to

transfer the whole Dakota Mission to the care of the Association, but added that, in view of the two new missions just commenced in Africa, in Bihe and in Umzila's country, they could not properly take up and carry on the Mendi and the Arthington Missions, which would necessarily call for larger outlays of money than could be looked for.

After frank and prayerful conferences and interchange of communications, the Executive Committee of the Association and the Prudential Committee of the Board adopted a series of votes which explain themselves and which are subjoined.

The Executive Committee of the American Missionary Association, November 29, and December 12, 1882, voted : —

"1. That the Association will accept the Dakota Mission of the Board with the understanding that the Board discontinue mission work in this country and appeals for such work, and that the Association will discontinue all foreign mission work and all appeals to the churches for aid in the support of foreign missions, including the appeal for the John Brown steamer.

"2. That it will transfer, for the period of five years, to the Mission Board of the United Brethren, whose office is in Dayton, Ohio, the Mendi Mission with the funds collected and pledged for the John Brown steamer, on condition that the steamer be built and used in connection with this mission, and as a part of its property, together with the use of all the mission property and the avails of the Avery Endowment Fund.

"3. That the mission property at such stations in the Mendi Mission as may not be occupied by the United Brethren may be sold when a satisfactory price can be obtained, and the proceeds given to the American Board for their African work, and that at the expiration of five years, during which the income of the Avery Fund is appropriated to the United Brethren in Christ for the Mendi Mission, this Committee will, so far as it may have the legal authority to do so, appropriate such income from time to time to the A. B. C. F. M. for mission work in Africa, so long as the Board carry on such work of missions in Africa under their present charter and in such form as will be in accordance with the will under which this Association holds said Avery Fund.

"4. That the funds for the Arthington Mission be transferred to the United Presbyterians,* if suitable arrangements can be made, and if Mr. Arthington and other donors of the fund shall accede to the transfer; if neither condition can be met, that the funds be returned to the donors after deducting the cost of the exploration in the Upper Nile Basin."

The Prudential Committee of the American Board, December 5, 1882, "Resolved, That the Prudential Committee, in accordance with the recommendations of the American Board at the annual meeting in Portland, October 5, 1882, transfer the Dakota Mission to the care of the American Missionary Association and discontinue mission work among the N. A. Indians and appeals for such work; the transfer to date from January 1, 1883.

"Resolved, That Langdon S. Ward, Treasurer, be and is authorized and empowered to sign and execute such instruments as may be necessary to convey

* Who have missions in Egypt and up the Nile valley.

to the American Missionary Association a legal title to all personal property and all real estate, and all rights in the same, and all property of all kinds belonging to the American Board in connection with the Dakota Mission: namely, in the Niobrara Indian Reservation and Santee Agency, Nebraska; in the Lake Traverse Reservation, and Sisseton Agency, Dakota; in the Sioux Reservation and Cheyenne River Agency, and at Peoria Bottom, or Oahe, Dakota; and in Fort Berthold Reservation, Dakota, or elsewhere.

“Resolved, That the Prudential Committee will receive from the American Missionary Association such proceeds of sales of property at the Mendi Mission, or elsewhere, and such income of the Avery Endowment Fund or other moneys, as the American Missionary Association may tender, and will appropriate the same to mission work in Africa.”

In relinquishing the mission work among the Indians, in which for almost seventy years the Board has been engaged, we give thanks to God for what has been accomplished and express our great satisfaction in committing it to the Association, which will not fail to do the utmost that can be wisely done for the Indians. In its new responsibilities we most heartily commend the Association to the continued sympathy and support of our churches. May larger contributions for this work flow into its treasury than we have known, and more abundant success attend its administration of the sacred trust!

ENLARGED EDUCATIONAL WORK.

DURING the past three financial years, there has been expended by the American Board for the enlargement of their broad educational work, set apart by vote of the Board from the Otis Bequest, in addition to the ordinary appropriations, an annual average of over \$88,000. At our last annual meeting there remained of this special grant, in the hands of the Treasurer, only about \$27,000. As this entire sum has been included in the appropriations for 1883, we are dependent for all further expenditures in this department of work upon the regular donations of the year.

How important this department of our work is, may be inferred from the following record: The American Board has under its care 41 training and theological schools, including station classes, giving instruction to over 2,000 young men, many of them fitting for the Christian ministry. Thirty-nine girls' schools of the higher order enroll over 1,600 pupils, many of them fitting to be teachers, many of them to be Christian wives and mothers, whose future shall purify and beautify the Christian homes of the next generation. Over 800 common schools gather under Christian instruction nearly 33,000 children and youths, from whom will be selected the more promising for higher education and for active evangelistic service.

Consider for a moment the prospective power of these 36,000 youths under instruction, distributed, giving round numbers, as follows: 200 in China, 300 in Japan, 300 in Papal Lands, 1,200 in Africa, 2,000 in Micronesia, 16,000 in India

and Ceylon, nearly 17,000 in the Ottoman Empire from the Balkans on the west to the Tigris on the east. What we do to-day for this broad educational work will return tenfold, ten years hence, in our broader evangelistic work. He will be a wise man who invests largely in this seed-corn for the generation.

It is a fair inquiry, Does not this enlarged educational work deserve a special extra annual contribution from every church and congregation? Does it not particularly commend itself to those friends of Christian education who are glad to contribute liberally for the establishment and maintenance of Christian colleges and seminaries of learning? Here is a noble opportunity for special gifts, ranging from a few hundred dollars upward to the tens of thousands.

We commend to the thoughtful consideration of the more far-seeing and large-hearted friends of Foreign Missions, the educational institutions centering in Kioto, Japan; in Tungcho, North China; in Pasumalai, Madura; in Jaffna, Ceylon; in Ahmednagar, Western India; in Harpoot, Eastern Turkey; in Aintab and Marash, Central Turkey; in Marsovan, and Cesarea, and Smyrna, and Constantinople, Western Turkey; in Samokov, Bulgaria; not forgetting Austria, and Spain, and Mexico; the North Pacific Institute, in Honolulu; and Amanzimtote Seminary, in South Africa. He will be a benefactor for the ages to come, who will establish scholarships toward the permanent endowment of these young and promising institutions, whence are to come forth the future preachers and teachers for the nations.

THEOLOGICAL SEMINARIES IN THE FOREIGN FIELD.

THE following statement of what is required in preparatory studies in order to admission to the theological course at Marsovan in the Western Turkey Mission, and of the work proposed in the Seminary, has just come to hand. Its eminently biblical character will be noticed. Biblical exegesis has always constituted a most important part of instruction in all theological institutions abroad. The studies in the preparatory course at Marsovan ought to secure the disciplined intellectual character necessary to success in the subsequent course.

REQUIRED FOR ADMISSION TO THE REGULAR COURSE OF THE MARSOVAN THEOLOGICAL SEMINARY.

(Contemplates a course of four years in high school or college.)

Old Testament History, including Jewish History after the Captivity, and Ancient History.

Science. — Geography, Arithmetic, Algebra, Physiology, Intellectual Philosophy, Geometry, Astronomy, Natural Philosophy, Logic; — the last four in English.

English. — Grammar, Reading, Writing, Composition, continued through the four years.

Armenian. — Grammar, Reading, Writing, Composition in Ancient and Modern Languages, four years.

Greek (for Greeks). — Grammar, Reading, Writing, Composition in Ancient and Modern Languages, four years.

Turkish. — Grammar, Reading, Writing, Composition, continued through two and one half years.

SEMINARY COURSE.

First Year. — Harmony of the Gospels, in Armenian and Greek. Natural Theology, in Turkish. Evidences of Christianity, Moral Science, Hermeneutics, — all in Armenian and Greek. English Composition. Hebrew, optional.* Book of Acts studied in the five months of winter vacation, while students are engaged in evangelistic or other work.

Second Year. — Exegesis of the Epistle to the Hebrews, with Leviticus. Exegesis of Daniel and Revelation, in Turkish. Systematic Theology, in Armenian and Greek. Church History, in Turkish. (All students know Turkish.) Minor Prophets to be studied in vacation as above.

Third Year. — Exegesis of Isaiah and Romans, in English. Systematic Theology finished. Geology and Genesis, in English. Homiletics and Pastoral Theology, in Turkish. Hebrew, optional. A course of lectures to pupils of both schools, on historical and other subjects, every three years.

REV. WILLIAM G. SCHAUFFLER, D. D., LL. D.

WILLIAM GOTTLIEB SCHAUFFLER was born, August 22, 1798, in Stuttgart, the capital of Württemberg, Germany. When he was six years old, his father led a colony, of which he became mayor, to Odessa, in South Russia, where the educational advantages enjoyed by the boy were small indeed. The only school he attended was taught by his father's clerk in the sheriff's room, where he learned his alphabet when between seven and eight years old. Aside from reading and writing German, the four rules of arithmetic, some Scripture passages, and Luther's smaller catechism, he could learn nothing in school. But he educated himself, even as a boy. He copied pictures and poetry, practised flute-playing, studied French, read history and travels. At the age of fourteen he commenced working at his father's trade, behind the turning-lathe.

Although the family was a model of morality and outward respect for religion, they knew nothing of vital godliness, and up to 1817 there was not, as far as is known, a single pious person in Odessa, or the whole country round about. As he grew up, the youth became very fond of worldly amusements, dancing, the theatre, etc., but his chief passion was music, his proficiency in which gained him much popularity among high and low. Thus he lived in the world and for the world until he was twenty-two years of age, when, as he expressed himself, for the first time a new world of spiritual realities was unfolded to his astonished vision, and the whole course of his life changed inwardly, and, soon enough, outwardly too. A small, pale, and feeble man, of fine countenance and prepossessing manner, came to Odessa, and began to preach the gospel

* No class has yet taken Hebrew.

with great earnestness and power. It was Lindl, a Catholic priest, afterwards driven out of the Catholic church. Young Schauffler, attracted by the account of the new preacher's wonderful voice, went to hear his second sermon, was powerfully convinced of sin, led to renounce the world, which already seemed to him vain and hollow, and to accept of the free salvation through Christ, so clearly set forth by Lindl. "The fact was," he said, "*I lost nothing and gained all.*"

Thenceforward his consecration to Christ was glad, honest, and complete. He gave up, not only the theatre and dancing, but even for a time, instrumental music, of which he was passionately fond, because he found, by one bitter experience, never repeated, that it led him into the distracting society of worldly people, whither his Master would not accompany him. He began to think of missionary work, and when, five years later, the ardent but eccentric Jewish missionary, Dr. Wolff, invited him to accompany him to Persia, as a lay missionary, Mr. Schauffler, imitating Peter's example, literally left all to follow what he believed to be the Master's call. Like Abraham, he knew not whither he was going, for eventually the Lord directed his way to America, and he embarked at Smyrna for Boston, with one dollar in his pocket. Reaching Andover, he was very kindly received by the professors,—Woods, Stuart, and their colleagues. He had made such diligent use of his time in studying languages, and otherwise improving his mind while working as a turner, that one year of hard study, during which he sometimes worked sixteen hours a day at his books, fitted him to enter the Seminary, where he became as well known for his earnest piety and his thorough scholarship as for his skill in flute-playing.*

November 14, 1831, Mr. Schauffler was ordained as a missionary of the A. B. C. F. M., and soon after sailed for Europe. Constantinople was to be the field of his missionary labors, and there he lived and labored, the latter part of the time in the service of the British and of the American Bible Societies, from 1832 to 1874, with the exception of three years spent in Vienna (1839-42) while superintending the printing of the Old Testament in Hebrew-Spanish. He was providentially led to devote a large part of his time to a work for which his fine scholarship and extensive acquaintance with languages, of which he could speak eighteen, and read over twenty, as well as his devout spirit, eminently fitted him, viz: the translation of the Scriptures. He first translated the Old Testament into the Hebrew-Spanish, the language of a large body of Jews in Turkey, and the whole Bible into Osmanli-Turkish, the language of the Turks, a work which won for him the rare recognition of a Doctorate of Divinity from Luther's University, that of Halle and Wittenberg. But he also delighted in preaching and revival work, and those who heard him in his regular Sabbath ministrations, in English, or German, or Turkish, or who listened to his missionary addresses and sermons when in this country, or who have read his volume † of "*Meditations on the Last Days of Christ*," can testify to the sanctified learning, the deep piety, the joyful conviction of the truth, the zeal for Christ's cause, and burning love for souls, which pervaded all his words.

* On one occasion, some of his fellow-students, learning that Mr. Schauffler felt compelled to sell his flute in order to be able to buy books, purchased the instrument and presented it to him, with the request that he would play on it in the Seminary chapel choir.

† Published by the American Tract Society.

In Constantinople, many souls looked to him as their spiritual father and guide, and when he and Mrs. Schauffler, to whom he was wedded almost half a century ago in Constantinople, were compelled by the increasing infirmities of age to leave the scene of their labors, it was touching to witness the grief of many of various races and tongues, who clung to the aged couple with deepest affection. Not in Constantinople alone, but also in Vienna, Stuttgart and South Russia, was Dr. Schauffler's preaching of the Word blessed to the salvation of many souls. During visits to South Russia and in his native city, Stuttgart, he witnessed glorious revival scenes. Multitudes thronging to hear the Word of Life, filling houses to overflowing, following him from village to village, and sleeping under wagons to have the privilege of being present at morning family prayers. In Vienna, where bigotry and intolerance were much greater and mightier than now, he preached the Gospel in his own house for three years, and gathered precious fruits. After leaving Constantinople, Dr. and Mrs. Schauffler spent three years (1874-77) with their oldest son at his missionary station, Brunn, in Moravia, doing what their failing bodily strength allowed of direct missionary work, and cheering and sustaining their children by their unwavering faith in the midst of trials and persecution. And when at length the veteran missionary and his devoted partner returned to spend their last days in this country, with their two younger sons in New York City, he needed not that any should comfort or cheer him, as he drew nearer to that heavenly home for which, he was, as he said, "homesick."

His last illness was brief. No special disease showed itself. It was rather a general and rapid failing of his physical powers, until Friday, January 26, when at five p. m. he gently fell asleep in Jesus. The day before this, he suddenly aroused out of the drowsy state in which he had lain, and commenced speaking. He seemed lifted to a mount of vision, whence he could behold the past in its true significance, and see the coming triumph and glory of Christ's Kingdom. He said: "I have seen wonderful things, — the Kingdom of God revived, quickened. Wife and I have seen glorious things in South Russia, the Kingdom of God coming, and in Germany, and in the Catholic Church: And now be faithful and prayerful, and be sure the Kingdom of God will come. His glory shall fill the earth as the waters cover the sea. I can say with thy faithful servant (Bengel), 'Lord Jesus, between us, all remains as of old,' and now come, Lord Jesus, come quickly; all my hope and trust is in thee; take me just as I am. Glory be to the Father and to the Son, and to the Holy Ghost. Amen." Shortly after he roused himself again and said: "I see myself as I am;" and, closing his eyes, "I see Jesus." He soon saw him face to face.

Funeral services, conducted by Rev. Drs. Howard Crosby and E. D. G. Prime, were held, on Monday, January 29, at Olivet Chapel, of which Dr. Schauffler's son is pastor, after which the remains were taken to Woodlawn Cemetery for burial. Dr. Schauffler leaves behind him a widow and three sons. Mrs. Schauffler (Mary Reynolds) was before her marriage a missionary teacher at Smyrna, under the auspices of a Ladies' Society, of New Haven, the marriage taking place at Constantinople, in 1834.

May the mantle of this beloved man, who so won the admiration, and confi-

dence, and affection of high and low, of princes and beggars, of scholars and little children, rest upon those who come after him. And especially may those who follow him in missionary service, be as wise as was he in winning souls to Christ.

ARMENIA COLLEGE, EASTERN TURKEY.

ARMENIA COLLEGE, at Harpoot, Central Turkey College, at Aintab, and Jaffna College, at Ceylon, though the outgrowth of the work of the American Board, are not directly connected with it, their administration being under the care of Boards of Trustees in the United States. The service rendered by these colleges in the elevation of the people, and above all in the preparation of native evangelical agencies, awakens the deepest interest in their welfare among those who love the missionary cause. Our readers will be glad to see the material features of the report of President Wheeler, of Armenia College, recently forwarded to the Trustees in America:—

“The report of the past year may be brief, noting general and, in some respects, unexpected success. The number of students has continued to increase, it being now larger than ever before, namely: in the Theological department, six; College proper, male, fifty-seven; male preparatory, eighty-four; College female department, twenty-two; female preparatory, fifty-nine. The number in the preparatory departments will be further increased.

“The most solid advance has been shown in the willingness of pupils and their friends to pay for their instruction. This will be seen by the following statement of sums received for tuition during each of the nine terms since my connection with the college: \$62, \$67, \$86, \$123, \$101, \$140, \$145, \$198, \$264; this last being for the present term, and not completed. The increase in tuition in the female department is most striking. Though the entire sum received will to you in America seem insignificant, it is not so to us, who have so long dwelt in a land where parents have felt that, if their daughters were to be educated, it should be done by others. The amount of increase in this department during these same nine terms is from \$9.88 to \$37. Better than all, the impression is becoming quite general that he is a happy man who can put his daughter into any class in Armenia College, and he especially happy who can keep her there to the end. The increase in receipts for tuition in this department is explained by the fact of the return to the school of a number of young ladies who have by teaching earned the means of paying their own expenses, wholly or in part.

“The teaching in the male department, except the theological, is done without aid from any American missionary except the president. We have a fine company of young men as teachers, also three young ladies who, as pupils and teachers, give us much satisfaction. The three will graduate the coming year. The female department has three seniors, four juniors, nine sophomores, and six freshmen. It is a joy to see that in this land we are to have by and by some intelligent and self-possessed ladies. The call for teachers of both sexes is larger than the supply. We have thus far given three male teachers to Sivas, two male and one female teacher to the Erzroom field, and one male teacher to Bitlis. A call comes from Persia, which we cannot now meet.

“The teachers and some of the pupils—other than theological—are in the habit of going out on Sabbaths to labor in an evangelistic way. Our chief joy is in seeing that, while zeal for knowledge is increasing and the standard of scholarship rising in the

college, its Christian spirit is not decreasing. We pray that it never may decrease, but rather go on increasing. It gave us much satisfaction to learn, recently, that the son of a wealthy man had been sent from his distant home to the college, less for the educational than the moral and religious influence expected. The college is also beginning to have an influence over a class of persons who have hitherto stood aloof from us missionaries. Among the 'special' students are two teachers of Armenian schools, one of whom comes an hour a day for instruction, and the other gave up a good position and salary in order to fit himself to teach as we do. Both pay double tuition, as required by our rule in such cases.

"Our College press has been at work during the year, giving support to several pupils and doing a much needed work in preparing text-books, which are now called for in Marash, Mardin, Van, Sivas, Erzroom, etc."

The Board of Visitors of the College, consisting of Messrs. Dewey, of Mardin, H. S. Barnum, of Van, and Robert Chambers, of Erzroom, in the annual report of their visitation, speak in unqualified terms of praise of the instruction by American and native teachers of both sexes. They use the following language:—

"The religious tone of the college is, as it should be, a most prominent feature, and is carefully sustained both by daily instruction in the Scriptures and by frequent meetings of the students, at which their teachers are often present. We are much gratified to learn that a decided majority of the college students are hopefully pious, and that a number have been received to church membership during the year. We are much pleased with the spirit of earnestness and enthusiasm which pervades the whole institution, from its president down to the lowest class in the preparatory department, and consider that this, in connection with the strict discipline maintained, gives excellent guarantee for the future prosperity and success of the college.

"The result of our visit has been to impress us more deeply than ever before with the excellency of the institution and the value of the work it is doing. We have been especially pleased with the entire absence of conflict between college interests and those of the missionary work. This harmony, so essential to the prosperity of the college, could, perhaps, hardly be secured so perfectly in any other way as it is by having both under the care of the same missionaries."

TESTIMONY TO AMERICAN MISSIONS IN TURKEY.

REV. S. F. SMITH, D. D., well known in this country in connection with the Baptist denomination, has visited within the past two years the missions of the American Baptist Churches in Burmah and the East, and has given the result of his observations in a series of interesting letters in the *Watchman*, of Boston. On his return homeward he stopped at Constantinople, and his letters from that city refer in pleasant terms to the missions of the American Board in that region. His testimony to the extent and success of the missionary work in the Turkish Empire is specially valuable, inasmuch as it comes from an intelligent observer who is not connected ecclesiastically with the churches maintaining these missions. We give, therefore, several extracts from Dr. Smith's letters published in the *Watchman*:—

"Constantinople stands on both sides of the Bosphorus, the Asiatic and the European. On both sides the mission work of the American Board has its impor-

tant centres. Fortunately, I had an old friend and intimate associate here, known and loved in the days when we were theological students and sat for years side by side. He is now crowned with honor, the reward of distinguished usefulness, and adorned with silver hairs. Dear brother Riggs! my early associate and friend, to whom I was drawn by similarity of tastes and sympathies in a friendship which has known no abatement.—the learned man of the Turkish Mission, having read books in twenty-five different languages, and made grammars in nine, and translated the whole Bible for the Bulgarian people, telling them in their tongue the meaning of the Holy Ghost,—the Eastern poet, who has written hymns in Armenian, Bulgarian, Turkish, and Greek, and whose muse has been consecrated only to sacred verse,—meek, tender-hearted, loving, cordial, wise, patient, persevering, honored by all, and worthy to be honored,—blessed be God, who has given such a man to the work of the conversion of the world!

“The evangelical work carried on in Constantinople is various and important, and all is characterized by wisdom and efficiency. The central point, on the European side, in Stamboul, is the American Bible House, a building constructed by friends of missions in America, and known by every one in the city. Bibles in many different languages are sold here, and the opened pages, exposed in the windows, preach the gospel of salvation to every passer-by who cares to stop a moment and look at the words of life. Who can tell to how many a weary and heavy-laden soul these words of life may prove windows into heaven? Neither Mohammedanism in its pride nor an obscured gospel can dim the light of God's Spirit, or prevent His access to the darkest soul into which He wills to shine. From this same building two religious papers are issued, a weekly and a monthly, which have together a circulation of about ten thousand copies. These papers are paid for by the subscribers and widely read, and they not only prepare the minds of the people for the gospel, but carry the gospel itself, often where the living preacher would find no access. They find their way to the priests and to the leaders of the people, and carry their divine message into monasteries, and shops, and thousands of homes. The native pastors and colporters, Armenian, Greek, and Turkish, come to the Bible House to bring reports of their work, and to obtain new supplies of religious reading. Six or seven brethren, busy workers, are employed here daily from morning till night, in labors connected with the mission, and the one thought and theme of the place seems to be the spiritual welfare of the people, and the advancement of the kingdom of the Lord Jesus Christ! The seven churches in Asia, renowned by the Apocalyptic letters, have vanished away; but a radiance goes forth from the Bible House which visits the site of all these churches, and kindles a light in all the land, from the Black Sea to the southernmost Archipelago, from Ephesus to Tarsus, where ever the gospel found its early triumphs and sent forth its inspired missionaries. Two ladies from the Woman's Missionary Society are doing efficient work among the Armenians in Stamboul, having sometimes eighty or more pupils in their Sabbath School, through which they find prepared for them a broad field of evangelical labor for every day of the week. The fountains of life are opened through the Turkish, Armenian, Bulgarian, Greek, and Arabic Scriptures, and the people are invited to come and drink. The Mohammedans are scarcely reached at all by the gospel.

"The number of converts in the city of Constantinople is not large. Elsewhere it is very large, and the work is very encouraging. In Eastern, Central, and Western Turkey, in Aintab, Marsovan, Broosa, Trebizond, and Beirut, the way is prepared, and light answers to light from valley to valley, and from mountain to mountain. But, happily, success is not to be estimated so much by the number of converts that can be counted as by the broad foundations laid, the preparatory work accomplished, the doors of influence opened, the prejudices of the people conquered, the knowledge diffused, the power of independent thought awakened and directed, the experience gained, the prayers from all lands called forth and treasured up in the golden vials before the throne. The morning supplication on 'Prayer Meeting Hill,' twelve years before the great effusion of the Spirit among the Telugus, and after which the prophet's servant might have looked toward the sea and reported, 'There is nothing,' was, perhaps, a grander success than a thousand converts enrolled in the columns of any missionary register. 'God seeth not as man seeth.' Arithmetic is not the only method of computation.

"The American Mission Home in Scutari, on the Asiatic side of the Bosphorus, is an admirable institution, where a great number of young women and girls are receiving literary and Christian instruction. They are chiefly Armenians and Bulgarians, and instruction is given in Armenian, Bulgarian, and English. Several of them have learned the way of life. Their parents value the education furnished to their daughters, and willingly pay for their tuition. The teaching is thorough, and the young women show as much intelligence, interest, and promptitude, as their sisters in the best schools of America. A second and large building is about to be erected, to supply accommodation for the increasing numbers who wish to become members of the school. If the mothers of a country determine the education and character of the following generation, the work done here will reappear in its broad influence hereafter.

"The Robert College at Hissar, on the Bosphorus above Bebek, was founded, and has been sustained mainly, by the late Christopher Robert, a merchant of New York. It is an institution crowded with young men and boys. They all pay tuition. It is established as a Christian college, and religious instruction is one of its most important features. Why should Christian men educate the young men of Turkey, except it can be done on the principles and for the sake of the gospel? I attended the morning prayers at the college, and was edified by the sight of the throng of two hundred and twenty-six happy and intelligent young men, gathered in that hall of science. I was present at the recitation of Professor Millingen, and delighted by the thoroughness of his instruction, and his success in waking the minds of the young men to thought."

GOOD evidence of the value and power of the mission schools in the Turkish Empire is found in an article recently printed in a Turkish newspaper, of Constantinople, which affirms that no schools in the empire are so pernicious as are the American; and the authorities are urged to counteract their influence by issuing a proclamation that no one educated in these schools can hold any position in the gift of the government.

Letters from the Missions.

European Turkey Mission.

SIGNS OF PROMISE.

LETTERS from several members of this mission contain encouraging items from different parts of the field. Mr. Jenney, Monastir, reports, (December 2,) that on visiting Velis with a helper he found little to cheer, but of other places he says:—

“At Skopia we found altogether another spirit. The six days that we were there were full of work and replete with joy. I sent two girls from there to our school in Monastir. Sabbath morning I preached to forty-five attentive listeners who begged me to send some one to break to them the bread of life. There is a very hopeful field and we expect a speedy harvest.

“In Isteeep we found a field almost if not quite as interesting. An attentive audience greeted our helper on the Sabbath, and a request for a preacher from so many made me rejoice in the rapid advancement of the work in the last year. No one has been there to help them except as our bookseller has made them an occasional visit.

“One cannot travel over Macedonia without being surprised at the great change in this people as regards a knowledge of the truth. Hundreds, who two years ago were in great ignorance and under the control of superstitions, to-day see plainly the errors of their church, and some, I believe, are trying to do God's will.

“How has this been accomplished? Not principally by human agency, but by the Holy Spirit. I am often reminded of the words recorded by Zechariah: ‘Not by might, nor by power, but by my Spirit, saith the Lord of hosts.’ By the results in Macedonia, I am led more and more to look to the silent influence of the Holy Spirit for the conversion of the world. Has not the church grieved the Holy Spirit in placing too much reliance in human agencies and too little in the mighty influence of the Spirit?

“While our helper preached in Isteeep I held services in Radovich. One young man who has been away from home for years, told me on his return to Radovich he found ‘almost all the young men believing in a new faith called Protestantism.’ While this is true, yet these same young men acknowledge, ‘We are Protestants, but not Christians.’ They need a leader and more instruction. Millions of Americans are Protestants, but not Christians. Should we not have more patience with Macedonia than with America? If the same effort were made in Macedonia for its conversion which is made in America, it seems to me that this country would soon show a change which would gladden the hearts of angels and men.

“I visited Strumnitsa, where I saw the effects of the faithful labors of our helper there. I preached on a week-day evening to thirty-two persons, on ‘Tithes,’ and for the first time received the thanks of my audience after that sermon. One declared that it was one of the easiest of God's commands to fulfil.”

Mr. Bond writes from Monastir, December 12:—

“Last week Mrs. Bond and I returned from a tour of seventeen days to Prilep, Velis, and Uskup. It rained most all the time, but we had a most delightful tour notwithstanding. It was the first time a missionary lady had visited Uskup, and the women there fairly hung on my wife's words. They appeared exceedingly grateful, and begged us to come again. Poor women, it makes one's heart bleed to hear them tell of their religious training. They know nothing of salvation by faith, but appear eager to learn. On visiting the Bulgarian schools we found one of the teachers was formerly a pupil of ours at Eski Zagra, and she accorded us the privilege of talking a little and singing for her scholars. We propose locating one of our preachers at Uskup. At Velis our stay was short, but we were entertained at the house of a Samokov pupil, and we had excellent op-

portunities for conversing with her and her husband. The people in Velis are not so religious as in Uskup."

Mr. House, of Samokov, gives a report much like the preceding. He says, December 12:—

"We are rejoicing in increased interest in various positions of our field. In the Nevrokop district, which I have recently visited, there is just now quite a stir about the truth, and the followers in the village of Grumen are being persecuted most severely, by beatings, stonings, and the tearing down of walls about their premises. The wife and children of one new friend have been frightened away from him, and the villagers are now planning to take away his house. There is no redress from the government. I called upon the Governor of Nevrokop and presented the case of these persecuted friends. He promised to punish the offenders, but he does not fulfil his promise. We have referred the matter to the English Consul-General in Salonica, in the hope that he will be able to do something for them.

"We have encouraging reports of increased interest in Dubnitsa, near by us, where Mr. Terzieff, one of our theological students, is laboring. He reports congregation of twenty or twenty-five, and one or two new followers. He is very much encouraged in his work in that extremely hard field, as we have regarded it in the past. The young helper in Kostenitz, also seems to have been baptized of the Spirit, and is rejoicing not only over himself, but also over the conversion of some about him. He speaks especially of the conversion of a drunkard, which has greatly encouraged him. We are praying for a general outpouring of the Spirit. Do not forget us in your prayers."

Western Turkey Mission.

SAMSOON.—GREEK WORK.

MR. EDWARD RIGGS and family, of Marsovan, are spending the winter at Samsoon, on the Black Sea, looking after the out-stations in that region. Mr. Riggs writes, December 8:—

"The evangelistic work here is now mostly among the Greeks. These, for the most part, use Turkish exclusively, but there is a growing fondness for everything Greek, and especially for the language, so that I have announced a bi-weekly preaching service in Greek. At the first service in the series, a week ago last Sabbath, every available seat in the chapel was occupied, making a congregation of from eighty to one hundred. This was doubtless largely from curiosity, but there is certainly much freedom of thought among the Greeks here.

"Last Sabbath I spent in Bafra, an out-station thirty-six miles to the north-west of Samsoon. The little congregation there has now a preacher, and a hired place for worship. This place was well filled on the Sabbath with a congregation of fifty souls, though less than half of these are regular attendants. About as many were present at Greek preaching Wednesday evening. The newly started girls' school with twenty-seven scholars promises well. The journey to Bafra was a delightful one—weather like May, rich green grass making splendid pasturage for myriads of sheep and cattle, daisies and other wild flowers, and at the same time ripe blackberries, in December! For twenty-four miles the road goes along on the sandy beach of the blue Black Sea, and then, striking inland for the remaining twelve miles, plows through a heavily wooded swamp, the forest being richly hung with mosses and immense vines.

"From Bafra I went twenty miles further to Alacham—virgin soil for missionary feet. This is an enterprising little Greek town, nestled down between the hills, and yet in view of the seashore two or three miles distant. A half dozen energetic Greek merchants have turned this originally insignificant village into a wealthy town and centre of considerable influence. They have graced it with buildings which would do honor to Samsoon. By a self-imposed tax on all their business transactions they have a constant and full income for their schools, in which they take much interest and pride, and in which French and other ornamental branches are taught,

besides Greek, etc. The Greek language as taught in the schools is gradually supplanting the Turkish, which is the native language of most of the people, as many of them are from Cesarea."

KARA HISSAR.

Reference was made in the January *Herald* to the situation of Kara Hissar and the purpose to reoccupy it. After a few weeks' residence there, Mr. Perry writes, December 11:—

"It is too early to speak of results, or even of methods. Our central position in the city has been favorable; and once located in it (the house rented under contract endorsed at the government for three years) the opposition which was manifested the first two weeks of our residence here seems to have proved futile. Our Sunday audience, largely made up of irregular and untrained hearers, has never consisted of less than fifty, and twice numbered more than one hundred people. Many are attracted by the singing and the organ. The colporter is engaged during the winter in the adjoining large towns and villages.

"All that I can say now is to call upon our friends to plead for us, for the descent and mighty working here of the Holy Spirit, and that the work in this centre of Armenian and Greek influence must not be again abandoned. And you must not count on our leaving until we shall be re-enforced by a competent native pastor."

Eastern Turkey Mission.

SOME OUT-STATIONS OF BITLIS.

IN October and November last, Mr. Knapp and Miss Charlotte Ely, of Bitlis, visited over twenty villages east and north of them, fifteen of which are now or have been out-stations. Mr. Knapp affirms that, for every out-station visited, there are at least ten Armenian villages in which no evangelical work has been begun. One of the most interesting facts brought to view in Mr. Knapp's report relates to the great change at these out-stations in the attitude of the people towards the Prot-

estant teachers who have come among them. The bitter persecution with which they were at first received has given place in most instances to respectful, if not cordial, treatment. The following illustrations of this change are found in Mr. Knapp's account of his tour:—

"Lees is noted as a corrupt village; and when we stopped here over night some six or eight years ago, accompanied by Messrs. Barnum and Scott, the latter, in discussing with the ungainly crowd present, came very near meeting with violence from a mob, so that it was out of the question to hold religious services. So violent and insulting were the leaders then, we had them brought to trial at Moosh. But, for some reason unknown to us, we met with a far different reception. We put up at the *rais'* public room; and in the evening some thirty or more were present, including ten students from the high school started three years since. We asked these students many questions, and at our request they sang for us, and in turn we sang one of our hymns, and the interview was closed by reading the Scriptures and by prayer. During this and a similar interview in the morning, there was the utmost good feeling and courtesy shown us.

"Yonjaloo has one hundred and sixty houses, having an average of nine souls each. In ten of these houses there are Protestants. Murad is the only church member, who belongs to Bitlis Church. Everything was done by the enemies of the gospel during the first years to prevent its entrance. We sent the first teacher here nineteen years ago. He was taken sick, and his quarters not being suitable, Murad took him to his own house. The *varlabed*, hearing of it, summoned Murad to the *rais'* house, where he was a guest, and Murad was ordered to throw himself on the ground, and was severely beaten in their presence for entertaining a Protestant in his house. While he was thrust out from their presence, the *rais* gave him a heavy blow on his shoulders in passing. Murad removed the teacher from his own to another house and remained with him, fearing that the teacher would be discov-

ered and suffer violence. Murad was so indignant at suffering thus that he, then determined to become a Protestant. If my memory serves me right, this teacher once told me that a reward of two buffaloes was then offered for his head. But how the tables have been turned since then! That young teacher is now Hobbies 'Agha,' a member of our Bitlis city council, and who, whenever he appears in this region, is treated with honor by his former enemies; while the cruel-hearted *vartabed* and *rais* have passed to their final account. There is now no persecution by the people. All that has passed, and they feel satisfied that the truth is with us. There is a surprising indifference in regard to educating their daughters; the latter being considered of little consequence, and that only for the marriage dowry they bring in."

EXACTIONS OF THE KOORDS.

"The Koords, within the memory of the oldest man before me, have devastated all this region; and the Christians who have been suffered to remain are constantly harassed. I have seen three instances of hostility to-day. My host at Kortanloo, wishing to show us just honor, ordered some cooked food. It was enough in quantity to make six men a hearty meal. Out of respect to my host I just tasted of it; after which a Koord of the village carried out the table, called his comrades, and, against the remonstrances of the poor women who had just cooked it, they devoured the food like so many hogs.

"Miss Ely, among her many calls, made one upon a very poor woman, and on enjoining the virtue of love and forbearance, the irritated woman turned upon her: 'Talk of love and forbearance! How can we to possess these virtues when these Koords harass us so? To-day one came in and demanded a meal, and I told him I was too poor to provide him one; and while I was busy about my work, he contrived to steal a pocket knife from my little boy.'

"While writing this, a well-to-do half-Protestant, who has, within a week, had

two horses stolen by the Koords, comes in, and complains of the injustice of the publicans in regard to their wheat. He said: 'When the tithe-men measured the government tithes, they crowded down the wheat in the measure, but now, when they measure the wheat to send to the market by us, they are shoveling it loosely into the measure; and when the wheat reaches its destination, there will occur their re-measuring and re-examining, and we shall have to make up the deficiency. Thus the understrapper twice pockets a quantity of wheat, and cheats both us and the government by so doing.'

"Wherever we go our ears are filled with complaints against this government; but our reply is, 'Seek first the kingdom of God'; and I have never seen a time when the people seem so ready to welcome the gospel, and when preachers, had we a supply of them, could reap so good a harvest."

HOW A PROTESTANT VILLAGE THRIVES.

"As we approached Aghagh, a novel sight appeared, indicating that the entire village is Protestant, namely, young orchards of fruit trees — apple, peach, plum, and cherry trees. No where, thus far on our tour, had we seen such a marked sign of the influence of the *gospel*; for, all being Protestants, each man can trust his neighbor, and hence there is no fear that his fruit will be stolen. The teacher, Moorad Arooshean, was sent here thirteen years ago, while a student of our training class in Bitlis. He has taught school here every winter; the people have, with outside aid, built a stone schoolhouse, which answers for a church; and twenty-five have been received into the (Bitlis) church. His salary is \$72, of which the Board generally pays \$52. I noticed in the school room a pile of wheat, the avails of which (\$9.60) was their year's contribution to our Evangelical Society. Let us see how the matter looks financially.

"The cost to the Board has been for:

Services of Moorad for six winters	\$210 00
Services of Moorad for seven full years	436 80
Grant-in-aid for a schoolhouse	84 00
Total expense to the Board	\$730 80

"This amounts to \$29.47 for each church member. Here is a man with only a partial education who in thirteen years has, under God, brought over a whole village to Protestantism, is giving their children a common school education, gathered twenty-five souls into the church, built a church edifice, caused the fields about the village to blossom like the rose. While it may be true that this out-station at present shows a better record than any other, yet we look for a period when a similar story can be told of every one of them.

"When we visited America sixteen years ago, some of our friends asked us the question, 'Does it pay to be a foreign missionary?' Yankee fashion, I would answer the question now by asking another, 'Does it pay for a young man to stay at home?'

"During the evening some thirty or forty men came into our room, with whom we had conversation, reading, and prayer. During this interview some half a dozen young men sang, by rote, a few tunes and hymns new to them. On inquiry I found that two girls from our Bitlis Girls' Boarding School had taught these tunes to the young people during their present vacation. A pleasant incident occurred which, though a trifling one, I will mention. Moorad took me to see the new church building, and as we entered it, a girl flew by us like a frightened bird and passed out of the bitter cold room. On inquiry I learned of Moorad that she was one of the school girls, who, not being able to find an unoccupied room in the village, was accustomed to resort here daily to read her Bible and pray."

Maratha Mission.

HIGH SCHOOL.—READING ROOMS.

OF the recently established high school at Ahmednagar, Mr. Smith writes, December 14:—

"Our first examination by the government inspector was held last week. As we had been teaching rather less than six months, we did not anticipate anything very great in the way of results. On the

whole, however, we did very creditably, better than the government school where they had a whole year to go over the same ground. Our grant will be between \$90 and \$110. This, with the school fees, more than covers the cost of tuition for the current year. If we do as well next year, it will be a source of great satisfaction.

"I ought to say that the boys who stood highest in their respective classes were *both Christians*, one of them being the son of Ramkrishnapunt, and the other of a Bible-reader from the *mahar* caste formerly. This latter boy, too, got the highest marks of any boy in the school in *every* subject. I had advertised that all fees would be remitted to the boy in each class who stood highest in all subjects. So next year Christian boys get these scholarships."

Mr. R. A. Hume writes from Ahmednagar:—

"Early in the year I published some editorials in the *Dnyanodaya*, our mission weekly paper, on 'Theosophy,' as that subject was then prominently before the public; and, in order to give the matter more publicity, I reprinted these articles in two pamphlets, with three thousand copies of the first and five thousand copies of the second, and sent them all over India and Ceylon. They were very well received, and after they had been exhausted they were in requisition. I have lately been publishing some articles on the 'Evidences of Christianity,' and I feel sure that they would do good if they could be printed as a pamphlet and be put into every reading room in India.

"Reading rooms are getting to be common in all the large towns of the country, and they are visited by large numbers. Papers and pamphlets are especially read in such places. No one would *buy* a pamphlet on the 'Evidences of Christianity' for a reading room, but copies put on the table would certainly be read. I cannot conceive of any way of reaching the English-speaking natives to-day half so effective as through their reading rooms. These pamphlets would not be simply "printed," but I believe that most of them would be *read*. I wish I had a sum

of money to use in such reprints when they seem desirable.

“The work of the Theological Seminary has gone on well this term. The class of eleven is clearly growing in ability to think and to express their thoughts, and they are also getting new information. I prize this institution more and more.”

Foochow Mission.

MR. WOODIN writes from Foochow, November 3:—

“I have just returned from a ten days’ tour in a portion of my field. I received two to the Chorg-lo Church and met some five inquirers there, two others being unable to be present. Most of them seem very promising. At the village of Ngu Kang also, where I spent the second Sabbath, I found five inquirers who have learned to pray. I reached the death-bed of one of our licensed preachers, about ten minutes after he had expired, and was able to prevent somewhat the frantic wailing and outcries of the aged mother and family, and to comfort and pray with them. He had shown himself a faithful preacher for over ten years, but had been unable to walk or even to read for more than a year past. A young wife and child are left in poverty. One man was received to the Foochow Suburb Station Church in October. He is a native of the village on Sharp Peak Island, at the mouth of the Min River, where our Sanitarium is located, the first native of that place to be received to Christian fellowship.

“The annual meeting of preachers passed off well. They were not as earnest in discussing the subject of the self-support of the churches as we could wish. But in all other things they seemed to have an excellent spirit.”

Japan Mission.

LARGE MEETINGS.

DR. GORDON writes from Kioto of the arrival of Dr. Davis and wife, and of the hearty welcome given them by the people. About one hundred and fifty students and

other Christians walked two and one half miles to the station to meet them, and forming in two ranks they greeted them with warm words and profound bows. A railway official inquired what body of soldiers had come to the station. Dr. Gordon also gives the following interesting account of a service held near Kameoka:

“Last Friday (November 24) was the Mikado’s birthday, and so a school holiday, and I accepted a strong invitation to go into the corner of Tamba to hold, in connection with two students from our school, a meeting that night. I think you already know something of the work that has been done there. There are a few Christians in Kameoka where our students have done work at intervals; and two or three large meetings have also been held there, the last one having been reported by Mr. Learned in the *Herald* for October last. In Kameoka itself, there is now no special interest, but in several villages a few miles further up the river there is a good deal of earnest inquiry after the truth. The student who was there during the summer seems to have done very good work, and a ‘Born-again Society’ has been formed by those interested, and now numbers over twenty members. Several members are school teachers; one is a sort of a school committee man for five schools, and it was in his village, Aoto, that our meeting was held.”

“I arrived there just at dusk, the two students having preceded me by an hour or two. It began to rain before night, and by the time of meeting it was pouring down in torrents, and we expected but a few hearers. We found, however, a house full of people,—more than one hundred and fifty being present. One of the young men said the rain acted as a sieve, keeping the poor hearers away and so filling the house with those only who have a sincere desire to hear.

“The meeting began about seven o’clock and lasted till after ten. One of the Kameoka Christians first spoke for about half an hour on the ‘Worth of the Soul.’ Then one of our young men followed, speaking on ‘True Happiness’; after that

the other student spoke for a full hour, and with great earnestness and tenderness, on 'Love'; I closed in a talk of about three quarters of an hour on the text, 'The Kingdom of God is not Meat and Drink.' Through the whole three hours there was the most absorbed attention, and we cannot but hope that a good impression was made.

"Many of the hearers had come from other villages, from one to eight miles away, and the people of one village were so importunate that one of our young men changed his plans and went there for the Sunday. He had, so I have since heard, a very interesting meeting with thirty or forty hearers.

"Aoto, though situated in a most fertile agricultural district, is a very small and rude village, there being no road to it, not even for the small two-feet-wide Japanese carts. What this movement will grow into we cannot of course tell, but if we had a good man to put to work there, great and immediate results might be expected. Alas, we have not the man! If, as the years go on, we can send out from our school men equipped for work in such fields, all the drudgery of the class-room and of dictionaries and grammars will be forgotten.

"I come back from this trip, as from previous ones, convinced that our young men are growing into effective preachers of the gospel, and that the people are ready and eager to hear them, and so I take up my school work with increased zest.

"This very promising work had its beginning in the visit of a colporter, supported by the American Bible Society and ourselves, to that village some two years ago. Largely out of politeness, they bought a copy of Matthew's Gospel, and this, with later visits from the colporter and other Christians, has, under the blessing of God, brought about this very hopeful state of things."

Micronesia Mission.

BRIEF letters have reached us from Ponape, sent by a chance vessel. They

announce the arrival there of the *Morning Star*, with Mr. Sturges, Mr. and Mrs. Rand, Mr. and Mrs. Houston, and Miss Fletcher. The *Star* had left for a tour through the Marshall Islands to return to Ponape before going on the Mortlocks and Ruk. Mr. Sturges writes, October 26:—

"Our entire missionary party have none but the most grateful feelings for the prosperity attending us all along the voyage. It is something to say of a long voyage over so much sea and land, that I did not fail to do my duty at every meal on the way. I am here to-day hale and hearty. I am surprised at myself. I find my people so glad to see me, and so hungry to be taught, that it is not easy to be saving of my strength. I am very happy to use the renewed life God has given me in his service which I have long loved.

"I am glad to say that my old churches are giving me hearty welcomes, and that this old church at Oua is showing signs of the presence of the Holy Spirit. I never felt more like work, and I am very grateful to you for sending me back to these dear people; and if the Lord still gives me health and work, as He seems now likely to do, you shall never regret sending me back."

Mr. Doane writes again of the calls from the regions beyond his island home:—

"I need hardly say that I yearn for the isles in darkness at the West, Yap especially; Ruk (or *Truk*, as the natives pronounce it) as a centre is quite well supplied with native teachers. We land another teacher there this year, and the outlying groups, mostly small islands, will drift to her for light and help. Uolea, the next island in importance to her, is a low coral island, with a population of eight hundred souls, then Yap with ten thousand to fifteen thousand. I do feel that we should pass these lesser places and make swift steps for her. Not a single ray of light has yet dawned on her. How much longer must she sit thus? I put the question because we need to feel the *home* impulse to make the onward move.

"Nothing of special importance in our work. It is moving on, though slowly."

Gleanings from Letters.

James D. Eaton, Chihuahua, Northern Mexico.—We are occupying at present a house in a central location, only one block from the Plaza and Cathedral. It has two rooms fronting the street, one of them large and well lighted, and adapted for public worship. This we propose to sub-let to Americans for a few months for an English service. On Sunday, December 24, the first formal service was held, and every seat was occupied, while many stood. Though few Mexican gentlemen had been invited, more than half the assembly were Mexicans. At the close of the service, a committee was appointed to draft a constitution for an American Evangelical Society, under whose auspices regular services may be held. This encouraging progress may receive a temporary check. The owner of our house was horrified on learning that she had a Protestant minister for a tenant, and that her premises were to be desecrated by heretical worship. She begged to have the keys returned to her. If I were to surrender them, as a prominent citizen says, I might as well give up my mission and return to the United States.

E. H. Richards, Inanda, Zulu Mission.—Our ten out-stations are just now showing good congregations. Three of the old places have revived considerably, and where there were a year ago thirty or forty on Sunday, there are now one hundred and fifty, with here and there a few who are making efforts to renew their allegiance to the King of kings. I have gone out on some Sundays as far as fourteen miles in one direction, and five in another, and found from eighty to one hundred and thirty persons gathered under a tree for a chapel. With the Zulu alphabet for hymn-book, sermon, and Bible, they read a, b, c, as devoutly as would a Presbyterian Sunday School recite the larger catechism.

Miss Grace N. Kimball, Van, Eastern Turkey.—We have now about eighteen pupils, including the four boarders, and

within the last few days we have had several applications, the result of which we await. We are especially interested in the request of one of the leading Turks here—the head of the chief Mejliiss—who has been very eager, apparently, to put his little girl in our school. But as she speaks only Turkish, while Armenian is the school language, the gentlemen thought it hardly practicable; but he renewed his request, with the amendment that she was to be under the care of the “young ladies.” As we had before felt that perhaps we ought not to be praying for an entrance to the Mohammedans, and then refuse this one because it was so small, we signified our willingness to accept this proposition, and do our best. What decision the Bey will make we do not know as yet, but we are somewhat curious to know what it will be. She is to be taught only English, music, and fancy work. He says, “Never mind whether the world is flat or round.”

Dr. George C. Reynolds, Van, Eastern Turkey.—While efforts, on the part of our brethren, to interest men in the truth have not been what they might and ought, still they have not been entirely lacking. Active and violent opposition to the truth thus presented is much less common than formerly, an outward assent more frequently taking its place, while men do not yet come out and take a stand on the side of the truth. For some reason it has been a too common thing in Van for people to become more or less interested in the truth, manifest a friendly spirit, attend chapel with considerable regularity for some time, and not infrequently show many signs that would indicate that conversion might have taken place, but, after all this, go back to the old manner of life, with diminished faith in the old church and the old forms, but without securing the new and living faith to which they had approached. This state of things, or a worse indifference, has become so common that our brethren are largely discouraged from work for others.

H. N. Barnum, D. D., Harpoot, Eastern Turkey.—The pastors and preachers within the limits of this station met here recently for a Conference, and there were, I believe, somewhat more than twenty present. The time was devoted to the discussion of practical subjects connected with the spiritual condition of the churches. Each topic was introduced by some person to whom it had been previously assigned, and then left to a general discussion. They all centered about the one question of what can be done to secure a religious awakening among our congregations. The pastors spoke often and with much feeling of their own weighty responsibility in this matter and the need of personal holiness. Many prayers were also interspersed. The Holy Spirit was evidently present. From the beginning to the communion service at the close, the meetings were deeply interesting and hopeful. With few exceptions, the churches are now in a cold, depressed state. Among the causes which have produced it is the present financial distress which prevails in every part of the country. Probably we have not done all that we ought to have done to promote spiritual

life in these communities. I also have the strong conviction that there has been a weakening of the support which used to come to the work in the earnest prayers of Christians at home. We can lose their contributions better than their prayers. Brethren, *pray* for us.

Isaac Pierson, Pao-ting-fu, North China.—We are having a good many callers, or rather I am, from among the candidates for literary honors. They are here to attend the examination, which begins on Sabbath next. They are interesting young men, and though they care more for my force-pump and electric bell than for the great truth, yet by one or other path they get to the latter, and we have recently enjoyed many good talks on the Gospel story. They come from the country districts, and are quite open to the truth. I feel that time spent with such is well spent. The work of this station has always differed from that of other stations largely, as it seems to me, in the fact that we have so many visitors of all classes. This takes time, and leaves little to show on paper for it. Perhaps in "the garner" it may appear.

Notes from the Wide Field.

EGYPT.

THE COPTS.—The United Presbyterian missionaries, on returning to Egypt since the overthrow of Arabi Pasha, find that the Copts are much more accessible than formerly. Like the Protestants, these Copts were in great peril during the reign of terror, and their common sufferings drew them together in friendly relations. On the days of fasting and prayer, which were repeatedly observed at the mission stations, numbers of Copts not only attended, but also joined in all the exercises. Dr. Hogg, of the United Presbyterian Mission, reports that on his return to Asyoot one of the first of the hundreds of men who called upon him was the Coptic bishop. At a feast given by the brethren in thanksgiving for the return of their friends, this bishop sat on the divan with the missionaries, and sipped out of the same dish. Dr. Hogg also reports that the Coptic clergy and laity of Asyoot had committed to his care, for reorganization, their large school, having from four to five hundred pupils. The radical changes recommended were all introduced. One of the native brethren remarked, in an undertone: "Miracles have not ceased yet. Who could have imagined this ten years ago?" A striking incident had also occurred at the town of Akhmeem, where an evangelical pastor had been installed. The Copts of the place sent first to Cairo and afterward to Asyoot to ask for an educated pastor. Failing to obtain from their own church a man

able to expound the Scriptures, they welcomed a young man recently licensed by the Mission Presbytery. After his first sermon the people refused to leave, and he had to preach the second time. Still later, as others arrived, he had to mount the pulpit again for a third sermon. Then followed other meetings, and Dr. Hogg was told that "several women disguised themselves in male attire in order to be able to get out into the street and listen to the exposition of the Word of God,—a luxury they had never enjoyed before." In this case the clerical party drew back somewhat, dismayed at the strength of the movement. But the movement will go on. We do not wonder that the missionaries are encouraged to hope that the leavening power inside the Coptic Church will before long "develop either into a general reformation within the church, or a large exodus out of it."

AFRICA.

NEW EXPEDITION TO UMZILA'S COUNTRY.—The *Proceedings* of the Royal Geographical Society reports that two Portuguese naval officers, Lieutenant Cardoso and Dr. Franco, left Mozambique in September last for Inbambane, there to be joined by another officer, and thence to go to Umzila's. Though the exact purpose of the expedition is not known, it is supposed to have in view partly geographical exploration and partly the development of certain mines near Manica. It is said to be Lieutenant Cardoso's purpose to return from Umzila's via Senna and the Zambesi.

NEW ROUTE TO THE VICTORIA NYANZA.—Joseph Thompson, the young explorer who had such remarkable success in completing the African expedition begun by Keith Johnston, has already left England for the purpose of conducting explorations in the Mt. Kenia region, hoping also to find an easier and more direct route to the eastern shores of Lake Victoria Nyanza. Could such a route be discovered, it would be a great relief to the Uganda Mission of the English Church Missionary Society. The reinforcements for this mission, which left England last summer by the old route, were reported as at Uyui, October 6, one of their number, Mr. Hannington, being critically sick. Others of the party have turned back rather than pay the "hongo" in guns and powder demanded of them.

INDIA.

THE TELUGUS.—Recent reports from Ongole, the scene of the remarkable religious awakening in connection with the mission of the American Baptists, indicate that the work is still progressing. Great gatherings continue, and the church is constantly receiving additions. It will be remembered that this church at Ongole is the centre of a large district, and that to this centre the people from hundreds of villages, some of them one hundred miles distant, can come only occasionally. They are visited in their homes once a month by native preachers, but are members of the Ongole Church, which now numbers more than twenty thousand. That discipline is maintained is apparent from the fact that last summer three hundred persons were excommunicated; not a large number in view of the circumstances, being but one and one half per cent. of the membership. Two hundred of these were excluded for participating in child-marriages, a practice universal among the Hindus, but one which involves so much of evil that the missionaries determined to make a stand against it. The other hundred were guilty of playing before idols, which had formerly been their occupation, and they were strongly tempted to this sin both by fear and the hope of reward. It is believed that a large portion of the number thus excommunicated will repent and be restored. Surely this is a good record after such a remarkable ingathering. How many great revivals has the world seen followed by a smaller percentage of backsliders?

THE NEW DISPENSATION.—The vagaries of this branch of the Brahmo Somaj continue and even increase in strangeness. New ceremonies are introduced month by month, and they seem less and less calculated to awaken any true religious feeling.

One of the latest inventions is a sacred dance, to the perfection of which the minister is devoting his energies. The participants are arranged in rings, with a common centre, and these rings rotate back and forth, the whole concluding with a prayer by the minister. The organ of the society writes enthusiastically of the new service :—

“The number of dancers doubled and trebled in no time, and exceeded all calculations, and the enthusiasm was so great that the limited space in front of the *vedi* (pulpit) where the dance took place soon became hot as a furnace. Yet the shout and the gallop, and the joyous whirl round and round went on, and it was quite a blessed sight to see so many boys, and youths, and men of maturer years, all dancing around their invisible ‘mother’ in the centre. The three ‘circles’ wore *chudders* of different colors, yellow, white, and brown, and as they moved, one within another, with hands upraised, keeping time according to the deep, sweet sound of the sacred Mridanga. . . . There was the flag of the New Dispensation, and the usual accompaniment of native dance, the jingling *nepur*, was not wanting on the occasion.”

THE PROGRESS OF TEN YEARS.—We have as yet received no report of the Missionary Conference, which was to commence its sessions at Calcutta, December 28, but the statistical tables prepared for the Conference have been forwarded by Rev. R. A. Hume, of Ahmednagar. Here are portrayed, as far as such tables can give them, the results of Protestant missions in India, Ceylon, and Burmah, within the last decade. A good report was anticipated, but the summaries are encouraging even beyond the thought of those who knew much of what had been done. Expecting to refer to these tables again, we give the following facts now :—

“In 1871 the number of native Christians in India, Burmah, and Ceylon, was 318,363; in 1881 they numbered 528,590, while the communicants had increased in the same period from 78,494 to 145,097. In India alone during the decade the number of native Christians has risen from 224,258 to 417,372; the communicants from 52,816 to 113,325. The largest actual increase has been in the older missions of the Madras Presidency; the highest rate of increase has been in the Punjab. In Bengal, the Central Provinces, and Bombay, the numbers of Christians have more than doubled in the decade. The number of central mission stations in India has increased in the decade from 423 to 569; the foreign ordained agents from 488 to 586, and the native ordained agents from 225 to 461. Both the Scotch and the American societies have increased the number of their foreign and native missionaries, which seems to indicate revived missionary zeal in the home churches. The contributions of native communicants for Church purposes averaged nearly two rupees a year from every communicant. The number of native Christian teachers in the educational work of missions has almost doubled in the decade, it being 4,345, in 1881, against 2,294, in 1871, while the number of non-Christian teachers employed in mission schools has been but slightly increased. The male pupils have increased from 111,372, in 1871, to 168,998, in 1881, and the female pupils from 31,580 to 65,761. The statistical tables show that in the decade the foreign and Eurasian female mission agents have increased from 423 to 581; the native Christian female agents from 947 to 1,944; Zenana pupils from 1,997 to 9,228.”

JAPAN.

A SIGNIFICANT fact, as indicating the rapid progress of the native Christians in Japan, is the request of these Christians to share with the missionaries in the work of translating the Old Testament. The *Bible Society Record* says :—

“In no nation in modern times has the gospel made more rapid progress than in Japan. The readiness of the people to have some share in the work of circulating the Scriptures among their own countrymen was exhibited when a firm of Japanese publishers asked and received permission, about five years ago, to reprint the New Testament which was being translated under the American Bible Society’s auspices. But

now an onward step is reported by the Society's agent, who says that a number of Japanese have prepared a formal paper, asking that in the work of translating the Old Testament, the Japanese Christians may be represented by a committee of their own countrymen selected by themselves."

CHINA.

SHANTUNG. — According to the *Monthly Record*, the American Presbyterian Board is about to establish another station in the province of Shantung besides those at Chefoo, Tungchow, and Tsinan. The new station is Wei Hein, a large city midway between Tungchow and Tsinan. Two missionaries and a missionary physician have been designated for this station, and land has been secured for a chapel and mission premises. It is an interesting fact that the necessary funds for the opening of this new field have been provided by the bequest of a single individual from New York. This increase of forces in the great province, on the western border of which the missionaries of the American Board are laboring, is greatly needed. Shantung is said to resemble the State of Pennsylvania in extent, productions, and climate. Its population is almost thirty millions, while the missionaries, male and female, are not over forty.

POLYNESIA.

NEW HEBRIDES. — Missions in this group are maintained by the Presbyterian Church, of Canada, and the Free Church, of Scotland, in co-operation with Presbyterian churches of Australia and New Zealand. The *Presbyterian Record* for the Dominion of Canada, for February, contains the address of the Moderator of the New Hebrides Mission Synod, which met at Efate last June, from which we take the following account of changes which have occurred within the group since 1869, the year in which the writer joined the mission. He says:—

"On Aniwa and Eromanga, at the principal stations, and not merely in outlying districts, one was met on every hand by natives in their heathen dress, or rather state of undress. Now such sights seldom meet the eye. Then there were only three Christian churches in the group. Now, in addition to those which had previously been formed, we have churches in Havannah Harbor, Efate, Nguna, and Kwamera (Tanna). Mataeo for years has had a native teacher, and all the natives there are professedly Christian. The work on Tongoa is too recent to permit of our speaking confidently; but five hundred having the gospel preached to them every Sabbath, and three hundred able to read, are encouraging facts, whilst Api also is opening to receive the gospel. . . In 1869 Aneiteum had the New Testament, the Book of Psalms, and some other portions of the Bible printed; now she has the complete Bible, and, what is more, has paid for it in full. Then Eromanga and Efate were the only islands in the languages of which portions of the Bible had been printed. Now Futuna, Aniwa, Nguna, and Tanna possess the same blessing, and the Ngunesse books are read on Mataeo and Tongoa. Then Aneiteum was the only island contributing money or its equivalent for missionary purposes. Now Kwamera (Tanna), Aniwa, Eromanga, both stations on Efate, and Nguna, also make their annual contributions. Nor is the advantage of our present position limited by what we have actually attained. We must take into account the altered attitude of the natives on the heathen islands. Time was when the openings were few, when the people desired neither us nor our message; now there are people on Tanna, as well as on the hitherto unoccupied islands of Mau, Mai, Paama, Mallicollo, and Ambrym, ready to receive a missionary with open arms. Would the churches but send us the men, we would have no difficulty in settling them, and that with a fair prospect of successful labor. Men, men, more men, must be our constant cry, till every native of this group has heard the story of our Saviour's dying love."

A writer in the *Scotch Free Church Monthly* from Aneiteum reports that the contributions of that island for mission purposes for the year were in arrowroot to the value of

about \$350. The people are full of missionary spirit. Five couples from one station are teaching on neighboring heathen islands, and there are more volunteers than can now be safely employed. No fewer than *ninety* missionary teachers are at work, more than half of them going from Aneiteum. This is the island where all the people were heathen when John Geddie went there in 1848.

SIAM.

THROUGH the courteous intervention of the United States Minister to Siam, Hon. John A. Halderman, the king recently gave an audience to the Protestant missionaries at Bangkok. General Halderman introduced the company in fitting words, and his Majesty made a friendly reply, indicating his high appreciation of the value of the labors of the foreigners who had come to promote the moral and intellectual advance of his people. He declared that, while he was thoroughly loyal to Buddhism, he would cheerfully tolerate all religions which tended to the good of the people and did not conflict with the laws of the land. It is worth much to secure such utterances in reference to toleration.

Miscellany.

MISSIONARY FACTS AND PRINCIPLES.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a Divine Deliverer; One who can make the satisfaction, and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ Himself.

6. This command is addressed to all Christians, in every age, until every human being is converted. He who said, "Go, preach to every creature," added, "Lo, I am with you alway, even unto the *end* of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul, or the church, that does not possess it, is dead.

8. If we love the person of Christ, we

shall desire that his glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles illustrated it. Those twelve men were missionaries. In their time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, love, success: these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world, and rises up into the millennial glory. — *Rev. H. M. Scudder, D. D., in The Advance.*

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Theological Students.—That their motives and studies, their character and habits, may accord with the mind of Christ; that holiness to the Lord may be stamped upon all their acquirements; that it may be kept constantly before them that they are to become ambassadors for Christ, in order to turn men from darkness to light and from the power of Satan unto God; that the ministry, for which they are preparing, contemplates all the world, and that laborers are insufficient for the great harvest. Well may our churches join in earnest supplication that no young man in any school of the prophets shall fail to weigh prayerfully the inquiry whether he is not called to go far hence among the Gentiles to testify among them the grace of God in Jesus Christ; prepared to endure hardness, as a good soldier; ready to be hated of all men for Christ's sake, and to rejoice if counted worthy to suffer shame for His sake. Constant prayer is appropriate that the Head of the Church may be pleased to draw by his Spirit and providence many young men to the sacred calling, who shall come forward, qualified to preach in demonstration of the Spirit and of power; whose high aim shall be to watch for souls as they that must give an account; whose constraining thought shall be, Woe is unto us if we preach not the gospel wherever the Lord would have us.

ARRIVALS AT STATIONS.

November 1. At Tai-yuen-fu, Shanse, Rev. I. J. Atwood and wife, Rev. C. D. Tenney and wife, and Rev. C. R. Cady.

ARRIVALS IN THE UNITED STATES.

January 14. At New York, Rev. Thomas S. Burnell, of the Madura Mission, and Mr. George W. Leitch, of the Ceylon Mission.

January —. At New York, Rev. Thomas L. Gulick and wife, of the Mission to Spain.

DEATH.

January 26. At New York, Rev. William G. Schauffler, D. D. (See page 95.)

For the Monthly Concert.

[Topics and questions based on information given in this number of the *Herald*.]

1. Give some account of Armenia College. (Page 98.)
2. What signs of promise appear in the European Turkey Mission? (Page 102.)
3. What is said of the Greek work near Samsoon? (Page 103.)
4. What changes are reported in the attitude of the people in Eastern Turkey towards the Protestants? (Page 104.)
5. Give an account of the village of Aghagh, showing how the desert blossoms where the gospel is preached. (Page 105.)
6. Report the meetings held in Japan, near Kameoka. (Page 107.)
7. How has the late war in Egypt affected the missionary work in that land? (Page 110.)
8. Give some account of the late Dr. Schauffler. (Page 95.)
9. Give some items from the "Notes from the Wide Field." (Pages 110-114.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		MASSACHUSETTS.	
Kennebunk, A member of 2d Cong. ch.	5 00	Boston, Mt. Vernon ch., A friend,	100 00
Portland, State-st. ch., surplus of contributions for entertaining Annual Meeting in October, 221.25; Rev. J. C. Holbrook, 15,	236 25—241 25	Chelmsford, Rev. C. C. Torrey,	10 00
NEW HAMPSHIRE.		Milton, Rev. T. F. Clary,	20 00
Hanover, A friend,	1 00	Wellesley, "P. D. C.,"	15 00
VERMONT.		Worcester, David Whitcomb, in part, 1,000 00—1,145 00	
Woodstock, Frederick Billings,	500 00	RHODE ISLAND.	
		Providence, A. D. Lockwood,	500 00
		Previously acknowledged,	2,387 25
			7,705 04
			10,092 29

Donations Received in January.

MAINE.			
Cumberland county.		Hollis, Cong. ch. and so.	16 28
Portland, High-st. ch., 500.; State-st. ch., 150; 2d Parish ch., 27.40; St. Lawrence-st. ch., 2.87,	680 27	Manchester, Franklin-st. ch.	70 00
Yarmouth, 1st Cong. ch.	27 81—708 08	Milford, 1st Cong. ch.	7 82
Franklin county.		New Boston, Presbt. ch.	28 00
Wilton, Cong. ch. and so.	14 00	Peterboro', Union Evan. ch., 23.42;	
Hancock county.		Austin Partridge, 50,	73 42—345 00
Bucksport, Elm-st. Cong. ch.	75 00	Merrimac county Aux. Society	
Castine, Trin. Cong. ch.	10 00	Concord, South Cong. ch.	94 34
Orland, Mrs. Buck and daughters, 35; Mrs. O. B. Trott, 5,	40 00—125 00	New London, Seth Littlefield,	5 00
Lincoln and Sagadahoc counties.		Pembroke, Mrs. Mary W. Thompson,	10 00—109 34
Bath, Central ch. and so.	52 50	Rockingham county.	
Thomaston, Cong. ch. and so.	10 00—62 50	Atkinson, Cong. ch. and so.	58 00
Penobscot county.		Chester, Cong. ch. and so., to const.	
Bangor, Central Cong. ch., 150;		Mrs. ABIGAIL S. KNOWLES, H. M.	100 00
Hammond-st. Cong. ch., 125.11,	275 11	Hampstead, Cong. ch. and so.	38 00
Brewer, 1st Cong. ch.	8 30—283 41	Northwood, Cong. ch. and so.	5 00
Somerset county.		Plaistow, and No. Haverhill, Mass., Cong. ch. and so., add'l,	1 10—202 10
Anson, Cong. ch. and so.	12 00	Strafford county.	
Athens, Cong. ch. and so.	8 00	Farmington, Cong. ch. and so.	30 00
Norridgewock, Cong. ch., m. c.	35 00—55 00	Laconia, Cong. ch. and so.	76 85
Union Conf. of Churches.		Milton, Cong. ch. and so.	18 36
East Otisfield, Rev. Jos. Loring, and friends,	20 00	Sandwich, Levi W. Stanton,	9 00
Washington county.		Wakefield, Cong. ch. and so.	21 51—155 72
Dennysville, Cong. ch. and so.	14 60	Sullivan co. Aux. Society.	
Machias, Centre-st. Cong. ch.	6 61—21 21	Newport, Cong. ch. and so.	103 17
York county.			1,168 67
North Newfield, Susan Marston,	5 00	Legacies. — Concord, Mrs. Eliza W. Upham, "in memory of my beloved father," by J. Kimball, Ex'r,	200 00
South Berwick, Cong. ch. and so. (of which from Mrs. Matilda Burleigh, to const. JOHN M. BURLEIGH, H. M., 100), to const. MADISON RIDLEY and Mrs. BETSEY G. RIDLEY, H. M.	300 00—305 00	Hanover, Andrew Moody, by Frederick Chase and Edward R. Rugles, Trus.	50 50
—, A friend,	5 00	Londonderry, Josiah Sleeper, by James C. Taylor, Adm'r,	100 00—350 50
	1,599 20		1,519 17
NEW HAMPSHIRE.		VERMONT.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Addison county.	
Jaffrey, 1st Cong. ch.	1 76	Salisbury, Cong. ch., m. c.	6 50
Keene, 1st Cong. ch.	100 00—101 76	Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Cos county.		Lyndon, Saml. B. Mattocks,	3 00
Gorham, Cong. ch. and so.	6 58	St. Johnsbury, South Cong. ch., 193.04; Chas. Fairbanks, 500,	693 04—696 04
Grafton county.		Chittenden county.	
Lebanon, 1st Cong. ch., to const. GEORGE W. STEARNS, H. M.	100 00	Essex, Cyrus Farrand,	15 00
Orford, John Pratt,	15 00	Milton, Cong. ch. and so.	10 55—25 55
West Lebanon, Cong. ch. and so.	30 00—145 00	Essex county.	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		Granby and Victory, Cong. ch. and so.	3 72
Amherst, Cong. ch. and so. (of wh. from E. D. Boylston, 25),	49 48	Franklin co. Aux. Society. C. B. Swift, Tr.	
Bedford, Sarah Walker,	10 00	Sheldon, Cong. ch. and so.	15 70
Brookline, Cong. ch. and so.	5 00	St. Albans, 1st Cong. ch. and so.	58 85
Francetown, Cong. ch., 40; Aaron Fisher, 5,	45 00	Swanton, Cong. ch. and so.	10 53—85 08
Hillsboro' Bridge, Cong. ch. and so. 15; Caroline M. Burnham, 25,	40 00	Orleans county.	
		Brownington, S. S. Pinkham,	10 00
		Craftsbury, A friend,	2 00
		Newport, Cong. ch. and so.	11 20
		Irasburg, Cong. ch. and so.	26 30—49 50
		Rutland county.	
		Fair Haven, Cong. ch. and so.	23 67
		Pittsford, "D."	1 00—24 67

Washington co. Aux. Society. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so.	30 00
Windham co. Aux. Society. H. H. Thompson, Tr.	
Brattleboro', Central ch., m. c.	24 86
Londonderry, A friend,	1 00
Windham, "A friend of missions," to const. Rev. CHAS. A. PERRY, H. M.	50 00—75 86
Windsor county.	
Windsor, Cong. ch. and so.	51 45
Woodstock, 1st Cong. ch.	13 31—64 76
	1,061 68
<i>Legacies.</i> —West Brattleboro', Wm. H. Bigelow, by Russell A. Bigelow, Ex'r,	1,000 00
	2,061 68

MASSACHUSETTS.

Barnstable county.	
Harwich, Cong. ch., m. c.	16 67
Harwichport, Pilgrim ch.	25 00
Yarmouth, 1st Cong. ch.	75 00—116 67
Berkshire county.	
Adams, W. C. Plunkett,	50 00
Dalton, Mrs. James B. Crane,	50 00
Gt. Barrington, 1st Cong. ch.	100 00
North Adams, Cong. ch. and so.	65 52
Pittsfield, Mrs. Phineas Allen,	100 00
Williamstown, 1st Cong. ch., 42.04; "M. H., 100; F. J. Parsons, 1,	143 04—508 56
Bristol county.	
Attleboro', 1st Cong. ch.	26 15
Fall River, 1st Cong. ch.	62 49
Norton, Trinity ch.	108 33
Taunton, Union ch.	25 84—222 81
Brookfield Ass'n. William Hyde, Tr.	
Barre, Cong. ch. and so.	18 85
Spencer, Cong. ch. and so.	194 60
Ware, William Hyde and family,	1,000 00—1,213 45
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Free ch.	35 12
Lawrence, Lawrence-st. ch. and so., 157.16; South Cong. ch., 9.45,	166 61—201 73
Essex county, North.	
Haverhill, West Cong. ch.	25 00
Ipswich, 1st Cong. ch.	71 00
Newbury, 1st Cong. ch.	15 50—111 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch., m. c.	3 78
Gloucester, Ev. Cong. ch., with other dona., to const. CHAS. GARDNER and LEONARD BURNHAM, H. M.	175 00
Hamilton, Cong. Mission Circle,	60 85
Ipswich, South ch.	35 00
Swampscott, Cong. ch. and so.	51 00
West Boxford, Cong. ch. and so.	5 34—330 97
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	77 25
Gill, Rev. A. R. Plumer,	5 00
Greenfield, 2d Cong. ch.	51 71
Northfield, Trin. Cong. ch.	29 00
—, "H."	15 00—177 96
Hampden co. Aux. Society. Charles Marsh, Tr.	
Huntington, Cong. ch. and so.	21 00
Mitteneague, 2d Cong. ch.	17 81
Springfield, South Cong. ch., 144.53; 1st Cong. ch., 120.74; Olivet Cong. ch., 38.47; "H. M., 1,000,	1,303 74
West Springfield, Park-st. ch.	29 00—1,371 55
Hampshire co. Aux. Society.	
Amherst, Isabella G. Jewett,	1 00
Belchertown, Cong. ch. and so.	1 00
Cummington, Village ch.	10 00
Hadley, E. Porter,	34 00
Northampton, A friend,	100 00—146 00
Middlesex county.	
Arlington, Orth. Cong. ch.	75 00
Ashland, A New Year's offering,	2 00
Auburndale, Cong. ch. and so.	502 35
Cambridge, 1st ch. and Shepard so.	832 33

Cambridgeport, Prospect-st. ch.	85 34
Concord, Trin. Cong. ch.	19 48
Dracut, Centre ch.	1 00
Everett, Cong. ch. and so.	8 27
Lexington, Hancock ch. and so.	14 11
Lowell, 1st Cong. ch., to const. WILLIAM P. CANNING, H. M., 118.38;	
High-st. ch., 3.18,	121 56
Marlboro', Mrs. Lucy A. Patch,	1 00
Natick, Cong. ch. and so.	50 00
Newton, Eliot ch.	297 20
Somerville, "M."	100 00
South Framingham, A friend,	25 00
Stoneham, A friend,	1 00
Sudbury, A friend,	2 00
Wakefield, Cong. ch. and so.	146 68
Waltham, Mrs. Marshall Smith,	5 00
Winchester, 1st Cong. ch., add'l,	125 30
Woburn, Cong. ch. and so., to const. ATKINSON C. VARNUM, H. M.	444 21—2,867 83
Middlesex Union.	
Acton, Cong. ch. and so.	28 85
Ashby, Cong. ch. and so.	10 76
Fitchburg, Rev. and Mrs. J. M. R. Eaton,	15 00
Groton, John F. Robbins,	5 00
Shirley Village, Cong. ch. and so.	6 00—65 61
Norfolk county.	
Braintree, 1st Cong. ch., 17; H. A. Johnson, 10,	27 00
East Weymouth, Cong. ch. and so.	76 50
Norfolk, Cong. ch. and so.	4 40
Randolph, 1st Cong. ch., m. c.	72 55
Wellesley, Grantville Cong. ch.	60 00—240 45
Old Colony Auxiliary.	
Mattapoisett, Cong. ch. and so.	13 35
Rochester, 1st Cong. ch.	18 00—31 35
Plymouth county.	
Campello, Cong. ch. and so.	21 27
Kingston, Mayflower ch.	17 50—38 77
Suffolk county.	
Boston, Central ch., 3,003.57; Old South ch., 1,731.59; Union ch., 3.41; do. "M. W. W., 1,500;	
Mt. Vernon ch., 629.62; Eliot ch., 231.84; Winthrop ch., 248.24;	
Phillips ch., 205; Olivet ch., m. c., for Madura, 71; "D. M. W., 2,000; "M. S. B., 100; Pulpit supply, 50; Mrs. Goodhue, 1; A friend, 1,	9,847 27
Chelsea, A friend,	40 00—9,887 27
Worcester county, North.	
Hubbardston, A friend,	10 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch.	21 50
Webster, Cong. ch. and so.	11 38
Worcester, Central ch.	276 67—309 55
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Millbury, 1st Cong. ch.	72 01
Milford, 1st Cong. ch., to const. EDWARD DAY, H. M.	190 02—262 03
	18,124 06
Less, ret'd to Scotland, Mass., (Nov. 4).	41 70
	18,082 36
<i>Legacies.</i> —Brookfield, Miss Almira Kimball, by Charles E. Stebbins,	50 00
Lancaster, Sophia Stearns, Int. by W. W. Wyman, Adm'r,	4 04—54 04
	18,136 40

RHODE ISLAND.

Bristol, Mrs. Maria DeW. Rogers, 500;	
Miss Charlotte DeWolf, 500,	1,000 00
Little Compton, United Cong. ch.	22 00
Newport, United Cong. ch.	143 77
Pawtucket, W. E. Tolman,	15 00—1,180 77

CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so.	20 00
North Greenwich, Cong. ch. and so., to const. JABEZ HUSTED, H. M.	100 00

South Norwalk, Rev. Wm. H. Gilbert, 5; C. M. Lawrence, 1,	6 00
Southport, Cong. ch. and so.	10 70
Wilton, Cong. ch. and so.	80 00—216 70
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	20 00
East Avon, Cong. ch. and so.	50 00
East Hartford, Cong. ch. and so.	30 80
Farmington, Quarterly coll.	111 05
Glastonbury, 1st Cong. ch. and so.	200 00
Hartford, Asylum Hill Cong. ch.	466 39
Kensington, Cong. ch. and so., 14-71;	
Miss F. Wright, 5,	19 71
New Britain, So. Cong. ch.	318 53
Newington, Cong. ch. and so.	119 50
South Windsor, Cong. ch. and so., for Papal Lands,	9 33
Wapping, Cong. ch. and so.	42 19
West Hartford, Cong. ch. and so., 21-23; "In memory of Miss A. F. May," 1-50,	22 73
Wethersfield, Cong. ch. and so.	64 47 1,474 70
Litchfield co. G. C. Woodruff, Tr.	
Barkhamsted, Cong. ch. and so.	2 00
Norfolk, Cong. ch. and so., to const.	
LOYAL B. COWLES, H. M.	100 00
Thomaston, Cong. ch. and so.	53 42
Winsted, Elias E. Gilman,	10 00
Woodbury, Mrs. Elizabeth L. Curtiss, 10; Mrs. C. P. Churchill, 1,	11 00—176 42
Middlesex co. E. C. Hungerford, Tr.	
Cromwell, Cong. ch. and so.	72 37
Killingworth, A friend,	2 00
Middle Haddam, Rev. D. Denison,	10 00
Saybrook, Cong. ch. and so.	24 97—109 34
New Haven co. F. T. Jarman, Agent.	
Ansonia, William Terry,	10 00
Bramford, Cong. ch. and so.	12 20
Guilford, 1st Cong. ch.	36 00
Milford, 1st Cong. ch.	9 21
New Haven, 1st Cong. ch., add'l, 100;	
3d Cong. ch., 25; 1st Cong. ch., m. c., 9-83; No. Cong. ch., m. c., 7;	
S. Wells Loomis, to const. MARY E. ANDREWS and Mrs. ISABELLA B. WILLIAMS, H. M., 200; Mrs. M. F. W. Abbott, 20,	361 83
North Guilford, Miss. A. V. Benton,	2 00
Orange, Cong. ch. and so.	8 76
Wolcott, Cong. ch. and so.	10 80—450 80
New London co. L. A. Hyde and L. C. Learned, Trs.	
Goshen, Mrs. Moses Lyman,	5 00
Grassy Hill, Cong. ch. and so.	20 00
Griswold, Cong. ch., m. c.	7 00
Hanover, Cong. ch. and so.	14 25
Jewett City, Cong. ch. and so.	20 00
Lyme, 1st Cong. ch.	21 00
Norwich, Broadway Cong. ch.	200 00
Stonington, 2d Cong. ch.	200 00—487 25
Tolland co. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so., to const.	
ELLA L. COLLINS, H. M.	127 49
Gilead, Cong. ch. and so., with other dona. to const. WM. T. WARNER, H. M.	65 30
Rockville, 2d Cong. ch.	48 84
Somers, Cong. ch. and so.	60—242 23
Windham county.	
Brooklyn, 1st Trin. ch.	35 00
Chaplin, Cong. ch. and so., with other dona., to const. ERASTUS M. LOOMIS and WILLIAM M. SMITH, H. M.	140 20
Putnam, 2d Cong. ch.	50 59
Westford, S. S. Stowell	10 00—241 79
—, "A response,"	50 00
	3,449 23

Legacies. —Farmington, Asahel Thomson, by Julius Gay, Adm'r,	1,000 00
Killingby, Luther Day, by Anthony Ames, Adm'r,	500 00
West Hartford, Abigail Talcott, by Calvin Day, Trustee,	73 74
Winchester, Mrs. Charlotte E. Austin, by Robbins Battell, Ex'r,	250 00—1,823 74
	5,272 97

NEW YORK.

Aquebogue, Cong. ch. and so.	7 30
Astoria, Pres. Sab. sch., for "Morning Star,"	
Belleville, G. B. Cleveland,	4 50
Busti, Eli Curtiss,	5 00
Brentwood, E. F. Richardson,	2 00
Bridgewater, Cong. ch. and so.	37 10
Brooklyn, Ch. of Pilgrims, D. Johnson, add'l, 50; John Eckert, 5,	55 00
Cambria, Cong. ch. and Sab. sch.	51 00
Canaan Four Corners, Mrs. A. Barstow,	10 00
Canandaigua, 1st Cong. ch.	221 00
Chatham, Samuel Utley,	7 00
Clifton Springs, Thank offering,	20 00
Durham, A friend,	5 00
East Bloomfield, Cong. ch. and so.	79 57
Elizabethtown, Laura C. Herrick,	8 00
Greene, Cong. ch. and so.	10 23
Jamesport, Cong. ch. and so.	5 00
Kingsboro', Joseph Wood,	5 00
Marion, Cong. ch. and so.	14 00
Moriah, Elizabeth Dewey, 5; Jesse Mix, 1,	6 00
New York, Tabernacle ch., C. N. Bliss, add'l, 100; do., A. C. Armstrong, 35; "Penny Aid Socy," for Mrs. Cary, Japan, 14-75; Mrs. J. P. Newman, for Mosul, 200; John Byers, 100; Mrs. William Couch, 50; Rev. L. H. Cobb, 5; A friend, for Africa, 2; H. C. Alcott, for "Morning Star," soc.	507 25
Northville, Cong. ch. and so.	33 40
Norwich, Cong. Sab. sch., for "Morning Star,"	20 00
Oswego, Cong. ch. and so.	24 38
Otto, 1st Cong. ch. and so.	6 25
Owego, A friend,	50 00
Poughkeepsie, William Adriance,	10 00
Rome, John B. Jervis, 25; Rev. W. B. Hammond, 9,	34 00
Rouse's Point, D. T. Torrey,	10 00
Ticonderoga, Rev. H. P. Bake,	6 00
Yonkers, Pres. ch., to const. Rev. E. P. PAYSON, H. M.	69 00—1,327 98

PENNSYLVANIA.

Farmington, Alfred Cowles,	10 00
Jeffersonville, Francis Whiting,	25 00
Le Raysville, Cong. ch., 5-23; "W. W., 12,	17 23
Mt. Carmel, Welsh ch. and Sab. sch.	5 00
Philadelphia, I. B. Sheppard,	25 00
Pittsburgh, Rev. T. Edwards,	5 00
Providence, Welsh Cong. ch.	10 00—97 23

NEW JERSEY.

Newark, J. H. Denison, 20; C. S. Flichtner, 4,	24 00
Newfield, Mrs. Hannah Howe,	15 00
Orange Valley, Cong. ch., 250; Alex. Brownlie, 10,	260 00
Parsippany, Mrs. J. W. Ford,	9 00
Princeton, Prof. A. Guyot,	20 00
Upper Montclair, Cong. Sab. sch., for "Morning Star,"	10 00—338 00

MARYLAND.

Baltimore, 1st Cong. ch.	29 39
Frederick City, E. H. Rockwell,	100 00—129 39

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	200 00
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SOUTH CAROLINA.

Cheraw, "Part of the Tithe,"	10 00
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ALABAMA.

Marion, Cong. ch., A thank offering,	5 00
Selma, Cong. ch.	11 75—16 75

TENNESSEE.

Knoxville, Mrs. Sarah Bailey,	10 00
Springfield, M. L. Minott,	1 00—11 00

TEXAS.

San Antonio, ———,

4 00

OHIO

Ashtabula, A friend, to const. Rev. J. H. HULL, H. M.	50 00
Atevatek, Cong. ch.	26 07
Berea, Cong. ch.	2 00
Chatham Centre, Cong. ch.	20 70
Chester, George Green,	2 50
Cleveland, 1st Cong. ch., 50; A missionary family, 10; John W. Low, 5,	65 00
Columbus, 1st Cong. ch., with other dona., to const. WALTER CRAFTS, T. LONGSTRETH, J. S. MORTON, and J. C. BRIGGS, H. M.	232 60
Cow Run, Cong. ch.	5 50
Delaware, William Bevan,	5 00
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10,	20 00
Huntington, Joseph T. Haskell,	10 00
Kinsman, 1st Pres. and Cong. ch., to const. Rev. H. D. KING, H. M.	71 00
Madison, Central Cong. ch., 81.48; L. H. Kimball, 30,	111 48
Marietta, 1st Cong. ch.	60 00
Mt. Vernon, Cong. ch.	78 28
Oak Hill, Welsh Cong. ch.	11 19
Oberlin, 1st Cong. ch., 93.22; Dudley Allen, to const. D. P. ALLEN, H. M., 100; Mrs. L. G. B. Hills, 25; Rev. George Clark, 15; Anna M. Wyett, 15,	248 22
Painesville, Reuben Hitchcock, for female education in Turkey, 1,000; 1st Cong. ch., to const. Rev. GEORGE R. MERRILL and L. A. PORTER, H. M., 150.19,	1,150 19
Ravenna, 1st Cong. ch.	59 47
Simons, Moody Chase,	1 00
Syracuse, William Edwards,	5 00
Tallmadge, Rev. Luther Shaw,	10 00
Troy, Cong. ch.	5 00
Walnut Hills, Mrs. C. Bates,	5 00
Windham, William A. Perkins,	10 00—2,265 20

INDIANA.

Greencastle, Rev. G. W. Bainum,	2 00
Terre Haute, S. H. Potter,	25 00—27 00

ILLINOIS.

Big Rock, Welsh Cong. ch.	6 65
Broughton, Cong. ch.	3 62
Campus, Cong. ch.	2 00
Chebanse, Cong. ch.	7 25
Chicago, New England ch., 104.36; do., m. c., 23.71; Plymouth ch., m. c., 26.60; U. P. ch., m. c., 22.35; South ch., 15.30; Lawndale ch., 12.93; C. H. Beers, 100; William Converse, 25,	330 25
Clifton, Children's Miss'y purse,	75
Danvers, Cong. ch.	20 00
Geneseo, Cong. ch.	70 90
Manteno, T. Packard,	1 00
Marysville, C. T. Morse,	1 00
Milburn, A friend,	10 00
Moline, 1st Cong. ch., 110.91; Thomas Jewett, 25,	133 91
Orange, Cong. ch.	10 00
Payson, Cong. ch.	15 00
Pecatonica, Cong. ch.	2 62
Rockford, 1st Cong. ch., 49; 2d Cong. ch., 60; Rev. W. S. Curtiss, 5,	114 00
Roscoe, Cong. ch.	10 00
Summer Hill, Two old friends,	20 00
Sycamore, Mrs. Henry Wood,	5 00
Weston, M. J. H.	1 00
Wheaton, Mrs. L. A. Guild,	3 00—769 95

MISSOURI.

Brookfield, Cong. ch.	15 00
Laclede, Cong. ch.	4 20
Meadville, Cong. ch.	16 50
St. Louis, 1st Cong. ch., 102.68; Hyde Park Cong. ch., 8.50,	111 18—146 88

MICHIGAN.

Almont, Cong. ch.	23 70
Alpena, Maria B. Field,	10 00
Benzonia, 1st Cong. ch.	9 17
Calumet, ———,	25 00
Charlotte, Mr. and Mrs. B. Landers,	10 00
Detroit, 1st Cong. ch., 8.43; Woodward-ave. Cong. ch., 139.73; P. Parsons, with other dona., to const. G. D. PARSONS, J. K. BURNHAM, and E. C. BURNHAM, H. M., 100,	248 16
Deep River, Mr. and Mrs. N. H. Culver,	10 00
Grand Haven, G. H. Seymour,	1 00
Greenville, Cong. ch.	50 00—387 03

IOWA.

Burlington, Cong. ch.	51 35
Dunlap, Cong. ch.	32 00
Hillsboro', J. W. Hammond,	12 00
Lyons, 1st Cong. ch.	33 33
Sherrill's Mount, Ger. Cong. ch.	2 00
Waterloo, Cong. ch.	40 80—171 48

WISCONSIN.

Appleton, 1st Cong. ch.	51 26
Beloit, 1st Cong. ch.	18 50
Bloomington, Cong. ch.	5 75
Burlington, Plymouth Cong. ch.	13 50
Friendship, Cong. ch.	1 76
Geneva Lake, Presb. ch.	22 76
Grand Rapids, 1st Cong. ch.	13 50
Lodi, Wm. Malcolm,	30 00
Madison, 1st Cong. ch.	50 00
Ripon, Cong. ch.	14 20
Rosendale, Storrs Hall,	4 00
Salem, Wm. Munson,	50 00
Springvale, Cong. ch.	10 00
Whitewater, 1st Cong. ch.	104 00—389 23

MINNESOTA.

Anoka, Cong. ch., 15.65; G. A. Clark, 10,	25 65
Austin, Cong. Union ch., 22.22; J. M. K., 5,	27 22
Brainerd, Mrs. C. J. Veon,	5 00
Elk River, Cong. ch.	13 50
Excelsior, Cong. ch.	18 00
Fairbault, Cong. ch.	26 09
Hamilton, Cong. ch.	5 00
Hutchinson, Cong. ch.	2 84
Lac qui Parle, Cong. ch.	3 15
Minneapolis, Plymouth ch. 72.27; Plymouth ch., 16.56; 1st Cong. ch., 11.03,	99 86
Rochester, Cong. ch.	27 75
Stewartsville, Cong. ch.	2 00—256 06

KANSAS.

Atchison, Cong. ch. add'l,	3 20
Crooked Creek, Cong. ch.	4 34
Lawrence, Plymouth ch.	31 80—39 34
Legacies.—Lawrence, Mrs. Sarah C. Adams, by E. C. Cowles, Ex'r,	500 00
	539 34

NEBRASKA.

Bradshaw, Cong. ch.	1 00
Lincoln, K. & C.	8 00
Red Cloud, Cong. Miss'y Soc'y,	6 24—15 24

CALIFORNIA.

Sacramento, 1st Cong. ch.	24 25
San Francisco, G. W. Skey and Mrs. M. Skey,	12 50
Santa Cruz, Cong. ch.	8 50—45 25

COLORADO.

Longmont, Cong. ch.	8 65
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WASHINGTON TERRITORY.

Seabeck, Mrs. E. Smith,	50
Seattle, Cong. ch.	39 05—39 55

DAKOTA TERRITORY.

Yankton, 1st Cong. ch.	51 48
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CANADA.

Province of Ontario.	
Douglas, Cong. ch.	5 00
Garafraxa, 1st Cong. ch.	8 25—13 25
Province of Quebec.	
Montreal, Immanuel ch., m. c.	21 83

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Church for Central Africa Mission,	8 80
England, Albvyns, Mr. and Mrs. Gelli-brand,	50 00
England, London, An Englishman, Sandwich Islands, Honolulu, "The Gleaners," by Mrs. E. O. Hall, pres., for support of Mrs. F. E. Rand, Micronesia,	2 00
Turkey, Adana, A thank offering, from a missionary and his wife,	200 00
	20 00
	280 80
Legacies.—Scotland, Broadfield, Port Glasgow, Arthur Francis Stoddard, by executors, £2,000,	9,730 00
	10,010 80

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part, for 1883, 8,144 92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 3,400 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. Sab. sch., 5; Fal-mouth, 2d Cong. Sab. sch., 10,	15 00
NEW HAMPSHIRE.—Greenland, Cong. Sab. sch., 17; Hampton Falls, Cong. Sab. sch., 1; New Boston, Pres. Sab. sch., for scholar in India, 25; Stratham, Cong. Sab. sch., 5,	48 00
VERMONT.—Barnet, Cong. Sab. sch., for India, 40; Brattleboro', Central Cong. Sab. sch., for India, 25; Granby and Victory, Cong. Sab. sch., 1.28; Greensboro', Cong. Sab. sch., 7.60,	73 88

MASSACHUSETTS.—Adams, Cong. Sab. sch., 45; Bradford, 1st Cong. Sab. sch., for educational work in Pasumali, Madura, 67; Dux-bury, H. C. & C. L. Chute, 1; Georgetown, 1st Cong. Sab. sch., 25; Granby, Cong. Sab. sch., for pupil, Micronesia, 20; Lowell, Kirk-st. Sab. sch., for Japan, 6.75; Palmer, Cong. Sab. sch., for bible reader in India, 30; Southboro, Rev. A. L. Love, to const. himself, H. M., and for support of Lazarus, India, 50	244 75
RHODE ISLAND.—Peace Dale, Cong. Sab. sch.	12 50
CONNECTICUT.—Hartford, Asylum Hill Sab. sch., for pupil in Broosa, Turkey, 40; Wethersfield-ave. Sab. sch., 10,	50 00
NEW YORK.—East Bloomfield, Cong. Sab. sch., 28.35; North Walton, Miss'y Soc'y of 2d Cong. ch., 1.04; Walton, 1st Cong. Sab. sch., 37.42; West Winfield, Cong. Sab. sch., 5,	71 81
NEW JERSEY.—Closter, Cong. Sab. sch., 12.50; Montrose, Sab. sch. class, for Har-poot, 7,	19 50
PENNSYLVANIA.—East Smithfield, Cong. Sab. sch.	15 56
ALABAMA.—Cong. Sab. sch.	2 70
OHIO.—Alliance, Cong. Sab. sch., for Seminary in Amanzintote, 5; Hockingport, Union Sab. sch., for same, 2; Springfield, Ruby Band, for Bihè, 12; Infant Class, 3; E. A. Fay's and Miss J. E. Fay's classes, for work of Rev. W. E. Fay, 5.60,	27 60
ILLINOIS.—Chicago, N. E. Sab. sch., 74.61; Randolph-st. Mission sch., for Sab. sch. work in Mosul, 25,	99 61
MICHIGAN.—Richmond, Cong. Sab. sch., for India,	2 50
WISCONSIN.—Beloit, 2d Cong. Sab. sch.	13 25
IOWA.—Nevinville, Cong. Sab. sch.	3 00
MINNESOTA.—Marshall, Cong. Sab. sch.	4 33
CALIFORNIA.—Ferndale, Cong. Sab. sch.	7 50
	711 54

Donations received in January,	45,860 94
Special Offerings " "	2,387 25—48,248 19
Legacies, " "	13,458 28
	61,706 47

Total from September 1, 1882, to Jan-
uary 31, 1883: Donations, \$149,314.-
43; Legacies, \$37,180.90=\$186,495.-
33.

NEW YORK.—Messrs. W. H. Schieffelin &
Co., Medicines for use in Japan, in value,

DONATIONS RECEIVED FOR ARMENIA COLLEGE,
HARPOOT, TURKEY.

MAINE.—Bangor, Central Cong. ch. and so., for Pond Professorship,	100 00
MASSACHUSETTS.—Worcester, Central ch. Sab. sch.	15 00
Worcester, Central ch. Sab. sch., for female dep't,	5 00
Pittsfield, Mary L. O'Sullivan,	5 00
Webster, Rev. J. G. Leavitt,	20 00
Framingham, Mrs. M. B. Temple, from friends in Plymouth ch.	25 00
South Hadley, Faithful Worker's So.	70 00—140 00
NEW YORK.—Westmoreland, 1st Cong. Sab. sch., balance,	20 00
OHIO.—Cleveland, Laura A. Ferguson, 1st Cong. ch. Sab. sch., balance,	100 00
Plymouth ch. Sab. sch., balance,	20 00
Samuel H. Cowell, balance,	100 00
Olivet ch. Sab. sch.	40 00
	20 00—280 00
MICHIGAN.—Ann Arbor, 1st Cong. ch. Sab. sch., balance,	40 00
RHODE ISLAND.—Providence, Union Cong ch. Sab. sch.	2 77
ILLINOIS.—Briar Bluff, Charles Perry, in part,	10 00
Rockford, Miss Anna P. Sill, through W. B. M. I.	25 00
Geneseo, N. B. Huntington,	100 00—135 00
MINNESOTA.—Fairbault, Ladies of Cong. ch.	10 00
Fairbault, Cong. ch. Sab. sch., bal- ance,	62 50
Austin, Scatter Good Soc'y, through W. B. M. I.	5 00
Excelsior, Cong. ch. Sab. sch.	10 00—37 50
	805 27
Previously acknowledged,	63,818 79
	\$64,624 06
ARTHUR W. TUFTS, <i>Treasurer</i> .	

FOR YOUNG PEOPLE.

FIRST BRAHMAN CONVERTS AT AHMEDNAGAR, INDIA.

BY REV. RAMKRISHNAPUNT V. MODAK.

[Mr. Modak is connected with the Theological Seminary of the American Board at Ahmednagar, and the following account of the conversion of Haripunt and Narayan is taken from a paper read by him at the Semi-Centennial anniversary of the commencement of the Ahmednagar Mission.]

HARI RAMCHANDRA KHISTI and his brother, Narayan Ramchandra Khisti, after having long tried to observe the Christian religion secretly, at last firmly resolved, in 1839, to receive public baptism. They were the first Brahmans to become Christians in the Ahmednagar Mission. Previous to their conversion they had been employed as teachers in the mission schools. The younger brother, Haripunt, first left his home and came to the mission compound to stay, in order



MISSION BUNGALOW AT AHMEDNAGAR.

that he might be baptized. Then his relatives gathered a great crowd of thousands of Brahmans, Kunabis, Weavers, and other high-caste men, in the mission compound, that they might carry him off by force, before he should defile himself by receiving baptism. Haripunt was then, for safety, brought into the missionary's bungalow, and the doors were fastened. A message was also sent to the police to come and disperse the mob, but as the crowd had now increased to two or three thousand people, they would not listen to the police.

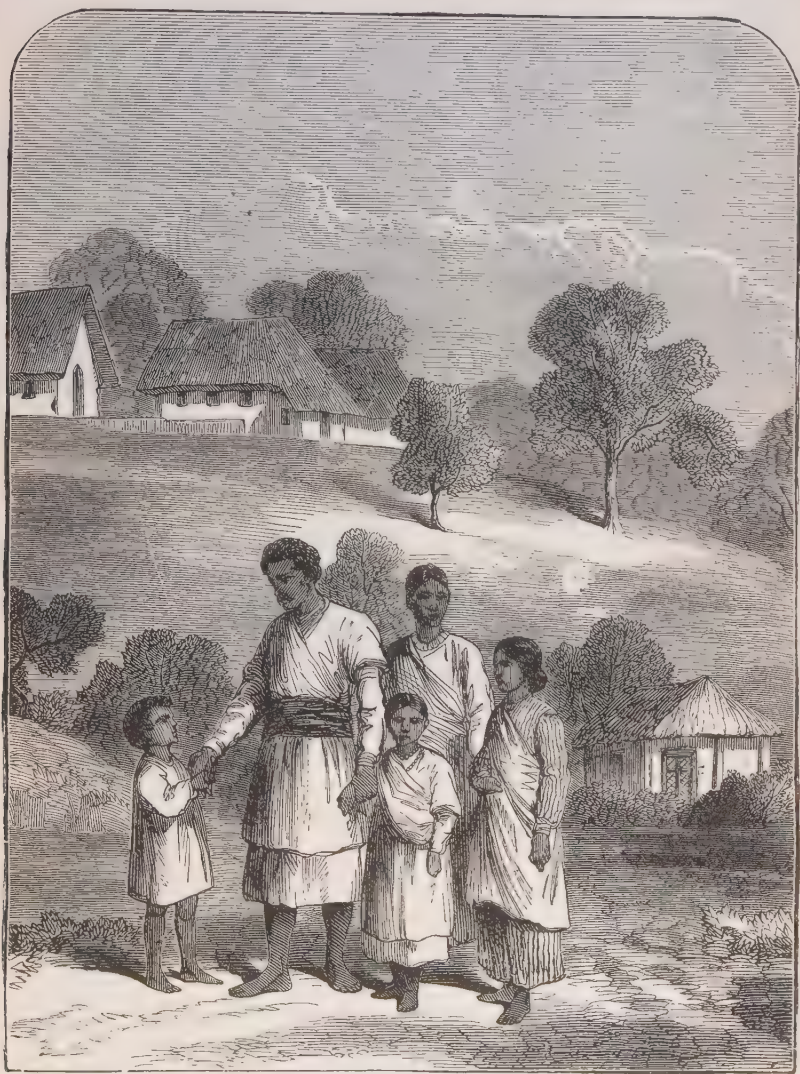
The European magistrate, having examined the case, declared, "that Haripunt, being of age, was at liberty to change his religion. It was not true, as his friends tried to prove, that he, being immature, had been deceived, or that any one was detaining him by force. He was of full age and mature understanding, and was becoming a Christian of his own free will. Therefore the Government was unable to deliver him into the possession of his friends." After giving this decision, he commanded the people to go to their homes. But the people would not consent, and began to show a violent spirit which the police could not restrain. At last the magistrate sent for a company of soldiers, and when they were seen entering the compound gate, the rioters were alarmed and ran away. There was still some time before Haripunt's baptism, and during this time his mother prepared his food and sent it to him to the bungalow, (that he might not be defiled by eating Christian food,) and his relatives and friends often came to him, and by argument and persuasion they made great efforts to turn him back to the Hindu religion.

In the meantime Haripunt's elder brother Narayan, who was himself about to become a Christian, went off secretly to Satara, to bring Haripunt's wife from her mother's house, before her mother should hear anything of the disturbance at Ahmednagar. Taking a cross-road he brought her to Ahmednagar, and at once secretly delivered her to her husband in the mission bungalow. When Haripunt's friends heard of this they made a second petition to the magistrate, in the name of Haripunt's mother, saying, "These padres have now got Haripunt's wife also, and are confining her in the bungalow, and are going to use force to make her break her caste. Bring her therefore from the house to your office and investigate the matter." On the other hand, Haripunt had informed the magistrate that if she was carried to the court-room there was danger that a mob would come upon them in the street and carry her away, and he therefore requested that the investigation might be in the mission compound. The magistrate, remembering the previous disturbance, consented, and came to the mission compound, bringing the complainants with him.

Up to this time Haripunt's wife, Radhabai, who was of full age, had been instructed to say to the magistrate that she desired to remain with her husband and did not wish to go to her mother-in-law. After her arrival a separate place had been given her to live in that she might observe her own customs in accordance with her own wishes. She cooked for herself and husband, but kept her husband's food apart from her own. She thus lived with her husband in the observance of the rites of her own religious faith, and she was convinced that no one would forcibly make her break her caste, unless she, of her own accord, should become a Christian. Still, even under these circumstances, Radhabai would not consent to say to the magistrate that she wished to live with her husband, but she declared that she wished to go to her mother-in-law. The Christians were all praying most earnestly to God that He would incline her mind to give a proper answer to the magistrate, but to the last she declared that she would go to her mother-in-law and her caste-people.

The magistrate asked her in the presence of the complainants, whether she would leave her husband and go to her Hindu mother-in-law? Then Radhabai

replied, "I do not wish to leave my husband and go away." Hearing this the magistrate said, "You have liberty to remain with your husband according to your wish. Abide in peace." He then ordered the complainants to go to their homes, and not to come to the mission compound to make any more trouble. The mother-in-law of Radhabai immediately fell into a passion and said to her,



CHRISTIAN NATIVES IN INDIA.

"Why did you give such an unreasonable answer?" Radhabai replied, "I intended to say that I wished to go to my mother-in-law and live, but how the contrary answer came out of my mouth I do not know. I am sorry for it. What shall I do?" Then the mother-in-law and friends went running to the magistrate

and said, "Saheb, Radhabai is even now sorry for the answer she gave you ; come back again and ask her once more." The magistrate replied, "The matter is decided. There is no reason for making any change in the decision." Then, disappointed and hopeless, the whole company of complainants went to their homes. In a few days Radhabai began to feel that it was far better that she had remained with her husband. She began to learn to read, and as the result of instruction she was very soon convinced that the Christian religion was divine, and that there was no salvation without faith in Christ. She therefore herself received baptism and united with the church in 1841.

Shortly after Radhabai had decided to live with her husband, Haripunt's elder brother Narayon, according to his previous plan, was openly baptized and received into the church.

At that time no

one made any disturbance whatever. But he lost his own wife and children. There was no one of his relatives of like mind to bring them to him. Afterwards Haripunt became a preacher, and for eight years was the honored and useful pastor of the First Church in Ahmednagar, but has now gone to dwell with his Lord and Saviour. His wife Radhabai is still living, and for many years has been doing Bible woman's work in Bombay.



A RAJAH OF INDIA.

THE
MISSIONARY HERALD.

VOL. LXXIX. — APRIL, 1883. — No. IV.

THERE will be found in the Young People's Department, a story of extraordinary interest, told by the captain of an American ship, of certain natives of Micronesia, from our out-station on Apemama, whom he picked up at sea and took to Japan. His testimony to the Christian character and bearing of these waifs is quite independent of any missionary coloring. Let those who doubt the character of the converts from the savage life on the islands of the Pacific note this story. The day after this letter reached us from Japan, the report of the visit of the *Morning Star* at Apemama came to hand, and will be found on another page. It will be seen that a remarkable revival has occurred in that island during the last year, and these men, accidentally picked up by the *North-ern Light*, furnish us with illustrations of the quality of the converts. The speech of the King of Apemama to his heathen neighbors on another island is such a speech as we wish all kings might make.

THE *Foreign Missionary*, for March, in reference to a statement in the last Annual Survey of our missions, that the first evangelical sermon in Japan was preached by a missionary of the American Board, at Kobe, in 1872, says that "missionaries of the Reformed and Presbyterian Boards had preached pretty constantly since 1866 or 1867"; also, "that public preaching services had been held in a chapel, and in Dr. Hepburn's dispensary," at Yokohama, for some time previous to 1872. Dr. Ferris, secretary of the Board of Missions of the Reformed Church, in his paper on "Missions in Japan," presented at the Mild-may Conference, says (Report, page 239): "The missionaries were engaged until 1872 in teaching the government schools and private classes. From 1859 to 1872 there was, strictly speaking, no preaching; there were only occasional religious addresses, in which the doctrines of the Bible were presented." As to the Presbyterian Mission, its Annual Report of 1871 (page 75) quotes Dr. Hepburn in these words: "No direct preaching of the gospel to Japanese assemblies has, so far as I know, been attempted by any missionary. There is a good deal done, however, by private conversation, and in an unobtrusive way. The time has come when more public efforts ought to be tried." These efforts were undoubtedly made in several quarters during the next year, 1872. Possibly the discrepancy in the above statements may be the result of a different use of the word "preaching."

SIX MONTHS. — During the first half of the fiscal year closing March 1, the receipts from donations have amounted to \$179,020.50, of which a little over \$10,000 is "additional to regular contributions." This is a gain upon the donations of last year, during the same period, of about \$25,000. Adding legacies, which have amounted to \$40,165.90, and the total receipts for the first six months, including the \$10,000 "special," are \$219,186.45. During the remaining six months, we must do our best to secure, including special donations, which we hope may be largely increased, not less than \$300,000.

GIVING AND PRAYING. — The pastor of the First Church, Atlanta, Ga., writes: "It is exceedingly interesting to us to notice how among our people here giving leads to praying. There has come a *breadth* of petition during the year past, that includes the world as well as themselves and their race. Already we have a Woman's Missionary Society, auxiliary to the W. B. M. I., with a present membership of sixty-one, and possibilities that go much higher. It is officered from among themselves. My wife reports the monthly meetings of more interest than those she used to attend in the West. . . . We remember foreign missions in our collections next May, in our prayers all the time." May God multiply such pastors and churches as these all over the South! So will the prayer of Achsah, the daughter of Caleb, be answered: "Thou hast given me a South land, *give me also springs of water.*"

A PUPIL connected with the "Home," at Constantinople, some years ago, became a Christian while there, and subsequently she married an Armenian gentleman, of that city, and continued a faithful Christian until her death, which occurred a few weeks ago. Her funeral was attended by a great multitude at the large church of the Patriarchate, where an Armenian Bishop made the address, in the course of which he said: "The deceased was educated in the 'Home,' where she received what is of infinitely more worth than mere intellectual training, — *heart culture.*" Such an expression is as much a commendation of the bishop as it is of the Constantinople "Home."

THE native Japanese papers report, according to Dr. Berry, that by the command of the emperor the imperial historians have recently compiled a system of morals for the nation. This is to take the place of the Confucian system, now in use, and is to be sent through the prefects into all the schools. There are also indications of a reactionary policy in the government in the making of large grants of money for the support of Shintoism.

WE must cease thinking of Central Africa as if it were all a torrid region. Mr. Sanders reports from Bailunda, which is 12 deg. south of the equator, that their houses are *never* uncomfortably warm. Writing in October, which is regarded as a part of the hot season, and when the sun lacked only 3 deg. from being directly overhead, he says that clothing like that worn in the United States during the "Indian Summer" was needed, and that a fire on the hearth was comfortable. The thermometer, in October, had registered as follows: Lowest point reached, 55 deg.; highest point, 83 deg.; average of minimum, 62.5 deg.; average of maximum, 78.5 deg.

THANK-OFFERINGS. — If the thousands of grateful Christian hearts which will overflow with praise to God, as they read the tidings from Adana in the present *Herald*, will add to their thanksgiving a special thank-offering, beyond their regular annual contribution, such "prayers and alms," we may be sure, will be "a memorial before God."

THE reports of the great Decennial Missionary Conference of India, held at Calcutta, from December 28 to January 3, are altogether too voluminous for the pages of the *Missionary Herald*. Some strikingly encouraging facts from the statistical tables are presented on another page. The Conference was largely attended and of great interest. It is believed that in its results it will give a powerful impulse to the work of evangelizing India.

NEW illustrations are continually appearing of the deep impression produced by the medical missionary work in China. Mr. Williams, of Kalgan, reports that the fame of the cures resulting from Miss Dr. Murdock's treatment of many subjects of the opium habit, has brought to Kalgan six opium smokers from Yu-cho, who are now under her care. Recently Miss Murdock has been called to treat the wife of the highest official in that region, who governs a part of Mongolia. The gratitude of this mandarin, at the cure of his wife, which has been effected, has led him to make a present to Miss Murdock of two white horses. The horses will doubtless carry the messengers of spiritual healing over many of the wastes of China.

A STRIKING answer to a recent assertion in the *London Times*, that "educational institutions under missionary supervision have little success," appears in *The Hiogo News*, of December 27. The *News* takes for a text a recent examination of the Kobe Girls' School, of the American Board's Mission in Japan, and gives an extended and hearty commendation of the work done by the school. Special reference is made to the excellent school building, and the co-operation of the natives in its erection, to the fact that a majority of the sixty-five pupils are supported by their relatives, and to the proficiency of the scholars and their moral and religious earnestness. The paper also prints an excellent essay on "The Importance of Unity," prepared by one of the twelve pupils just graduating.

THE Malagasy envoys, after a protracted stay in England, where they were received with marked kindness and respect by all classes of people, have come to America, seeking the good influences of our government, and the sympathies of our people, in the defense of their land against the encroachments of France. They are accompanied by Rev. W. C. Pickersgill, one of the prominent missionaries in Madagascar, of the London Missionary Society. These Christian gentlemen, representing a nation which has but recently known the blessings of a Christian civilization, will no doubt receive a cordial welcome in whatever parts of the country they may go. We trust that their voices may be heard in our principal cities, and that they may carry back to their home the assurance of the hearty sympathy of the people of America in the struggle which Madagascar is now forced to make against the aggressions of a foreign power.

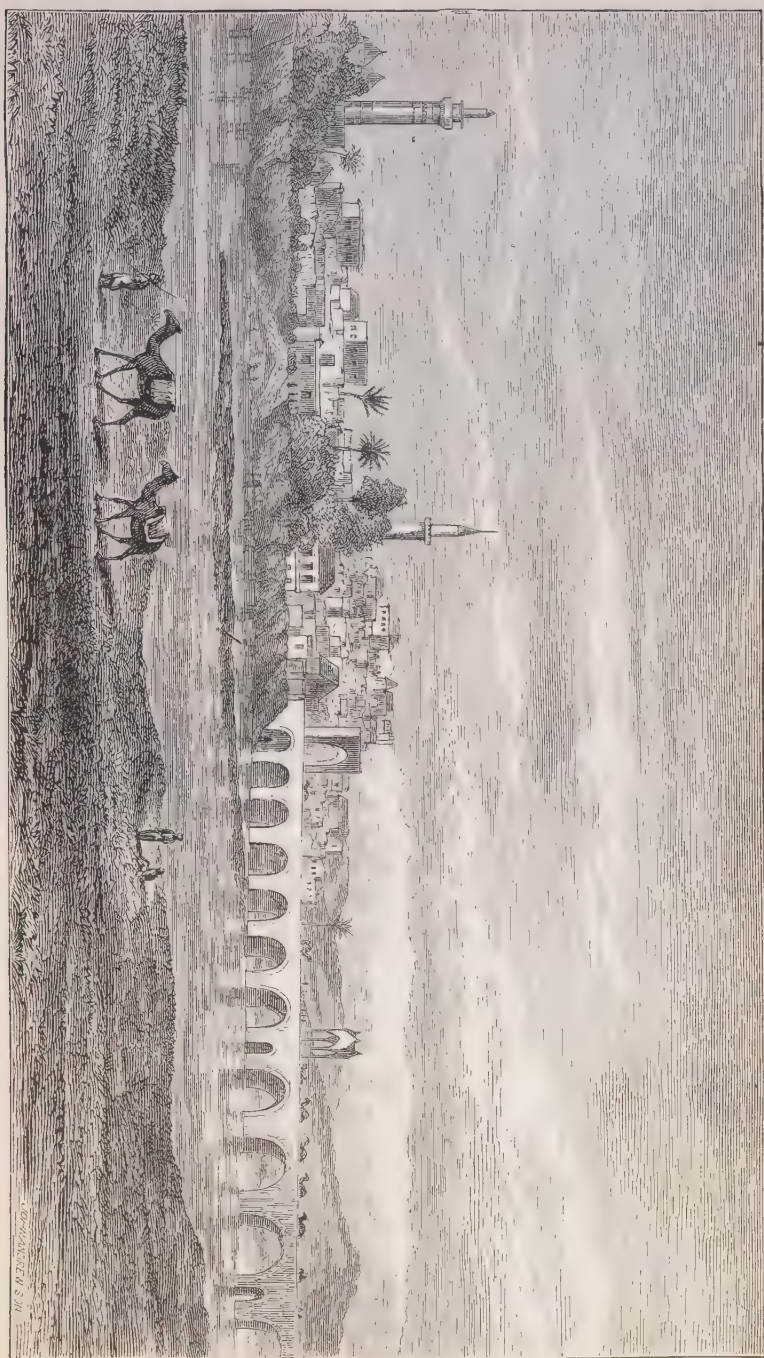
LET no one fail to read the story of the remarkable revival at Adana, Central Turkey, given among the letters from that mission. One is reminded of the accounts given of the revivals in the days of President Edwards, when whole assemblies of men, in the depth of their convictions of sin, cried aloud to God for mercy. Such revivals occurred in the Sandwich Islands in the early days. Are we not to hear of them in other mission fields in all parts of the world? May God multiply such gracious outpourings of His Spirit in Turkey and in all lands! Our readers will be glad to find on the opposite page a view of Adana and its bridge. The city lies on the Sihun River about thirty miles from the northeast corner of the Mediterranean Sea, and seventy miles northwest of the port of Alexandretta. It is a thriving place, with a population variously estimated at from fifteen to twenty-five thousand.

JUST before this revival at Adana commenced, Mr. Christie forwarded a report of the contributions of the church for the year ending December 31, amounting to \$1,082. This is a large sum for a community of only about seventy Protestant families, not a rich man among them, and was an advance upon the contributions of the preceding year of nearly \$400. The people had evidently brought their tithes into the storehouse, and were prepared to ask for the blessing which has since come. They have been obliged to borrow about \$500 to complete their new church, and Mr. Christie has anxiously asked if there was not some one who would give them a bell. We find that such a bell as they ask for, with mountings, could be secured and sent them for about \$100.

• SEVENTY-ONE millions of dollars given for higher education in the United States within ten years, twelve of these millions within the year ending with May last,—so says the *Congregationalist*, of February 15. This fact is commended to the notice of those who suggest that a disproportionate amount of money is spent in the foreign field. Would that even one per cent. of the above sum could be secured for the Christian educational institutions imperatively needed abroad. Let those who purpose to devote their property to the promotion of the interests of education, consider what grand opportunities are before them for blessing the world, by establishing or aiding Christian schools and colleges in connection with the missionary enterprises in foreign lands.

THE Christian Vernacular Education Society is continuing its invaluable work in India, in supporting its three Training Institutions for Teachers, at Dindigul, Ahmednagar, and Amritsar, in the supervision of schools, and in providing an educational and Christian literature in the language of the people. It has already published works in eighteen languages, of which nearly ten million copies have been printed. These works are distributed throughout India and Ceylon by no less than one hundred and fifty-eight colporters. This branch of labor, which missionary societies cannot well undertake on any large scale, is yet essential to the full success of Christian efforts, and the Vernacular Education Society is entitled to the gratitude of all missionary organizations laboring in India.

It is simply suicidal to attempt to build up home interests by withholding attention from the broader field. Zeal for foreign work always ensures more earnestness at home.



ADANA, CENTRAL TURKEY (see page 138).

TEN YEARS' GROWTH AND CHANGE.

A few facts taken from the statistics of missionary effort may help to a better conception of the growth of the work of the Board during the last ten years, and of changes in progress.

The number of towns and cities now occupied by missionaries or native preachers is not far from 800, a gain of about 200 in the decade. The number of churches has increased from 173 to 290, with a net gain of more than 10,000 members; of native pastors and preachers from 369 to 586.

But the most remarkable growth is in the direction of education, and illustrates most happily the intellectual life awakened by the gospel. The common schools have increased from 462, with an attendance of 15,480, to 806, with nearly 32,000 pupils. The 32 seminaries and training schools, reporting 835 pupils, are represented to day by 80 high schools, seminaries, and colleges, and 3,831 pupils. A dozen of these have been organized by native communities in the region around Armenia and Central Turkey Colleges, at very little expense to the Board, and are in charge of college graduates. From this great company of young men and women in higher institutions of learning, under the care of Christian teachers, are to come forth the evangelist and teachers of the millions now accessible in the mission field. Foreign missionaries can only begin the work, prepare and guide for a season those who are to take it up and carry it onward. These institutions for higher Christian education are to be specially remembered in the prayers and the generous support of all who labor for the triumph of the Kingdom of Christ. They are emphatically the great centres of evangelistic effort.

Of hardly less significance is the growth of woman's work. The number of unmarried women in the missionary ranks has more than doubled—increasing from 51 to 109, of whom not less than 80 are to be found in the seminaries for women above referred to. Three are happily engaged in medical work: one in India, and two in China. Others are devoted to personal labors, visiting the homes of the people, superintending Bible women, organizing schools for girls, taking part in Sabbath Schools and religious meetings for women. In these efforts, the wives of the missionaries are rendering like service, as they have opportunity. The foundations of the Kingdom of Christ are thus laid in the homes of the people.

If there is any one lesson clearly taught by the last forty years of missionary history, it is the necessity of developing an efficient native agency, of making these higher institutions the centre of evangelistic effort. Is it wise economy to limit a work thus enlarging on every hand, and sharing so richly in the Divine blessing?

Reference in the above has been had to the older missions of the Board; not of those in Africa, Mexico, and China, which have been begun, and are to be supported for a time, at least, out of that portion of the Otis Legacy set apart for new missions.

THE HON. WILLIAM E. DODGE.*

THE death of this Christian merchant and philanthropist, of New York, deserves more than a passing notice. It has been impressive to watch the tide of eulogy which, since his death, has poured forth from all quarters, in memory of this true follower of Christ. The secular press has vied with the religious press in commending the life and character of Mr. Dodge. Neither his large wealth nor his fine intellectual powers gave him the distinction which he confessedly achieved. The secret of his fame is that he placed his possessions and his



THE HON. WILLIAM E. DODGE.

talents, in a very simple and consecrated way, at the service of the Kingdom of God on earth. Both his heart and his purse were open, and his tongue was ready to speak for any and every good cause the world over. He lived not unto himself. Even this selfish world honors him for this.

The special lesson of Mr. Dodge's life was happily suggested by President Hopkins, in his funeral address, when speaking of the Christian "standard of

* To the *Illustrated Christian Weekly*, we are indebted for the excellent likeness of Mr. Dodge in this page.

greatness for men, great by service, which Mr. Dodge so wonderfully illustrated during his life, while following Him who came not to be ministered unto, but to minister and to give his life for a ransom for many." May Christians everywhere study this lesson and practise it more and more. It is an unspeakable blessing to the world when any one exemplifies this law of love and loving service, as was done by this eminent Christian philanthropist. Better even than his legacies of money is the legacy of his example.

Among the many incidents connected with Mr. Dodge's life and death which might be mentioned, there is none more suggestive than that which relates to the passages of Scripture he was meditating when he so suddenly fell in death. It was his custom to read, just before he left his room each morning, a few verses for the day, contained in a little book of devotions. The selections for that day, February 9, were the following:—

"I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day."

These words would not have been consciously applied by Mr. Dodge to himself, though they were on his lips as the messenger of death met him. But those who knew him will say that no words could more truly indicate the character and rewards of such a life as was his. May God greatly multiply the number of such Christian men.

THE STORY OF AN OUT-STATION IN TURKEY.—KHANOOS.

BY REV. ROBERT CHAMBERS, ERZROOM.

[Mr. Chambers' story is necessarily abridged by omitting the account of this region previous to the present century. The earliest traces of Protestantism in this district are seen in the presence there of the Paulicians, or Tondrajians, from A. D. 840 onward. It should be noticed that the present movement originated previous to the going of our missionaries to Turkey. The Khanoos plain referred to lies southeast of Erzroom, nearly midway between that city and Lake Van. An interesting account of the work for women in this region, given by Miss Powers in connection with Mr. Chambers' report, may be found in *Life and Light* for the current month.]

OUR first notice of an American missionary's visit to this district, occurs in the record of a visit paid by Mr. Peabody to Moosh, on which occasion (October, 1849) he spent three days in the house of a wealthy Armenian, of the town of Khanoos, the capital of the district. He was well received and attentively listened to. The auditors complained of their inability to read, and of the inaccessibility of the Word of God, as well as of the dark-mindedness of their spiritual leaders. On this occasion, however, Mr. Peabody does not appear to have learned of the existence of Protestants in any of the villages, but it must have been very shortly after the date of his visit (though possibly before it) that the Protestants of

Chevermeh sent a deputation to Erzroom to acquaint the missionaries with their condition, and, if possible, secure a teacher.

Their story was as follows: In the first years of this century, (now eighty years ago,) an Armenian priest from Khanoos district, traveling in Europe, learned something of Evangelical doctrine. Returning to his village, (Chevermeh,) he began to preach "that way" to his people, and succeeded in persuading fifteen families to walk in it. He was severely persecuted, his nose was cut off, and he was subjected to many indignities, but he remained steadfast. Later, however, an organized plot against his life caused him to flee to Erzroom where he embraced Mohammedanism, in which faith he died.

During the Russian invasion of 1827-28, the fifteen families he had led to the light fled to Russia, when, their Protestantism becoming known, they were severely treated, but did not fail to "witness a good confession." About the year 1847, two of these families returned to Chevermeh, and, as a result of their efforts, we find the number of Protestant families, in 1852, *eight*, embracing sixty souls. Between the years 1849 and 1852, delegations from this little company repeatedly solicited missionary supervision and a teacher, but no suitable teacher was to be found for them. Being again ill-treated during the winter of 1851-52, they sent two of their number in the spring to entreat the protection of the Erzroom missionaries. This step only increased the bitterness of their lot. They were spat upon, beaten, and stoned. One man's wife was forcibly taken from him, and Erzroom brethren who came to comfort and strengthen their distracted fellow believers in Chevermeh were hustled from the village. The governor of the district professed inability to control the people, but a superior order from the pasha, at Moosh, secured rest to the little flock for four days, after which interval, however, the storm broke out afresh in fiercer fashion. Six of the eight heads of families openly renounced the faith which, for a brief space, they had kept so bravely; and the remaining two were compelled to flee for their lives, traveling by night and concealing themselves by day, "leaving their wheat ready for the harvest unreaped, their sheep, cattle, and horses without an enclosure, and their families without a shelter."

A visit from Mr. Dunmore during this year seems to have had a good effect, for in the winter of 1852-53, we find one of the faithful two above mentioned keeping a school of fifteen pupils, conducting service three times each Sabbath, and prayer meeting every evening of the week. In the Erzroom Station Report for 1852, the opinion is expressed that Chevermeh should become a regular out-station, and accordingly in the spring of 1853, a pious old man—Mardyros by name—is sent to be their teacher. In the *Missionary Herald*, for 1854, page 111, may be found an account of this good old man's death, after a few months faithful labor, and of the brutal opposition to his burial.

In the summer of 1853, the preacher "of their own choice," Baron Simon reached the sturdy little flock. At the same time another teacher was procured. An interval of rest from violent persecution allowed the cause to grow during the succeeding two years, so that in the fall of 1855, we find that "the heads of twelve houses, with an aggregate population of 118 souls, are Protestants. A fairly comfortable dwelling has also been erected, which served as school room,

chapel, and house for the preacher. For an interesting account of the state of the cause in Chevermeh, at this time, see *Missionary Herald* for 1856, pages 78 and 79.

As a remarkable illustration of Oriental insusceptibility to change, let me here mention that Mr. Richardson's letter, of October, 1855, (see *Herald*, 1856, pages 76 and 79,) would require but slight alteration in order to make it a description of the state of affairs to be seen to-day. True, the work has spread to other villages; a neat chapel has been built; a settled pastor obtained, and the Protestant community has been increased by about sixty souls; but the condition of the people, their style of life, oppressions by unscrupulous officials, the unsettled state on account of the expected approach of the Russians, the friendliness of the Gregorian neighbors, the indications that the whole village is about to become Protestant, and the very persons there named as the leaders — Baron Bedros, one of the faithful two so often mentioned in this narrative, Malo, with his brothers, Kevork, and Melcon, and Baron Harutune — seem unchanged in any particular, except in the years of the persons mentioned.

An interesting fact has just come to my knowledge, showing the simplicity and earnestness of these early confessors of the truth. Baron Bedros, already mentioned, was one of those who visited Mr. Peabody several times between the years 1849 and 1852. On the occasion of his first visit, having met with some of the half-persuaded friends in Erzroom, and having learned from them the main points of "Protestant" teaching, a name utterly unknown to him as yet, (nor had he any evangelical book with which to take counsel,) exclaimed: "Why, that is just what we want, just what we have been seeking all these years! How can I proclaim to my fellow villagers that I have found the truth? that I am a Protestant?" One, with a laugh, said: "During the fast, take a little *madsoon* (thickened milk, a common article of food) and eat it on your house-top." The simple-minded disciple took the advice in earnest and proclaimed his faith, by taking food on a fast day upon the house-top, and so brought upon himself and friends the bitter persecution already related.

CHURCH ORGANIZED.

At last a church was regularly organized in Chevermeh by Mr. Peabody, in the spring of 1856. Nine members were received, and even at that day such progress had the good cause made, that the little Protestant community seemed "to have a preponderating influence in the community." At this time there were four brethren in the neighboring village of Heranij, where, however, the opposition was still bitter. During this year also, two colporters were employed in Khanoos, and neighboring districts. Several purchased the Word of God and began zealously to study its doctrines.

Prosperity attended the good cause until 1858, when Mr. Peabody and the British vice-consul, Mr. Brant, whose presence in Erzroom served to keep the would-be persecutors in check, having removed from that city, and a teacher in the monastery of John the Baptist (Moosh) having become Protestant, and having been employed as teacher by the Protestant community of Khanoos, the fires of

persecution were rekindled. So fierce was this persecution that many returned to the bosom of the "Mother Church," and the gallant holders of the fort saw the enemy strengthening himself on every side, while their numbers were greatly diminishing. Mr. Richardson, in 1855, found 118 Protestant souls in Chevermeh alone.

During the two succeeding years the cause rapidly grew in that village, and spread to other villages, but, in 1861, we read of only 78 Protestant souls in Chevermeh, and 18 in Heranij. These faithful ones also had to bear the destruction, by bitter enemies, of their crops and cattle. They were beaten and maimed with the sword; attempts were made to drive them from their village; they were falsely imprisoned, and all appeals for redress and protection were in vain. In the spring of 1860, their beloved Baron Simon removed to Moosh. In 1862, Mr. Pollard found 110 Protestants (old and young) at Chevermeh, and 60 at Heranij, but they were without a preacher. In 1866, Harutune Muradean of Arabkir was ordained and inducted pastor. In 1867, they adopted the plan of giving tithes, which Mr. Pierce, in 1871, still found them paying. In 1868, a "Y. M. C. Union" was formed, which adopted the plan of cultivating certain fields and giving the entire produce for Christian work. In the winter of 1867-68 a school was opened in the village of Elpis, about five miles from Chevermeh. Only two or three years before this the only Protestant of that village, with his family, was driven from his home and spent a whole winter in exile. In 1871, the present roomy chapel at Chevermeh was built, the brethren laboring freely and indefatigably.

In 1874, the devoted and much-suffering flock met with another severe stroke in the death of their pastor, who fell "more a martyr to the machinations of wicked men, than a prey to the ordinary ravages of disease." In 1877, we read of the "war cloud hanging over the land"; "the soldiers lording it over the poor villagers"; "the lawless Koords, rendered doubly lawless . . . kidnapping poor, innocent girls," and quarreling among themselves as to the disposal of the plunder taken or to be taken from the Christians. Our Khanoos flock, "like sheep among wolves of this fierce land," suffered terribly during those troublous times. But though greatly impoverished they rallied again, and secured the services of two preachers, one each for Chevermeh and Heranij, and a third for the neighboring village of Khozloo so that the progress of the work has been even and fairly satisfactory to the present day.

A RECENT ORDINATION.

On the 19th of October last, Miss Powers, Bodvelli Khatchadour Damgajian, of Geghi, and I, joined a few days later by Bodvelli Hagop Tashjian, of Erzroom, and two delegates from the Erzroom congregation, set out for Khanoos, for the ordination of Baron Boghos Karahadian, who, for several years, was preacher at Heranij, and latterly has had charge of the group of villages in which a Protestant work has been started. Those who were able to do so, came from the surrounding villages to Heranij and Chevermeh, where we had *three* or *four* meetings daily for a week. A spirit of earnest prayer seemed to develop, petty causes of

quarrel among the brethren were removed, doubts which disturbed the heart of the pastor-elect were dissipated; and, on the 28th, in the presence of all who could squeeze themselves into the Heranij chapel, the candidate for ordination was carefully examined, the "call" signed by the women and girls (the first case of signature of a "call" by females in Turkey, I am assured) as well as by the males, was placed in his hands and accepted by him, and the council unanimously agree to proceed with the ordination and induction on the following day, which was Sunday.

The following morning—and a typical Sabbath morn it was—presented such a scene as every one agreed had never been witnessed in those parts before. The soft light of the autumn sun streaming upon us as it did, after two or three days of raw, wet weather, was like Heaven's smile, and the not distant hills seemed to shield our trembling joy from intrusive curiosity and ill-will. The landscape seemed moving toward Chevermeh. Horsemen, footmen, and loaded ox-carts lined the road from Heranij.

The ordination services were held in the open air. The speakers stood upon the doorway of the Gregorian Church, surrounded by sculptured rams and horses, beneath which lie the remains of those in whose day Armenia was her own master. More than 650 persons were present, and paid good attention to all the services. Two Gregorian priests were present, one of whom, on behalf of himself and his flock, bore enthusiastic testimony to the character and fitness of Baron Boghos for the office to which he was about to be set apart. The priest then went off into a thoroughly evangelical, though somewhat rambling, discourse which lasted nearly an hour. In the discourse I was pleased to hear him quote the Scriptures readily and copiously. The ordination discourse was preached by Bodvelli Tashgian, of Erzroom. I addressed the newly ordained pastor. Sarkis Effendi Kasabian, teacher of Erzroom High School, addressed the people, and Bodvelli Damgajian gave the right hand of fellowship. A noticeable feature of the occasion was that a large space immediately in front of the speakers was reserved for the women. In the evening the chapel was packed with an audience of 450 persons who witnessed the celebration of the sacraments and the reception of *five* new members—all female—into the church. The "Y. M. C. Union," with Yankee shrewdness, seized the opportunity of the evening meeting to ask a collection, and realized therefrom several dollars.

There are now, in the Khanoos district, three good, commodious church buildings; six regular Sabbath congregations, in as many different villages; one high school; two schools for girls and women, and six primary schools for girls and boys. The number of registered Protestants is 300; church members 24; pupils in schools, about 200. The two villages of Heranij and Chevermeh have furnished us with eight helpers or teachers,—five male and three female,—all of whom are in the work to day, besides one who was once a helper, but has lately devoted himself to merchandise. This winter, however, he gives up a lucrative trade in order to teach and preach in a village where his influence is very strong.

Does not the work here sketched claim and merit the earnest prayers and unslackened interest of American Christians? Who would not like to grasp the

hands of the "two heads of families" so often referred to in this sketch, and *who are still at their post*, and say to them: "Well done! Ye have kept the faith. We pledge you, and the cause you have so gallantly served our hearty support!"

DECENNIAL STATISTICS OF MISSIONS IN INDIA.

THE fourth in a series of decennial statistical tables, presenting a view of Protestant missions in India, Ceylon and, excepting the first of the series, Burmah also, is now before us in the shape of a volume of seventy-two large octavo pages, printed at Calcutta. Some of the facts brought to light in these tables were referred to in the *Herald* of last month. Further examination has revealed more clearly the value of these statistics, furnishing, as they do, delightful evidence of the progress of the kingdom of God in that portion of Asia. Every Christian heart must be filled with joy at seeing how manifestly the blessing of God has rested upon the labors of his people.

From the detailed statements which are given in this volume we have prepared the condensed table on the next page, covering the items of greatest interest. It should be stated that, in the returns for the first period (1851), Burmah was not included. It appears that there are now fifty-five missionary societies laboring within the bounds of India, Burmah, and Ceylon, if we include in the number seven so-called "Isolated Missions." Eleven of these societies belong to the United States, and two to Canada. Denominationally, these societies are divided as follows: Church of England, 5; Baptist, 8; Presbyterian, 12; Lutheran, 6; Methodist, 3; Congregational, 2; Moravian, 2. Seven of them are Female Missionary Societies.

Within the last decade the churches have increased from 2,972 to 4,538, or 52 per cent., while the increase of communicants, which is justly regarded as the surest test of growth, has been from 78,494 to 145,097, or 85 per cent. In India alone, where the statistics for the four periods are complete, the communicants nearly doubled between 1851 and 1861; they more than doubled in the next decade; and again more than doubled in the last decade. The ratio of increase in native adherents has also been most encouraging. In the first decade from 1851, the increase of adherents in India was 53 per cent.; during the second decade, 61 per cent.; during the last decade, 86 per cent.; so that they number now, 417,372.

The facts respecting the progress of Christian education are also cheering. The number of native Christian teachers, it will be seen, has nearly doubled since 1871, there being now 4,345, against 2,294, at the former period. It is gratifying to notice that the substitution of Christian for non-Christian teachers has been effected in many cases, and it is to be hoped that before long the plea of necessity need not be urged for the employment in mission schools of those who do not accept the Christian faith. Out of the 234,759 pupils now in the schools of various grades, there will doubtless come, in due time, a sufficient

number of Christian graduates to supply the demand for teachers. It appears that more than twice as many girls and women were getting Christian instruction in 1881 as in 1871. In the Sunday Schools there were reported, in 1881, 83,321 pupils.

In view of these facts, let the Christian Church thank God and take courage.

SUMMARY OF RESULTS.

	INDIA, BURMAH, AND CEYLON.				INDIA ALONE.	
	1851.	1861.	1871.	1881.	1871.	1881.
Stations	262	394	522	716	423	569
Foreign Ordained Agents	373	537	548	658	488	586
Foreign Female Agents	No ret.	No ret.	423	541	370	479
Native Ordained Agents	29	185	381	674	225	461
Native Lay Preachers	551	1,779	2,528	2,988	1,985	2,488
Churches or Congregations	310	867	2,972	4,538	2,278	3,650
Adherents	102,951	213,370	318,303	528,590	224,258	417,372
Communicants	17,306	47,274	78,494	145,097	52,816	113,325
Native Christian Teachers, male	No ret.	No ret.	2,294	4,345	1,901	3,481
Native Christian Teachers, female	"	"	907	1,944	837	1,643
Male Pupils	63,855	74,875	111,372	168,998	95,521	131,244
Female Pupils	13,905	21,024	31,580	65,701	26,611	56,408
Total Pupils	77,850	94,899	142,952	234,759	122,132	187,652

Letters from the Missions.

Central Turkey Mission.

REVIVAL AT ADANA.

MR. CHRISTIE sends a brief but joyful report of the mighty working of the Holy Spirit, in Adana. The church in that city has for some time been in a low state, feuds of long standing having destroyed harmony in the church and congregation, and even in families. Though signs of good had not been altogether wanting, the condition of the church was far from what it ought to have been, when, beginning with the week of prayer, a quickening from on high was received. Mr. Christie, writing January 26, thus sketches the history of the movement:—

"In October last, a young man, from the Marash Theological Seminary began to preach here; under God he has been the main instrument in effecting the great and glorious change which now gladdens all hearts. His prayers, his stirring sermons, and his earnest efforts with individuals, can never be forgotten in Adana. The week of prayer was observed with daily meetings that were full of promise. In the week succeeding, there were three meetings; on

the Sabbath following that, there were unmistakable signs of the Holy Spirit's presence. Monday, January 22, was kept as a day of fasting and prayer; in the crowded meeting at sunrise that morning, while the young preacher was beginning his remarks, an overpowering influence from the Spirit seized upon him, and instantly swept through the congregation; the people's heads were suddenly bowed down, as when a strong wind passes over a field of grain. The preacher was compelled to stop his sermon, while the loud weeping of the people was heard from every part of the house. Then followed penitent confessions and prayers from church members and others, all pervaded by deep and genuine feeling, the meeting lasting for three hours. The day was given to prayer, visiting from house to house, and the making up of all differences. The meeting in the evening was full of the Spirit's power, continuing for three and a half hours, the people not suffering us to dismiss them. The confessions of backsliders and hitherto untouched sinners were most affecting.

"From that time to the present—four

days—the revival has gone on with wonderfully accelerating power. Our small place of worship has become entirely inadequate to seat the people. Night before last eight hundred, by actual count, were present; and we are compelled to hold two or three meetings at the same time in different, though contiguous, rooms. The new church building is to be ready for us in a week, but even that will be filled to overflowing. The work of building has occupied eight years, and the Lord is bringing it to completion just in time. The measures employed have been daily meetings, with a sermon of half an hour, followed by prayer meetings and inquiry meetings, neighborhood meetings, conversation during the day with burdened souls,—prayer, prayer continually.

“Some of the results already seen are a marvelous change in the spirit of Christians, the old sores are now healed or in process of healing, a delightful spirit of brotherly love pervading all hearts, a new consecration to Christ, a new zeal in the work for saving souls, a new joy shining from every face. The number of inquirers now exceeds one hundred, many of whom are already rejoicing in a new-found peace, and are laboring for their companions, while others are weeping and groaning under conviction of sin. The meetings for the men, for the women, for the pupils in our schools, are full of daily increasing life and power. A prominent infidel and opposer of our work is among the converts, and many Armenians and Greeks, who have seldom been in a Protestant meeting, are now joining themselves to the Lord. The family altar has been set up in scores of homes; several drunkards have come to repentance; wives, mothers, sisters, daughters, tell us with tears of joy that their homes have become a heaven upon earth through the conversion of husband, son, brother, or father.

“Some of the most impressive confessions in the meetings have been those of men acknowledging the harsh way they have treated their wives and daughters. The deadly nature of sin, the exceeding value of the soul, the desirableness of the

free salvation offered through Christ, the reality of the things unseen and eternal,—these are the thoughts that fill hundreds of hearts and find expression in the meetings, and wherever our people have an opportunity to converse together. Exclamations of wonder, joy, and praise to God, and prayer for other towns and cities, are heard on every hand. Our faithful Avedis, who has labored in his native place for three years, can scarcely believe his ears and eyes. Miss Tucker and Mrs. Christie testify to a universal awakening among the women; we have sent for Brother Montgomery to come and help us, for our net is breaking! Brethren, *pray for Adana!*”

THE REVIVAL PROGRESSING.

Since the above was in type, a second letter from Mr. Christie reached us, dated February 2, just one week after the foregoing was written. He says:—

“The week has witnessed a great deepening and extension of the Spirit's work. I can give but a brief summary of the interesting events. On Friday evening (January 26) two meetings were held, one for men, the other for women. In the first a number of ten-minute talks were given by men appointed beforehand; one of them by a very intelligent man, a noted infidel and opposer of our work up to four days ago, on ‘The Causes and the Cure of Infidelity.’ It had a very powerful effect, and several new voices were heard in confession and prayer. In the women's meeting six non-Protestants declared themselves as seeking after Christ, and asked help. On Saturday evening *thirteen* neighborhood prayer meetings were attended each by from twenty to forty persons.

“*The Lord's Day, January 28.*—We met for the first time in the new church. The heavy winter rains stopped for us till evening, so that the day was bright and clear,—a blessing heartily appreciated, since there are no windows in the church as yet. In the morning the sermon was on ‘Revivals,’ and eight hundred people listened. In the afternoon the sermon was from the text, ‘Be not deceived, God is not mocked.’ Twelve hundred people,

by count, filled every inch of floor and gallery. Both after this service and that of the morning, we were compelled to hold little gatherings for prayer in the corners of the audience room, to help men smitten to the heart by the sword of the Spirit. Some of these cases were exceedingly interesting. Thus God filled the new temple on the first day it was occupied with the glory of His presence.

"In the evening there were five hundred present, in spite of the rain, and thanks and praise were given to God for the new church. We witnessed the public confessions of those we had talked and prayed with during the day, one of them a thief and gambler; and the reconciliation between an influential man in the community and six others who had wronged him seven years ago, he having stood aloof from the church all that time in consequence. After the meeting we went to his house and urged him now to make his peace with God, also.

"*Monday.*—Rain all day. We went about seeing as many of the inquirers as we could, and had joyful news from the influential man mentioned above. He could not rest last night, thinking of his sins against God and his need of reconciliation with Him. He seems now to have made the great decision, and is one of the happiest men I ever saw. Other interesting cases were found by us that day, showing the secret work of the Spirit in places and ways beyond our expectation."

Mr. Christie reports several cases of special interest as occurring on Tuesday and Wednesday, but on Thursday, the day before he wrote, he says:—

"This was the greatest of all days for the work among the women! Two hundred and fifty women were present at the noon meeting. The sermon was on 'Sin,' with explanation of each of the Ten Commandments. The truth of God struck home at last to dark, stupid, senseless hearts, and the prayer meeting that succeeded was one of extraordinary power. Thirty-six women took part, most of them under deep conviction of sin. It was a scene never to be forgotten. For

many days we have been burdened with desire for the salvation of these poor souls, and now the answer of God has come in such a manner as to turn all our sorrow into joy!

"In the evening came a meeting of Christians, to organize for the work. After prayers and earnest addresses,—the best of them from some of the new converts,—some seventy-five persons offered themselves as workers, and were divided into bands of three, four, or five, to each of which a special work will be assigned this evening.

"Dear Brethren, it is with hearts full of wonder and joy that we see the progress of this great movement; a thousand testimonies prove to us that it is indeed from God. To Him be all the praise!"

From many other portions of the foreign field, tidings are coming of quickened religious interest. The same Spirit who is now specially present in many churches in the home land is visiting in power the mission fields. Let united prayer go up for the continuance and increase of these revival influences.

European Turkey Mission.

MANY OPEN DOORS.

MR. HOUSE writes from Samokov, December 16:—

"You will be glad to know that the work is more than usually encouraging in the district about us. I have recently returned from a tour of twelve days in the region south of us, in Macedonia, during which I visited five villages of the Razlog plain where there are followers, and in the region still farther south the city of Nevrokop and two of its villages. I found everywhere an open door for work. I traveled on an average eighteen miles for every week-day I was absent, and preached in all eight times, to congregations numbering perhaps from twelve to one hundred and fifty. The interest in the Word was shown, in almost every place where I preached, by the tearful eye, and the awakened conscience more than once manifested itself by questions put to me afterwards in conversation.

“Without writing more of the Razlog plain, I will speak of what especially encouraged me, viz: the new interest in the truth in the Nevrokop district. We had lately sent one of our theological students to the city of Nevrokop to labor as he should find opportunity during the long vacation. I was much pleased at the wise and energetic way in which he had taken hold of his work. He had gathered around him a little congregation of eight or ten souls. One of these had already taken up his cross and seemed to be an earnest follower of the truth. He had been rescued by God's truth from drunkenness, and considered himself, and spoke to others of himself, as a miracle of grace. Others are inquiring.

“In the village of Grumen (two hours from Nevrokop) I found two new followers, who were in the midst of great persecution. Several others in the village are interested but have been frightened by the severity of the persecution. The villagers seem determined to use every possible means to drive these Protestants from their village, and they have subjected them to almost every kind of annoyance and persecution. They had induced the wife and children of one of the friends to leave him; had torn down the wall and wicker-fence around his door yard, and had beaten and stoned the other friend. They had also excluded the cattle of both from the village herd and pasturage, and orders had been given not only to their own village but also to four neighboring villages to have no intercourse or dealings with them. I did what I could for them in Nevrokop before the governor and also with the head man of the village, but all to no purpose, as the persecution has become even more severe since. I have, since my return, requested the English consul-general of Salonica to use his influence with the provincial government for the relief of these persecuted brethren, and he has kindly consented to act in their behalf. Their case, however, is a hard one, and it may be some time before they obtain redress, on account of the great influence of their enemies with the district

government. May Christians in America pray for these persecuted brethren!

“On my return from Nevrokop I was rejoiced to find in a khan near the village of Kremen two young men who seemed very near the Kingdom. They had a Bible, and handed it to me, asking me to pick out some select portion and read it to them and tell them about it. I did as they requested, and prayed with them.

“Another of these theological students, Mr. Terzieff, is spending his vacation in Dubnitza. We have from him most encouraging reports of his work. Dubnitza has seemed to be a dead city, as far as spiritual things are concerned, and a most discouraging place to work in. Mr. Terzieff, however, now reports an interesting work there. There is one new follower, and many others who seem interested, and he reports congregations on the Sabbath of twenty and twenty-five, and he speaks of having had a Turk and a Jew among his hearers. Mr. Polamidoff, a student who is working in Kostenets, also reports a recent conversion in that village, and two who seemed near to the Kingdom.

“It is seldom that we have such welcome news from so many places at once. My tour to Macedonia left upon me a very strong conviction that the present was an opportune time for work in Macedonia, and I think that the matter is worthy of consideration as to whether the mission ought not to establish another station in the important city of Seres. I feel that it is difficult to overrate Macedonia as a *present* field of labor.

“The news which we hear from brethren in the Monastir field seems to confirm what I am saying. They speak of wide-open doors in some parts of their field, and the two young men from Macedonia who were graduated last summer from our Seminary have found places waiting for them.

“Our congregations here in Samokov are large and interesting, and the Sunday-school work is encouraging. There are some hindrances, and we feel that we greatly need the outpouring of the Spirit. We are praying for this. We hope that

the churches at home will bear us up before the Throne of Grace."

Western Turkey Mission.

RELIGIOUS INTEREST AT SMYRNA.

MR. CONSTANTINE sends a joyful report:—

"We feel happy that the year opens with so much that is hopeful. The Greek services, both at the church and at the hall, are as fully attended as ever, and so are the rest of the Greek meetings. We enjoy the presence of the Holy Spirit, and the result is that Christians have been quickened, and many sinners awakened. We have an after-meeting at the church, where from twenty to thirty persons remain and testify for Christ. Among the converts are two married couples. One had known the truth for seventeen years, but only now could trust Christ. Another testified that for two years he was fighting against sin, but conquered only now through Christ. 'For forty years,' said another, 'I deceived myself that I was better than others, but now I hate my sins.' Another said: 'Five months ago I was as a wild goat, but God's Holy Spirit has tamed my heart.' 'Pray for us,' was the request that came from two lads, whose stumbling-block is their temper. Another, 'Pray for me to overcome the shame in confessing Christ.' Another asked our prayers that he might overcome the weakness of the flesh. Never in my missionary life have I enjoyed such scenes as we now behold.

"Those who have become interested are now contributing weekly for the support of preaching. Two of them are undertaking business by themselves because they can not keep the Sabbath where they now are. Another is looking for a place where he can get on without lying. The two great obstacles for the converts are lying and breaking the Sabbath.

"Notice has been taken of us by the press, reflecting against us, while great efforts are made to provide preachers who can preach practically to the people. Interesting as the direct influence of the

work is, the indirect influence is very great. I have just begun a course of lectures in the hall, on Thursday evenings, which are well attended. The press here is willing to advertise our services. God be praised!"

Eastern Turkey Mission.

MALATIA.—A GOOD RECORD.

DR. BARNUM and Miss Bush spent the latter part of December at Malatia, an outstation some sixty miles southwest of Harpoot. Of the hopeful outlook there, Dr. Barnum writes:—

"The community is not large, the congregation ranges from one hundred and fifty to two hundred. There are no rich men connected with it, but they are earnest and enterprising. Nine years ago, they built a neat little church. Since that time, they have built a comfortable parsonage, a boys' school, and a girls' school; and last year they built a nice high school, with a good room for an infant department. The girls' school has now a high school class. These schools have an aggregate of about one hundred and fifty pupils. They are well graded and classified, and they are confessedly at the head of all the schools in the city.

"These brethren from the outset have learned to give freely, and giving appears to be a pleasure to them, as well as a means of grace. They have supported their pastor, without any outside help, for a good many years, and they have borne the greater part of the expense of their schools themselves. During the last nine and a half years, they have paid for these buildings about \$2,400, of which about one fourth has been from the Board. This is not a large sum in the aggregate, but it represents no little self-denial, and it is one of the pleasantest fruits of the gospel which I have anywhere seen.

"The pastor was ordained sixteen years ago. He is a faithful shepherd of this little flock, and he is greatly respected by all, Turks as well as Christians. At the time of his ordination the church consisted of fourteen members, of whom several

proved to be unworthy. Since that time, great care has been observed in the receiving of members, and I know of no church that is more pure and whose members command higher respect. They are honest, temperate, careful in observing the Sabbath, intelligent, and by both word and example commend the gospel to those who are without. The present number of church members is less than one hundred. Of these fifty-two have been received during the past year, the fruit of the revival of last winter. Signs of life abound. If no untoward event occurs, I shall look for steady and substantial growth here."

Madura Mission.

PERSECUTION CHECKED.

MR. J. E. CHANDLER, of Pulney, reports a case in which he had appealed to the highest official in Madura, in reference to a local magistrate, who had rejected with much abuse the complaint of a Christian woman against a high-caste man, who had beaten her. These high-caste people, "who would scorn to touch those of a lower caste, except with a thick stick, and who would not drink a drop of water from any vessel they had touched, or upon which their shadow had fallen," have not been at all ashamed to beat violently any inferiors who are Christians. In the case referred to, the catechist preferred before a *tuhsildar*, a Brahman magistrate, a complaint against a *naiac*, for an unjust assault upon a low-caste Christian woman. This magistrate contemptuously rejected the complaint, in language full of abuse, utterly refusing to look at the evidence in the case, and even threatening to bring in witnesses to show that the woman was a thief, and should be sent to jail. Against this magistrate Mr. Chandler presented his petition, and the case was referred to the High Court at Madras. After a long delay, orders came for an examination into the affair, and the result has been the fining of the *naiac*, one half of the fine to be paid to the woman who was beaten; but more important still, the *tuhsildar* has been removed from his office and declared

incapable of ever again holding the office of magistrate. The effect of this decision upon the officials and upon the community has been most salutary, and the petitions of poor people are now attended to with a care never before known. Mr. Chandler says:—

"The heathen are gradually learning that Christianity is a better religion than theirs, as it seeks justice for all, both poor and rich. Some hate it on this account. But the far greater number are entirely indifferent, so long as it does not meddle with their caste and family relations. A young man has several times been to see me who entirely rejects idolatry. Months ago, he heard some of my catechists preaching in the street, obtained and read some of our tracts. Reflecting upon the utter uselessness of the ceremonies he was daily performing at the various shrines as he passed around the sacred rock, he began to come to our church, but dared not come in. He would stand outside, at a door or window, and listen to what he believed to be the truth. He now wishes to join us. He is a high-caste man, though willing to give up his caste and receive baptism. Still he hesitates, as all the property in the family is in the hands of his elder brother. His mother will give him his food so long as this elder brother permits. So he fears the reproach and persecution that would follow an open profession of his faith.

"My catechists at the meeting just closed report several other similar cases. The Spirit is evidently working among the people, and I believe there will be a larger movement among the heathen than we have ever seen. May it come quickly!"

North China Mission.

A PROMISING OUT-STATION.

MR. AMENT, of Peking, under date of November 25, refers to two young men from a region near that city who were baptized nearly a year ago. He says of them:—

"After studying for a short time at Tung-cho, they returned to their homes,

and their zeal for the truth was shown in the rapid increase of inquirers, both men and women. As no foreigner had ever visited their village (Stable Peace), and as the people had been persecuted by the officials as being followers of the false sect, called 'Door to the First Heaven,' their interest may have been due as much to fear and ignorance of true religion, as to any real desire for truth.

"Whatever the motive, the whole village gave me a cordial welcome, the young men, being teachers, adding dignity and respectability to the occasion. The village temple was thrown open for my use, though with a slight demur on the part of the Taoist priest. Soon my little stock of medicines was exhausted. The helper and I preached at all hours of the day, and made quite an extensive acquaintance, by the help of the young teachers. Two other teachers professed to be seekers after truth, and may spend a short period with us in Peking during the winter.

"The women of the village sent a formal invitation to the foreign ladies to visit them, and I am very glad to say that, at this present writing, Miss Chapin is spending a few days at this village. The 'First Heaven' sect, by representations of the hardness of married life, has encouraged young women to take vows against marriage, and now that their sect is dispersed and their faith in its teachings shaken, the hopes of these women in this life are not very brilliant.

"Before I left the village, the elders suggested that a school be established, as most of the village boys, by reason of poverty, were debarred from attending any school. The names of twelve boys, whose parents were willing that they should be regular attendants, were secured. A school-room and the small extra expenses were to be provided for by others, while I provided a teacher. This was in marked contrast with other places where we had endeavored to start schools, for there, no boys could be found who were willing to attend a foreigner's free school even. The people of the region had been anxiously waiting for weeks for much-

needed rain, and fortunately while I was still in the vicinity the copious rains fell, thus convincing them that the presence of the dread foreigner does not, of necessity, interfere with their material prosperity.

"Leaving the village of Stable Peace, we proceeded to Fang Shau, the mountains from which our coal comes. We disposed of a few books, were well received by the people, but prevented from much active work by the constant rains and bad roads. This short trip proved to us, what we were much inclined to believe before, that the region west and north of Peking is in a special manner open to the reception of the preacher and his message."

THE WORK IN PEKING.

"During the summer and fall, our Sabbath School at Peking has grown so large that the chapel has proved too narrow, and we have felt obliged to build two good-sized class-rooms adjoining the west gate of our premises. These rooms are occupied by Miss Haven's class of outside girls, and Mrs. Ament's class of women. Both these classes are steadily increasing in numbers and interest, and bid fair to be permanent additions to our work. Chapel preaching was never more hopeful. From both our chapels, additions have been made to our congregation. Eleven men have been formally taken on as probationers and four have been baptized.

"One of these men is worthy of a little notice. He is the head man of a usury shop, which business, it is well known, is not conducive to piety. His capital of several thousands of dollars is all loaned out to Manchu banner-men, whose returns are few and far between. He has resolved to close up this business as rapidly as possible. To show his eagerness to be in what he regards as a business consistent with Christian principles, he has opened a small grain shop, to which he will devote all his attention, as soon as his money is paid back to him. He has bought a Bible, a rare thing for even Christian Chinamen to do, and studies it diligently. Like most

of the business men of Peking, he does not belong to this province. To show you the difficulty of building up a permanent church in Peking, it is only necessary to mention the fact that nine out of every ten men who here receive the gospel belong to some other province, and tarry in Peking a longer or shorter period till their work is completed, when they return to their homes. In my Sabbath School class of eight men, five provinces are represented. The Manchus, the permanent residents here, are shiftless and lazy, only almoners of the emperor's bounty, and seldom doing anything for their own support. If all the Christians received into this Peking Church could be gathered in one place, they would be a goodly company, and, I have no doubt, would constitute an active and self-supporting church."

A postscript to Mr. Ament's letter says, that Miss Chapin has returned from the village of Stable Peace, bringing a most favorable report of the condition of affairs, and that two or three of the villagers seemed suitable persons to invite to commence a brief course of study with reference to becoming helpers.

Japan Mission.

THE following brief items have been received. Mr. Learned (Kioto, December 18) says:—

"A week ago yesterday, at the united communion service of our three churches, I had the pleasure of baptizing fourteen adults, and one infant. Seven of the fourteen were from our school. We had an interesting case of discipline in our school to-day. One of the rules forbids the drinking of *saké*. One of the pupils came to Mr. Neesima and confessed that he drank *saké* twice during the vacation last summer, being misled by some friends from Tokio. He wished to relieve his conscience by being punished."

Mr. Jencks, Kobe, January 20:—

"The new year's work opens encouragingly. I have heard of nineteen additions to two of our churches, and hope that our annual statistics, to be made up April 1, will

show a large number of accessions for the year. Several of our preaching missionaries, Messrs. Atkinson, J. D. Davis, and DeForest, and some of our best qualified missionary ladies have been necessarily absent at a time when the Buddhists show unprecedented activity, and at a stage in our work when Christianity has ceased to be a novel thing in the land, and our churches are finding that it requires a struggle to support Christian institutions, and I had not the faith to expect any advance movement this year. How many lessons we need before we learn the plain truth that our successes do not depend on the human aid or the human opposition we receive!"

Mr. O. H. Gulick, Kobe, January 23:—

"On the 22d of December, a class of twelve very promising girls graduated from our Kobe girls' school. One of them has since married one of our preachers, Mr. Fuwa, a graduate of the Kioto school, now settled in Fukuoka. Some of them have returned to their homes, while some remain for a post-graduate course. The girls appeared well, and did themselves and their teachers credit. Our daily paper, *The Hiogo News*, gave an account of the school and the graduation exercises; and also an English composition from the pen of one of the girls."

Micronesian Mission.

GOOD NEWS FROM THE GILBERT ISLANDS.

THE *Morning Star* arrived at Honolulu, January 25, having completed successfully her twelfth voyage to Micronesia. The captain speaks of "constant and most extraordinary fair winds," so that the trip took two and a half months less than the allotted time. The reports the *Star* brings of the work in all the island groups are most encouraging, but the length of these reports is such that Mr. Doane's account of affairs at the Mortlock Islands and at Ruk must be put over until the next number. Captain Bray's story of the religious quickening at the Gilbert Islands, and especially at Ape-mama, reached us a day or two after we

had received from Japan the account of the picking up at sea, by an American ship, of waifs from Apemama, which will be found in the department "For Young People," on page 165. The two accounts should be read in connection. The following is from Captain Bray's report of the Gilbert Islands:—

Tapiteuea, July 10.—"We visited the churches with all the missionaries, and addressed the natives (from five to eight hundred), telling them of the wrongfulness of the course their late native Hawaiian missionaries had taken at the time of the massacre, in 1880, and that they were no longer fit for the work that they ought to do. We admonished them to 'love their enemies.' Mr. Sturges requested a raising of hands by all the church members present, and then again of all who purposed to continue their Christian life and walk, even if they have no more teachers, and a goodly number of hands were raised at each request. They, however, expressed their wish for teachers afterwards. The Lord will no doubt bring good even out of the terrible evil that has been done on Tapiteuea. The natives feel that even their teachers will not be sustained in any form of sin and wickedness."

Nanouti.—"We arrived here in four hours from Tapiteuea, and went at once on shore, taking Rev. Messrs. Rand, Maka, and Kanoho. Tobwe, the delegate to Apaiang last year, met us by wading as far out into the water as possible. He informed us that Ten Tebwe, the teacher we left last year, was on a distant part of the island, so we did not see him. A meeting was held with the natives, and Brothers Maka and Kanoho addressed them, and had prayer and singing. A new home had been built for the teacher, and they appeared pleased to have him. We learned that he was successfully teaching and preaching on all parts of the island, and the 'common people heard him gladly.' The good Tobwe still continues his Christian work, and assists the teacher in every possible way. They were very anxious to have the *Star* remain several

days, and have us visit the people on all parts of the island.

"What a change for Nanouti! Only a few years ago the *Star's* boat crew barely escaped from the shore with their lives; now they beg us to remain to teach and talk of 'everlasting life.'

"We started the same day for Apemama, and as we left the shore the natives came running down to the boat with free-will offerings of fowls to the *Star*. None but the Lord can thus change the human heart."

Apemama.—"July 13, after a remarkably favorable run, we anchored at Apemama. The king was away at Ananouki, and we were disappointed in not seeing him, as we heard such good reports of his Christian character. Services were held, and the Hawaiian missionaries addressed and catechised the people, and quite a number read aloud, to show the progress they had made under their new teacher, Teraoi. The king had built a new house for the teacher, and is doing all in his power to assist in all Christian work.

"The news at Apemama was indeed most gratifying. The religious interest is great, and attendance at the day school is large and regular. The king is in the lead, and he, with nearly three hundred of his people, were awaiting the opportunity to be examined as candidates for the church. He is now living with but one wife, but the others have not yet been set at liberty, and until they are, they will of course prove a dangerous snare to him. The teacher said there was no doubt but what he was trying in earnest to live a consistent Christian life. Their monthly contributions amounted to some two or three hundred gallons of oil."

THE KING OF APEMAMA.

"Since the Hawaiian missionary left for Honolulu, the King of Apemama had visited Maiana in his yacht. The natives wished to make a great feast and have their heathenish dances for such a distinguished visitor, when they found he had come in peace. This he declined, but had all the natives assembled, and according

to Mr. Corey, addressed them thus: 'I have come to your island without arms, for I have given up war. I cannot accept your drinks and games, for they are wrong. I have learned something new: it is, that these things are sinful. There is another life to live after this, and if we do not prepare for it in this world we shall be lost. I have heard of *Christ*, and He is King of all, and I have taken Him for my King. I have put my wives away, because it is sinful to have more than one; as well as all I know to be sin, and made up my mind to live a Christian life, and stand on the Lord's side. Now I advise *you all* to do the same, — *Tem benoka!*'

'Is not this example of a heathen king a noble one and worthy to be followed by kings and people of enlightened lands? His life while at Maiana 'confirmed the testimony,' and made so deep an impression upon both chiefs and people that they, too, forsook their fighting, drinking, and dancing, and made laws to abolish it. They then went to teacher and trader, and began to cry, 'What must I do to be saved?' The missionaries who visited the station held services, and reported much apparent interest, and to their question of 'How many present love the Lord and purpose serving Him?' about eighty hands went up, in a determined manner. Mr. Corey reported that two hundred were ready for examination for church membership."

Marakei. — "Sunday, July 16, we anchored at Marakei. In the afternoon all the missionaries went on shore to services. There was also new religious interest there. The fighting and drinking had been stopped, and if any native persisted in making and drinking toddy, the old men, who rule there, cut down their trees, and thus enforce their *prohibitory law*, — a good example for other lands and people. The natives gave their old missionary and wife a cordial welcome, and seemed agreeably surprised to have them return."

The *Star* reached Apaiang, July 18, and Mr. Walkup decided, in view of the letters received, to remove at once with the school to Kusaie. This transference has

been deemed necessary on account of the difficulty of living upon the low coral islands of the Gilbert group. The *Star* waited for six days at Apaiang, taking on board the house, boat, and scholars, and then sailed by way of Butaritari for Kusaie, which place she reached, August 13.

In reviewing the voyage through the Gilbert group, Captain Bray says: —

"The spiritual progress in these islands has never, in all our visits, seemed more hopeful than at the present time. The seed sown in past years now gives promise of an abundant harvest."

THE MARSHALL ISLANDS.

Dr. Pease has had charge of the school at Kusaie, many of the pupils coming from the Marshall Islands. In going to these islands, therefore, with the *Star*, these pupils were taken for a visit to their homes. It will be seen from Dr. Pease's report below, that, though the results of the year's work in this group are not so striking as are those in the Gilbert Islands, they are yet very encouraging. The *Star* sailed from Kusaie for the Marshall Islands, September 15. Dr. Pease says of —

Namerik. — "The first island we made was Namerik, Matthew's station. Here, as we expected, everything was going well. We celebrated the Lord's Supper with the brethren, left them a good supply of new books, took Matthew along with us, having put Nabue in charge of the work. Nabue has been in the training school three years, is an average scholar, and a fair preacher. We hope he will be able to give a good report of his work at the end of the year. As this is his home we pay him no salary. Probably by-and-by he will return to school for another year or two."

Ebon. — "Our next island was Ebon. Here, also, the work was prosperous. Contributions had been liberal, fully meeting the expenses of their two missionaries in Malwonlap. The church seemed alive, and, although two or three had fallen, there had evidently been a steady advance. Hiram is a faithful pastor, and has looked

well after the church and the schools. Five of our scholars—all the new professors—united with this church during our visit. I might also mention that this people have raised money to paint the inside of their church and provide it with glass windows.”

Jaluij.—“From Ebon we went to Jaluij. We have had no teacher on this island for two years, and consequently not much was to be expected. The meeting-house had been recently blown down, and this was a fair indication of the state of the Lord’s work there. We assigned Matthew to this post, left a quantity of books with him, and pushed on to Mille.”

Mille.—“All things on this island indicate a healthy, steady progress in good things. Jeremiah has labored faithfully, and his efforts have been very successful. He had not received many to the church, and a small chief named Moses, with his wife, had been cut off. But on the whole, we were greatly rejoiced at what we saw and heard. This seems to be a truly Christian community. We exceedingly enjoyed sitting with them at the table of our Lord. I was sorry to take Jeremiah away, since he was doing so much good, but he has long needed a rest, and I need him for a helper. So he is to be with us at Kusaie, during the remainder of the year. The Mille people were very reluctant to part with him, for they love him sincerely. I left the work in the care of Joseph, who was once a helper of Mr. Doane, and afterwards of Mr. Snow, and is quite an able man.”

Arno.—“Our next stopping place was Arno, Kaaia’s old field. He went home to the Sandwich Islands in May last. Of his church of ten members, only three remain steadfast, one man and two women. The meeting-house and Kaaia’s house are both out of repair. The people of Arno are about equally divided into two hostile parties, and are fighting occasionally, as courage or opportunity serve. The chiefs of the party at the mission expressed a strong desire for missionaries, suggesting that in this way their differences might be arranged. But we had no man for the

place and were obliged to leave them to another year of barbarian warfare in Satan’s undisputed charge.”

Mejuro.—“From Arno we crossed over to Mejuro. Kekuewa and family came on board bound for Honolulu. We left Andrew and family in his place. I bought a lot of land here in the name of the A. B. C. F. M., so that our missionary need not lack for food. (His salary of fifty dollars is only sufficient to procure clothing and a few other necessities, not to buy food.) Kekuewa has lived here for nine years without apparent results. Andrew can do no less; we hope he will do much more. We left Laning with the chief, at the other end of the island, who seemed very glad of a teacher, and promised to take good care of him. Mejuro is an island we have occupied for several years, —ten or fifteen,—and yet we have barely a foothold there. It is the hardest part of our field. There has long been a state of warfare between the chiefs of the opposite sides of the island, each one desiring the whole. Pray for these two missionaries and for this island, which is the key to the enemy’s position in the Marshall group.”

Malwonlap.—“We next anchored in the immense lagoon of Malwanlap. Lejillin has been here three, Raijok two years, though living on separate islets. The latter, we found, had been doing a good work. There are several promising candidates for church membership; almost everybody, from the chiefs down, were learning to read, and all professed great affection for their missionary. I also bought a lot of land here for a station, and for the missionary’s support, although the principal chief declared his intention of supporting him. Of whatever food this chief had, Raijok should have a share.”

“On returning to Jaluij, we found that Matthew had been looking over the ground, collecting the scattered sheep and getting ready for his year’s work. Already they were rebuilding the meeting-house, the chiefs giving willing assistance; books were in demand, and the largest obtainable room was crowded on the Sabbath, at the preaching services. I confidently

expect to hear a good report from this island next year."

Touching also again at Ebon on her return, the *Star* reached Kusaie, after an absence of six weeks. For the coming year the school will have as pupils from the Marshall Islands, seven married couples, and seven single men, and four children,—twenty-five in all. The new year opens most auspiciously in all respects.

The health report from all the missionaries is good. Miss Fletcher had been sick, but had recovered. Mr. and Mrs. Houston came up in the *Star* from Ponape, on their way to Kusaie.

Zulu Mission.

EXPLORATIONS AT INHAMBANE.

IN the late Annual Report of the Board, it was stated that, on account of the delay in the establishment of the mission to Umzila's, Mr. Wilcox had asked and received permission to visit Inhambane, with reference to establishing a mission at that point. This town lies on the coast about six hundred and fifty miles north of Durban, and within the Portuguese possessions. Reaching Inhambane in November last, by sailing vessel, Mr. Wilcox explored the region, and while awaiting an answer from the governor-general at Mozambique to his request for permission to open a mission, he returned to Natal, where he arrived, December 3. Writing from Inhambane, November 22, he gives briefly the results of his observations in reference to the feasibility of establishing a mission at that place. It will be seen that he regards the opening as one of great promise. The following are the favoring circumstances:—

"(1) The number of inhabitants. I found villages of two or three hundred houses within an hour's walk of each other, besides kraals scattered between.

"(2) The convenience with which a large number of people can be reached. The villages lie, for the most part, on the Bay of Inhambane, which has a coast line of at least a hundred miles, and I do not

think it is too much to say that along this bay the population will average one hundred to the mile. Here, then, we have at least ten thousand people, the farthest of whom may be reached from a conveniently located station in three or four hours' time, with wind and tide favorable.

"(3) The cheapness with which a mission may be started here and carried on. One hundred dollars will build a small craft, which will answer every purpose. With this we can carry supplies directly from the ship to our station, and it will be always ready for service in visiting kraals. Labor and provisions are cheap and abundant. Almost everything grows here. I have seen under cultivation, oranges, lemons, limes, figs, and bananas. Pine-apples grow wild everywhere. Sugar-cane, sweet potatoes, maize, rice, peanuts, cocoanuts, are produced abundantly.

"(4) A fourth great advantage is in the segregation of the people, and their agricultural habits. One great obstacle to the work among the Zulus is, that they live in small kraals, and do not stop long in one place. Among the Zulus, many of the children are kept employed in herding cattle, so that it is impossible to bring them all under any kind of instruction. But here I did not see one place where a village, or kraal, had been moved, as is so often seen in Natal. Here the villages are so large and compact that from one to five hundred people could be gathered together in five minutes. Their knowledge of agriculture is superior to that of the Zulus, consequently I think it would be easier to bring them up to the financial support of the gospel.

"Added to all this, I found an intense desire to learn to read books, 'like white folks.' That we were coming to teach them, it was beyond their capacity to comprehend; it was too good to be believed.

"Over against these favoring circumstances, there are some drawbacks.

"(1) We may not get the consent of the government. Even if we do this, we cannot hope that it will be very favorable to our mission. They have now an exorbitant tax upon immigration and emi-

gration. I had to pay \$1.87 for a passport to come here, and \$3.12 for one to leave. Suppose they should impose a special tax upon Protestant missionaries! We could only pay it, though it might be unwise to do so. Some of the Portuguese have told me that they would not stop for permission from the government; that the days of inquisition are passed, and any man can embrace what religion he likes. They say they want teachers, and as their government does not send out any, they will welcome any others. Nevertheless, we shall hardly be justified in going ahead without the permission of the government.

"(2) The language of these people is essentially different from Zulu, so that new books must be printed, and new translations must be made. Still, I think the language will be acquired very easily by one who has a knowledge of the Zulu, and it is a language that is spoken, perhaps, by as many people as use the Zulu language. From Umzila's clear down to Zululand, the Amatongas form the bulk of the population. Then I find that many speak a language which is between the Zulu and Amatongan, so that a knowledge of the Zulu will be almost indispensable.

"(3) Again, there is no observance of the Sabbath whatever among these people. It was as hard for me to get a congregation on Sunday, as it is among the Zulus on week-days.

"(4) The practice of smoking hemp is, I think, more common and carried to a greater excess among these people than among the Zulus. Intemperance prevails to a great extent; it will be the worst evil with which we shall have to contend. They make several kinds of intoxicating liquors. They even distil a brandy from the fruit *caju*. Then all the traders make it their chief business to sell rum and spirits to the natives, and after having done this, they complain that the natives are so lazy, and would rather lie around and drink than work."

A FIELD THAT THE LORD HATH BLESSED.

MR. ROBBINS writes from Amanzimtote, December 18:—

"A few days ago, Brother Kilbon and myself visited Emputyeni, for the purpose of examining candidates for admission to church fellowship, and to make inquiries respecting the organization of a church, and the ordination of a native pastor. On our arrival, the teacher, with his wife and children, gave us a cordial greeting, and invited us to comfortable seats in their neat little wattle-daub cottage. The bell was rung immediately for the gathering of the people, and in a short time all the seats in the chapel were filled to overflowing, and some were sitting on the floor. As only a few of the *men* of the kraals round about the out-station were present, it seemed best to advise them to call together the others, and to talk over by themselves the matter of having a teacher placed among **them**. To this they assented, understanding that if they had a teacher they would be expected to do something towards his support, and that we wished to know how much they were willing to do. They then withdrew, and we proceeded to the examination of the candidates.

"Nineteen presented themselves. They were carefully questioned in regard to their knowledge of religious truth, their Christian experience, and their attitude towards heathen customs. With the answers of most of them we were highly pleased; yes, we were greatly rejoiced. They were prompt, decided, intelligent, hearty. No doubt these new disciples have been well taught, and they have listened well to their teacher. And the work of the Holy Spirit in their hearts was clearly manifested. For the sake of Christ they are willing to give up all the heathen customs disallowed by the missionaries, and some more. We found them total abstainers from all intoxicating drinks, including even their native beer, and they had ceased altogether from attending heathen weddings. They expressed great respect and affection for their teacher, and an earnest desire to be united as a church, with him for their pastor. Ngumbe, the teacher, is also strongly attached to his people, and willing to remain and labor with them should it be thought best. Preliminary

steps were taken for the calling of a council to form a church, and to ordain and install a pastor.

"In a letter written since our return, Ngumbe says the candidates for church membership have agreed to pay his salary, and give him \$15 per month, commencing December 1, 1882. I do not say this would be impossible, but it would be a very difficult thing for them to do. He also writes that one of the chief men living near him 'has come to the station,' by which he means, has expressed a desire to come out of heathenism and be a Christian. He is a polygamist, or no doubt he would have taken this stand before. Two of his wives threaten to leave him, and the third wishes to become a believer, and remain with her husband. The whole community seems to be greatly stirred, and the probability is that others will soon join this man and come out of heathenism into the light of the gospel. 'Pray for us that the Lord would give us *trust* and *self-restraint* before them'—the people. Thus asks this native preacher, as he sees the old fortresses of the prince of darkness shaking, and one and another of the enemy coming over on the Lord's side. And so say we; pray for him and for all our native preachers, that they may have trust and self-restraint before the people, and be strong in the Lord."

West Central African Mission.

AFFAIRS AT BAILUNDA.

THE receipt of letters from Bailunda, of the date of November 27, was announced in the last *Herald*, but they came to hand too late for use in that issue. Aside from the specially favorable health report, which was referred to last month, it is gratifying to learn that the surroundings of the missionaries are now so much improved that they can live with due regard to comfort and health. During the absence of Dr. Nichols and Mr. Miller at the coast, the doctor's house has been thoroughly repaired, and now all the houses having been rethatched are tolerably dry, even in the season of heavy rains. Each mission

family has started a garden, with fair prospect of securing a supply of vegetables, though in some cases the seeds taken in by Mr. Bagster proved to be too old. Another supply of seed was soon expected.

The work of the missionaries seems to be still misunderstood by some. Mr. Miller reports that while at the coast he was asked about the *gold mine* in Bailunda, which the people supposed the Americans were in search of. It was said that the Portuguese person who went to Bailunda, and was there supposed to be planning the establishment of a distillery, was really looking for this gold mine. The dull consciences and hearts of the natives cannot readily take in the idea of Christian love as a motive for the coming of so many men and women to Africa.

As to health, Mr. Stover's report may be taken as covering the case. He writes:

"Let me say that I regard this as an exceedingly salubrious climate. You, perhaps, at the other end of the line, who do not know all the ins and outs, may have grave fears as to the healthfulness of Bailunda, from the experiences of the first comers. But we are the first who have been able to give it a fair test. Now that the houses are reasonably dry, Mr. and Mrs. Walter are perfectly well and Dr. and Mrs. Nichols are much better. *We* came in the proper season; have been perfectly protected against rains, and we have all *improved* in health."

The work of the missionaries at this stage is, of course, very simple, and it is a hopeful sign that it is not interrupted by any striking incidents. Mr. Sanders writes:—

"We are now devoting our morning to the study of the language. Mr. Stover stays at home, looks over the words and expressions obtained on the day before by those who go to the villages. Also he studies the cognate languages, etc., and has been putting into shape the material that I had on hand. Mr. Fay and I go to the villages each day. At times it seems as if the bulk of the grammar is contained in what we already know. Then again it seems to be otherwise. I hope that by

persistent work we shall now be able to make substantial advance in our knowledge of this language.

"Mr. Fay and I took the long cross-cut saw over to Chilume, where we visit and study most, and cut them about fifteen stools, each stool being the section of a log. The young men were so pleased to get good stools that they determined that while they were about it they would get as good as possible, so they chose and cut down a tree over a foot in diameter. This made more work than we bargained for, but we were in for it and so would not back out. They fully appreciated our act, so we felt well repaid."

THE SLAVE-TRADE.—PORTUGUESE CLAIMS.

Dr. Nichols reports from Bailunda some things he learned while on his trip to the coast:—

"At Catumbella, I dined at the house of a Portuguese gentleman, at whose table sat the chief official of the district. Conversation turned upon the slave-trade, and some of the slave-owning guests spoke unreservedly of the matter. His Excel-

lency looked confused for a moment, doubtless remembering that, by Portuguese law, slavery is prohibited, and slave-holding made a felony in all these provinces. After exhibiting much restlessness for a while, he suddenly sprang up and left the table. In the midst of loud laughter, some one remarked: 'His *official* feelings are touched there.' This may go as an illustration of the regard in which these progressive people hold the law and its officers.

"I cannot describe in readable words the brutalities and abominations that my own eyes saw in this brief visit to Portuguese Africa. It is needless to say either that what I saw was but a drop in the bucket, or that the greatest evils of slavery are those inflicted by the master upon his servant. Even a slight disturbance of the balance of justice is the inevitable cause of countless ills,—let who can conceive the horrors following such a monstrous injustice as this! But God rules the world, and these are among the shadows to be dispersed by the Sun of Righteousness."

Gleanings from Letters.

H. T. Perry, Kara Hissar, Western Turkey.—The work among the women is the most interesting of all thus far. They come freely, if not regularly, to our Sunday service. Two prayer meetings each week are well attended: one in our own house and the other in another part of the city. In these meetings, and also in the houses, Mrs. Perry, aided by the Bible reader, finds the women, though exceedingly worldly and vain, easily reached, and ready to listen, as though for the first time in their lives, to the simple message of the Gospel. This part of the work seems to be gaining in influence and power every week.

C. H. Wheeler, Armenia College, Harpoot.—You will be glad to learn that the week of prayer is passing with evident tokens of good among the students.

Never has the religious condition of the college been so good as now. At a prayer meeting, last evening, which I was able to close only after two hours, some forty persons took a part, among whom was a talented young Armenian from Sivas, one who has hitherto stoutly resisted all evangelical influence. A companion of his seems to be a sincere Christian.

R. M. Cole, Erzingan, Eastern Turkey.—We are in the midst of the week of prayer and having very interesting meetings, as I shall report more fully soon. Last night seventeen took part, twelve of whom were new voices. God grant they may find new hearts! Opposition has quieted down pretty well, and our Sabbath congregation has come up from sixty to seventy-five, while in our daily gatherings in the evening now, we have fifty to sixty.

D. W. C. Jencks, Kobe, Japan.—The new year has opened encouragingly. Six men and five women united with the Kobe Church, by profession, on the first of January. All seem to be well instructed in the faith and confirmed in it. One had especial trials that day with a dissolute and

opposing husband, but bore it all with dignity and grace. The churches are now observing the week of prayer. More people are praying in Japan, as well as around the world, than ever before. May it be that greater out-pourings of the Holy Spirit may be granted than even Pentecost witnessed.

Notes from the Wide Field.

INDIA.

WILLIAM TAYLOR'S MISSION IN RELATION TO SELF-SUPPORT.—The claims of William Taylor's (Methodist) Mission in India for pre-eminence in the matter of self-support have been very pronounced, and many have thought that a new principle in missionary management had been discovered, or, if not this, at least an altogether new application of old principles. The question has been taken up by Rev. E. W. Parker, of the North India Conference, in an article published in the *Northern Christian Advocate*, in which the claim seems to be disposed of quite effectually. Mr. Parker affirms that the South India Conference, which is Mr. Taylor's field, embraces, with two or three exceptions, central places where Europeans and Eurasians reside, and that it is among these classes, and not among the pagans, that his work is carried on. "These Europeans and Eurasians were as a rule Protestants, who were, however, neglected by the chaplains of the government, and were in need of salvation. Brother Taylor's work was commenced and is mostly carried on among these Christian people, and the support of the work comes from them. They support their pastors. The work of the North India Conference was established among twenty millions of heathen who had never heard of the Gospel message, and where in most of the stations there were very few Europeans or Eurasians. Ours was a work for the heathen who regarded us as enemies, where no missions had ever been established; theirs was in the old fields and among nominal Christians who, in their neglected condition, gladly received ministers who would work for them." This would appear to be the case from the statement elsewhere made, that only two of Mr. Taylor's missionaries have acquired the native languages. With an English-speaking constituency familiar from birth, to some extent, with the nature and claims of the Gospel, it was to be expected that they would contribute much more largely than would the poorer heathen. Mr. Parker affirms that the *native* churches under Mr. Taylor's care are no more self-supporting than others. Nor do the missionaries apparently support themselves, as claimed. One case of this kind is mentioned, of whom the writer says: "He has a very regular income from friends, not heathen, who gladly give their charity money to him. Besides this he sends out annually all over India and to friends in America a most touching report, giving full particulars of all his work. In these ways he secures the means for carrying on his mission. It is misleading to call this self-support, or to say, 'He supports himself.' He is supported, and so is his work, by Christian friends of missions in India and America. The point is this: In our work and in the South India work the laborers among the heathen are supported by the church or by friends of the missions; we by an organized plan, they by an unorganized one. The laborers among Europeans in both Conferences are supported by these Europeans, and the native laborers, where there are native Christians, are supported partially or wholly by those Christians according to the number and circumstances of the people. The difference is simply in the manner of securing the

money." Other statements are made in this article which seem to effectually dispose of the special claims of this mission to pre-eminence in the matter of self-support.

FEMALE EDUCATION.—Mention was made in a recent *Herald* of what Dr. Bissell, of Ahmednagar, had written concerning a Brahman lady, Pandita Ramabai, who had been lecturing on female education in the cities and chief towns of Western India. Dr. Bissell spoke of this woman, whose remarkable powers were thus devoted to efforts for the relief and education of her sex, as almost a Christian in her faith. We find in the *Female Missionary Intelligencer* a report of the testimony given by this lady, who is called a Sanskritist, before an Education Commission in session at Poona which was taking evidence on the matter of female education. Here is the account she gave in her testimony concerning her own life:—

"I was born in Mangalore Zilla, in a forest named Gunga Mul, on a plateau of the Western Ghats, in April, 1858. My father, a learned Pundit and Sanskrit scholar, a native of the village of Mul Heranje, at the foot of said plateau, chose his residence in the forest above mentioned. My mother, having been taught by my father, was also very learned in Sanskrit; she taught me Sanskrit when I was only nine years of age. Though I was not formally taught Marathi, yet hearing my father and mother speak in it, and being in the habit of reading newspapers and books in that language, I acquired a correct knowledge of it. In this manner I acquired the knowledge of Karanese, Hindustani, and Bengali, while traveling about. From my earliest years I have always had a love for books. My father and mother did not do with me as others were in the habit of doing with their daughters, i.e. throw me away, (literally, 'throw me into the well of ignorance,') by giving me in marriage in infancy. In this matter my parents were both of one mind. I was with my parents till I attained the age of sixteen, when both died in 1874, within a month and a half of each other. After this my brother and I traveled about the country. We went to the Punjab, Rajputana, the Central Provinces, Assam, and Bengal, and other lands. We lectured in the large cities on Female Education; i.e. that before marriage girls should be instructed in Sanskrit and their vernacular, according to our Shastras. Afterwards my brother died. I was then alone in the world. I got married. On the 4th of February last, my husband was carried off with cholera, sixteen months after our marriage. My little daughter is now one year old. The above is a short account of my life. It will thus appear that my parents and brother being learned people, my husband also being M. A., LL. B., and a Vakil, I had many opportunities of forming an opinion on the subject of Female Education in the different parts of the country above mentioned. I am the child of a man who had to suffer a great deal on account of advocating Female Education, and had to discuss the subject amidst great opposition, as well as to carry out his own principles. My brother and I had, on this account, that is to say, on account of persecution for the cause of Female Education, to leave our home, and travel through distant lands, often in want and distress. We thus spent our time in advocating this cause according to the ancient Shastras. I consider it my duty, to the very end of my life, to maintain this cause, and to advocate the proper position of women in this land."

SUMMARIES OF PROTESTANT MISSIONS.

THE *Allgemeine Missions-Zeitschrift*, for February, contains several tables of much interest and value relating to Protestant Missionary Societies and their work. In some remarks in connection with these tables, the editor, Dr. Warneck, who is everywhere recognized as one of the best authorities on missionary subjects, alludes to the difficulty of preparing such tables in a satisfactory way, owing to the diverse manner in which the societies make their reports. No one who has made any attempts of this kind can fail to appreciate the importance of uniformity in the items included in the statistical summaries of the various societies. But it is not an easy matter to secure such agree-

ment, and even if the same headings were adopted, the methods of the different societies, often the result of their divergent doctrinal views, would prevent uniformity of reports. For instance, were Dr. Warneck's wish fulfilled, that there be a standing heading "Baptized" in all tables, that column would not cover the same ground in all cases. Among Baptist Societies it would show only communicants; in other societies, communicants and their children; while in others still it would include almost all those whom Dr. Warneck would enumerate under his heading "Christen." Until there is closer agreement among Christians, in their views of the ordinance, we doubt whether the column of "baptized" will be of much value in *general* missionary statistics.

In a note to his table of American Missionary Societies, the editor refers to the table given in the *Missionary Herald*, of December last, (page 533), and thinks that in some cases we gave the number of communicants quite too high. This is true if the principle is adopted of not reckoning among foreign missions from the United States those which are conducted in other than *pagan* lands. The American Baptist and Methodist Episcopal Churches (North) have missions in Sweden, Norway, Germany, and France, and Dr. Warneck apparently excludes the communicants of these missions from his enumeration. This may be proper, but we cannot see why he reduces the communicants connected with the American Presbyterian Foreign Missions from 16,484, as in their report, to 8,500. That society has no missions in Protestant countries, and surely no one could exclude the "6,040 communicants" reported from Mexico. We think also that he has, on the principles he adopts, placed the communicants connected with the Methodist Episcopal missions quite too low. For in the Methodist Church probationers are communicants, and these together with the full members, reckoning only non-Protestant countries, amount to 12,815, instead of 8,500, as given by Dr. Warneck. But these are minor matters, and we are glad to present below the grand summaries given by Dr. Warneck. We have used the word "Adherents" for *Christen*, as better representing to Americans what is intended.

PROTESTANT MISSIONS.

LANDS.	Societies.	Missionaries.	Communicants.	Adherents.	Income in Dollars.
Great Britain	23	1,615	353,266	1,189,764	\$4,415,310
North America	22	701	109,617	312,530	2,305,750
Germany and Switzerland	11	520	67,062	178,783	583,050
Other European States	16	114	44,000	191,000	262,200
TOTAL	72	2,950	573,945	1,872,077	\$7,566,310

ADHERENTS IN MISSION FIELDS.

The total number of adherents connected with Protestant Missions among the heathen, Dr. Warneck makes to be 2,283,700, divided as follows:—

AMERICA.		ASIA.	
Greenland and Labrador	10,300	Indian Archipelago	150,000
North American Indians	130,000	India	500,000
West India	407,800	China	60,000
Central and South America	140,000	Japan	9,000
	688,100	Farther India	35,000
			754,000
AFRICA.		SOUTH SEAS.	
North Africa	1,500	Polynesia	220,000
West Africa	100,000	Micronesia	8,000
South Africa	190,000	Melanesia	15,000
East Africa	1,100	New Zealand	20,000
African Islands	285,000	Australia	1,000
	577,600		264,000
		Grand Total	2,283,700

CHINA.

THE *Chinese Recorder* says that, at a recent meeting of the Presbytery at Tang-chow, reports were received of the admission of 353 members during the year. A report also came from another source that, at the May meeting of the Presbytery at Amoy, five-calls to native pastors were presented by churches, all of which were prepared to undertake the entire support of the men they were calling. Such a thing was never witnessed in China before; and few, perhaps, at home of those who have watched the mission at Amoy from its beginning, dared to hope that in their day such blessed results should be reached.

CANTON. — In December last two missionaries, Messrs. Noyes and Simmons, made an interesting missionary tour into the Kwangsi province, where they were for the greater part of the way kindly received. At Wu-chan they were stoned badly, and even at the time when a mandarin came on board their boat, on official business, the people at that place seemed angry that their official should confer with the foreigners. At another place, an official met them at the landing, and advised them that it would not be safe for them to go on shore. These disturbances are local, however, and as a rule China is open for Christian missionaries.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Revivals on Mission Fields. — That wherever the Gospel is known, there the Holy Spirit's presence may be manifest, making the message and the life of the messenger effective for the immediate enlightenment and conversion of multitudes; that all missionaries, all assistants, all converts, may have unquenchable desires kindled in their souls for the progress of Christ's Kingdom among them and around them. We would pour out our hearts that every mission station on the globe may be like the garden of the Lord; that the sunshine and showers of Heaven may descend upon the seed sown; that the in-gathering may be ample and speedy. We would beware of limiting the grace and might of the Holy One of Israel; we would cherish the belief that pentecostal scenes may be witnessed all over the world; we would cherish intense desires therefor, and offer fervent, effectual prayer therefor, keeping in mind the Divine promise, "I will pour out my Spirit upon all flesh." Let thanks be rendered that revivals are now enjoyed in different parts of the wide field; that in former days many such precious seasons have been enjoyed; that under such special visitations many a feeble beginning has issued in large and most blessed results; and that there is ample reason for asking that the Spirit of might may ere long turn the whole earth into paradise. "Awake! awake! put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old."

See the letters on pages 138 and 142.

ARRIVAL.

The *Morning Star* arrived at Honolulu, January 25.

DEPARTURES.

February 24. From San Francisco, Miss Mary E. Gouldy, returning to Japan, and Miss Mary A. Doughaday, of Yonkers, N. Y., and Miss Frances Hooper, of Washington, D. C., who are to join the Japan Mission; also, on the same date, Mr. Charles R. Hagar, of California, who goes to Hong-kong, for the new mission of the American Board among Chinamen returning from America.

February 28. From New York, Miss Emily McCallum, of St. Elmo, Canada, to join the Western Turkey Mission.

MARRIAGE.

December 28. At Marash, Turkey, Rev. Henry Marden to Miss Etta C. Doane, both of the Central Turkey Mission.

DEATH.

December 22. At Tientsin, China, infant child of Rev. W. H. Shaw.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The progress of Christian missions in India within the past ten years. (Page 137.)
2. The results of explorations at Inhambane, and a new out-station in the Zulu Mission. (Page 149.)
3. The revival at Adana, Central Turkey. (Page 138.)
4. Other revival items. (Pages 142 and 152.)
5. From Micronesia. The Gilbert Islands. The King of Apemama. The Marshall Islands. (Pages 145-149.)
6. The account of the Christians of Apemama picked up at sea. (Young People's Department. Pages 161-164.)
7. Peking, and a promising out-station. (Pages 143-145.)
8. The history of Khanoos. (Page 132.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MASSACHUSETTS.		MICHIGAN.	
Andover, A friend,	20 00	Romeo, Miss M. A. Dickinson,	100 00
Gilbertville, 100 acknowledged from Ware, in December <i>Herald</i> , should have been under head of Gilbertville.			
Granby, A friend,	7 00	MISSOURI.	
Littleton, A friend,	100 00—127 00	North Springfield, M. B. A.,	5 00
			237 00
PENNSYLVANIA.		Previously acknowledged,	10,092 29
Philadelphia, A Portland pledge,	5 00		10,329 29

Donations Received in February.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Penobscot county.	
Portland, Seaman's Bethel ch., 27:		Hampden, Cong. ch. and so.	4 14
Thank-offering through same, 150,	177 00	York county.	
Scarborough, Cong. ch., A friend,	50 00—227 00	Kennebunk, Union Cong. ch. and so.	27 78
Franklin county.			1,067 45
New Sharon, Cong. ch. and so.	3 00	NEW HAMPSHIRE.	
Kennebec county.		Grafton county.	
Augusta, South Cong. ch.	177 25	Hanover, Cong. ch. at Dartmouth College, 150: Mrs. John Adams, 5,	155 00
Lincoln and Sagadahoc counties.		Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bath, Winter-st. ch., (of which 100 from T. Harward, to const. MARY M. FISKE, H. M., and 20 the memorial gift of a daughter,) 528.28;		Goffstown, Cong. ch. and so.	42 64
Central Cong. ch., 100,	628 28	New Boston, A friend,	10 00—52 64
		Merrimac county Aux. Society.	

Fisherville, Rev. A. William Fiske, 10; Mrs. A. Harris, 5,	15 00	
Pittsfield, Cong. ch. and so.	28 44	43 44
Rockingham county.		
Derry, 1st Cong. ch. and so.	41 00	
Exeter, 2d Cong. ch. and so.	255 61	
Hampstead, Miss A. M. Howard,	5 00	
Northampton, Cong. ch. and so.	12 00	
—, A friend,	1 00	314 61
Strafford county.		
Durham, Cong. ch. and so.	60 00	
Sullivan county Aux. Society,		
Meriden, M. A. Bryant,	11 00	
Hazen's Mills, A friend,	5 00	
—, A friend,	3 00	
	644 69	

VERMONT.

Bennington county.		
Bennington, 2d Cong. ch.	63 94	
Rupert, Cong. ch. and so., with other dona., to const. GEORGE R. THOMP- SON, H. M.	20 00	83 94
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	20 00	
McIndoes Falls, Cong. ch. and so.	20 00	
St. Johnsbury, Miss S. T. Crossman,	20 00	40 00
Chittenden county.		
Milton, B. F.	2 50	
Orange county.		
Bradford, Cong. ch. and so.	30 00	
Newbury, 1st Cong. ch. and so.	5 43	35 43
Orleans county.		
Westfield, Cong. ch. and so.	11 50	
Rutland county.		
Castleton, Mrs. H. E. Lincoln,	20 00	
Pittsford, Cong. ch. and so., 51; Mrs. A. W. Gorham, 10; D., 1,	62 00	82 00
Washington county Aux. So. G. W. Scott, Tr.	20 00	
Barre, A friend,	5 00	25 00
Middlesex, Mrs. Mary P. Hubbard,		
Windham county Aux. So. H. H. Thompson, Tr.		
Brattleboro', Centre Cong. ch., m. c., 12.83; H., 5,	17 83	
Grafton, Cong. ch. and so.	15 00	
Putney, Cong. ch. and so.	10 51	
Westminster West, Society of friends of morals and missions,	59 50	102 84
Windsor county.		
Springfield, Cong. ch. and so.	311 65	
	694 86	

Legacies. — Jericho Centre, Ezra El- liot, to const. A. B. SOMERS, H. M., by Rev. L. H. Elliot, Adm'r,	125 00	
	819 86	

MASSACHUSETTS.

Barnstable county.		
Sandwich, Cong. ch. and so.	71 34	
Truro, 1st Cong. ch. and so.	15 00	
Wellfleet, Cong. ch. and so.	35 00	121 34
Berkshire county.		
Hinsdale, Cong. ch. and so.	22 67	
Pittsfield, James H. Dunham, 50; Rev. S. B. Morley, 15,	65 00	
Sheffield, Cong. ch. and so.	6 25	93 92
Bristol county.		
Attleboro', 2d Cong. ch. and so.	13 00	
Berkley, H. S. Crane,	25	
Fall River, Central Cong. ch.	291 07	
Westport, Pacific Union ch.	19 67	323 99
Brookfield Ass'n. Wm. Hyde, Tr.		
Dana, Cong. ch. and so.	3 00	
Ware, A thank-offering,	50 00	53 00
Dukes and Nantucket counties.		
Edgartown, A friend,	1 00	
Essex county.		
Andover, Chapel ch., to const. J. T. PYKE, J. E. CULLITON, J. S. VOOR- HEES, and H. P. BRACH, H. M., 510.25; Rev. Francis H. Johnson, 150,	660 25	
Lawrence, Tower Hill ch., 24; do. A friend, for Mr. Christie's work, 6,	30 00	
North Andover, Cong. ch. and so.	50 00	740 25

Essex county, North.		
Amesbury and Salisbury, Un. Ev. ch.	4 31	
Bradford, A wish fulfilled,	50 00	
Haverhill, North ch., Mrs. A. B. Kimball,	5 00	
Ipswich, 1st Cong. ch. and so.	31 00	
Newburyport, Belleville ch. and so., 340.67; North ch. and so., 14.36,	355 03	445 34
Essex co., South. Conf. of Ch's. C. M. Richardson, Tr.		
Essex, Cong. ch. and so.	4 00	
Gloucester, "Knight,"	20 00	
Salem, A deceased friend,	45 00	
Wenham, Cong. ch. and so.	47 27	116 27
Franklin county Aux. So. Albert M. Gleason, Tr.		
Conway, Cong. ch., Mrs. Austin Rice,	20 00	
Greenfield, 2d Cong. Sab. sch., for Evangelistic work at Sholapur,	28 00	
New Salem, Cong. ch. and so.	10 03	
Shelburne Falls, Rev. Geo. A. Pel- ton,	2 00	
So. Deerfield, Cong. ch. and so.	12 58	
Sunderland, Cong. ch. and so., 60; Joel Burt, 5,	65 00	137 61
Hampden co. Aux. Society. Charles Marsh, Treas.		
Chicopee, 2d Cong. ch. and so.	39 71	
Monson, Cong. ch. and so., 28.81; Mrs. E. L. and Miss M. L. Co- burn, 20,	48 81	
Springfield, Memorial ch., 257; E. A. Thompson, 6,	263 00	
Westfield, Park-st. ch.	15 00	366 52
Hampshire county Aux. Society.		
Easthampton, 1st Cong. ch. and so.	81 27	
Florence, Cong. ch. and so.	23 23	
Hadley, Russell ch. and so.	34 45	
Northampton, 1st Cong. ch. and so., 370.06; Edwards Cong. ch., 135.67,	505 73	
Williamsburgh, Cong. ch. and so.	60 00	704 68
Middlesex county.		
Cambridgeport, Pilgrim ch. and so.	216 47	
Chelmsford, C. C. Torrey,	5 00	
Concord, Trin. Cong. ch.	1 00	
Everett, Cong. ch. and so.	4 00	
Lowell, L. Kimball, 25; A thank offering, 10,	35 00	
Somerville, Broadway ch., to const. Wm. P. Hill, H. M.	100 00	
Stoneham, Cong. ch. and so.	29 08	
Waltham, Trin. Cong. ch.	61 71	
West Newton, Mary A. Stevens, Winchester, 1st Cong. ch., Interest on legacy of D. N. Skillings,	200 00	662 26
Middlesex Union.		
Fitchburg, Mrs. P. K. Fuller,	1 00	
Littleton, A friend,	50 00	
Townsend, Cong. ch. and so.	13 16	64 16
Norfolk county.		
Braintree, 1st Cong. ch. and so.	40 00	
Brookline, J. Lawrence,	10 00	
Foxboro', Cong. ch. and so.	37 00	87 00
Old Colony Auxiliary.		
Rochester, 1st Cong. ch. and so.	25 00	
Plymouth county.		
Campello, Sarah Packard,	28 00	
Plymouth, Ch. of the Pilgrimage,	95 90	
Scituate, Rev. Will C. Wood, for educat'n work in Shantung,	20 00	143 90
Suffolk county.		
Boston, Park-street ch., 453.15; Walnut-ave. ch., 301.72; Eliot ch., 284; Highland ch., 127; Shawmut ch., 100; Cent. ch. (Jamaica Plain), 100; Mt. Vernon ch., 50; E-st. ch., 6.70; Pilgrim ch., 6.58; Olivet ch., for Madura, 4; "February Cash," 200; D. H. Williams, 50; A., 5; A friend, for India, 4; C. B. C., 1; A friend, 1,	1,694 15	
Worcester county, North.		
Royalston, 2d Cong. ch. and so.	7 58	
Winchendon, Rev. J. P. Humphrey,	15 00	22 58
Worcester co. Central Ass'n. E. H. Sanford, Treas.		
Baldwinville, 1st Cong. ch. and so.	20 53	
Boylston, Cong. ch. and so.	1 00	

Worcester, Piedmont ch., 309.60;
Mission Chapel ch., 6.26,
Otter River, C. B. White, 315 86—337 39
5 00
6,145 36

Legacies.—Boston, Artemas Simonds,
by Alvan Simonds and Daniel
Messenger, Trustees, 1,000 00
Uxbridge, Willard Judson, by Jacob
Taft, Exec'r, 1,000 00—2,000 00
8,145 36

RHODE ISLAND.

Central Falls, Cong. ch. and so. 66 30
Kingston, Cong. ch. and so. 22 44
Newport, D. B. Fitts, 5 00
Phenix, Baptist ch. 1 40
Providence, Un. Cong. ch., 1,896.42;
Anthony B. Arnold, 100, 1,996 42
Slatersville, Cong. ch. and so. 70 52—2,162 08

CONNECTICUT.

Fairfield county.
Newtown, Cong. ch. and so. 5 00
Redding, Cong. ch. and so. 33 20
Sherman, Rev. E. P. Herrick, 1 00—39 20
Hartford county. E. W. Parsons, Tr.
Berlin, J. W. 10 00
Canton, Wm. G. Hallock, 5 00
East Berlin, Mrs. B. G. Savage, 10 00
Unionville, 1st Cong. ch. and so. 27 98
Windsor Locks, A friend, 20 00—72 98
Litchfield county. G. C. Woodruff, Tr.
E. Canaan, Cong. ch. and so. 8 80
Salisbury, Cong. ch. and so. 79 16
Thomaston, Cong. ch. and so. 30 10
Warren, 1st Cong. ch. and so. 16 00
Woodbury, North Cong. ch. and so. 42 25—176 31
Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 10 00
Killingworth, Cong. ch. and so. 23 70
West Brook, Cong. ch. and so. 12 10—45 80
New Haven co. F. T. Jarman, Agent.
Meriden, Centre Cong. ch. 50 00
New Haven, 1st ch., m. c., 8.69;
North ch., 281.75; do., m. c., 7.35, 297 79
North Madison, Cong. ch. and so. 17 00
Waterbury, 1st Cong. ch., 200; A
friend, 10, 210 00
West Haven, Cong. ch. and so. 22 95
Woodbridge, Cong. ch. and so. 66 58—664 32
New London county. L. A. Hyde and
L. C. Learned, Trs.
Lebanon, Goshen Soc., to const. G.
H. THOMAS, H. M. 100 00
Ledyard, Cong. ch. and so. 15 30
Mystic Bridge, Cong. ch. and so. 30 51
Norwich, 1st Cong. ch. and so. 18 06—163 87
Tolland county. E. C. Chapman, Tr.
Coventry, Cong. ch. and so. 120 00
Rockville, 1st Cong. ch. and so., to
const. Mrs. H. ADAMS, W. N.
BAILEY, and G. L. McLEAN, H.
M. 380 00
Tolland, Cong. ch. and so. 12 46
Vernon, A friend, 10 00—522 46
Windham county.
Pomfret, 1st Cong. ch. and so., to
const. F. G. SAWTELLE, H. M. 100 00
Thompson, Cong. ch. and so. 7 00—107 00
1,791 94

NEW YORK.

Albany, 1st Cong. ch. and so. 244 21
Auburn, J. F. Hemenway, 5 00
Brooklyn, South Cong. ch., (of which
100 from C. H. Parsons, to const.
Mrs. A. DeF. PARSONS, H. M.,)
311.92; Ch. of the Pilgrims, Miss E.
J. Smith, 50; Bedford Cong. ch., as
a memorial of "Baby Rem," to
const. Rev. G. R. GARRETSON, H.
M., 50; New England Cong. ch., 25, 436 92
Catskill, John Doane, 7 00
Champion, Cong. ch. and so. 2 40
Clarkson, M. I. C. 5 00
Homer, Cong. Sab. sch., for "Morning
Star," 10 00

Jefferson, Mrs. C. Nichols, 1 00
Miller's Place, Mt. Sinai Cong. ch. 23 00
New York, John T. Rockwell, 200; A
friend, 4; O. F. Small, 1, 205 00
North Walton, Cong. ch. and so. 24 10
Oswego, 1st Cong. Sab. sch., for
"Morning Star," 2 92
Rouse's Point, A steward, 20 00
Stamford, Mrs. M. E. Richards, 5 00
Union Falls, F. E. Duncan, 10 00
Wadham's Mills, Cong. ch. and so. 4 49
Walton, In loving memory of Rev.
Fayette Shipherd, 5 00
Warsaw, Cong. ch. and so. 24 76—1,035 80

PENNSYLVANIA.

Montrose, Edwin Lathrop, 5 00
Parsons, Welsh Cong. ch. 5 00
Philadelphia, Central ch., 349.05; A. L.
H., 10; John Evans, 10; Mrs. Eliza
H. Pratt, 15, 384 05
Pittsburgh, Rev. T. Edwards, 10 00
Plymouth, Welsh Cong. ch. 12 00
Scranton, W. R. Storrs, 35 00—451 05
Legacies.—Philadelphia, James Smith,
by Frank P. Pendleton, Exec'r, 750 00
1,201 05

NEW JERSEY.

Belleville, Miss L. W. Wood, 10
Bound Brook, Cong. ch., 38.40; Cong.
Sab. sch., for "Morning Star," 15, 53 40
Lakewood, Presb. ch. 18 20
Princeton, Frederic Vinton, 2 00—73 70

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 158.40; A.
S. Davis, soc. 158 90

MARYLAND.

Baltimore, 1st Cong. ch. and so. 134 72
Frederick City, ———, 10 00—144 72

ALABAMA.

Talladega, Rev. Henry S. DeForest, 50 00

VIRGINIA.

Hampton, A friend, 5 00

NORTH CAROLINA.

New Berne, Mrs. A. S. Seymour, to
const. JOHN B. SEYMOUR, H. M. 100 00
Wilmington, 1st Cong. ch. 8 46—108 46

TENNESSEE.

Springfield, M. L. Minott, 1 00

FLORIDA.

Fernandina, A friend, 50 00

OHIO.

Brighton, Cong. ch. 9 12
Cincinnati, Vine-st. ch. 302 34
Cleveland, Jennings-av. Cong. ch. 150 00
Delaware, Welsh Cong. ch. 14 91
Elyria, 1st Cong. ch. 411 76
Lindenville, L. H. Jones, 4 00
Mineral Ridge, Welsh Cong. ch. 5 00
Nelson, Cong. ch. 5 00
Paddy's Run, Cong. ch. 23 45
Painesville, Y. L. So. of 1st ch., (of wh.
350 from Mrs. R. Hitchcock,) for
educa'n'l work in Japan, to const. G.
M. FISHER and W. L. CHIDESTER,
H. M. 390 00
Sheffield, Cong. ch. 17 00
Toledo, Central Cong. ch. 25 88—1,358 46

ILLINOIS.

Aurora, Cong. ch., to const. Rev. N. A.
PRENTISS, H. M. 55 00
Chicago, 1st Cong. ch., 146.57; South
Cong. ch., 96; N. E. ch., 62.55; Ply-

mouth ch., m. c., 60.50; U. P. ch., m. c., 15.73; West-av. Chapel, 4,	385 35
Collinsville, Presb. ch.	5 00
Dixon, C. A. Davis,	5 00
Farmington, Cong. ch., with other dona., to const. J. S. SMITH, H. M.	65 37
Morrison, Cong. ch.	30 00
Normal, Cong. ch.	4 13
Oneida, Mrs. Charles L. Jones,	4 00
Paxton, A friend,	25 00
Plainfield, Cong. ch.	9 00
Rockford, 1st Cong. ch., add'l,	1 00
Roseville, L. C. Axtell,	228 90
Sheffield, A. W. Boyden,	100 00
Wilmette, Cong. ch.	58 00—975 75
<i>Legacies.</i> —Chicago Mrs. H. B. Whit- tlesey, by W. H. Bradley, Exec'r,	110 00
	1,085 75

MICHIGAN.

Alpena, 1st Cong. ch.	77 83
Bay City, 1st. Cong. ch., 25.28; 1st Cong. Sab. sch. and Girls' Mission Band, for "Morning Star," 10,	35 28
Chelsea, 1st Cong. ch.	21 10
Clinton, Cong. ch., m. c.	4 40
Grand Blanc, Cong. ch.	5 40
Muskegon, Cong. ch.	30 00
Richland, Cong. ch.	19 00
Saline, Eli Benton, with other dona., to const. ERNEST C. HILL, H. M.	50 00
So. Frankfort, O. Blood,	20 00
Utica, A member of 1st ch.	10 00
Webster, Cong. ch.	11 50—284 51

WISCONSIN.

Black Earth, Cong. ch.	7 00
Genesee, Cong. ch.	14 04
Green Bay, 1st Pres. ch.	31 85
Menasha, Cong. ch.	60 00
Menominee, Cong. ch.	5 22
Ripon, Rev. J. A. Towle,	20 00
River Falls, S. Wales,	10 00—148 11

IOWA.

Chester Centre, Cong. ch.	30 00
Clinton, 1st Cong. ch.	40 00
Grinnell, Cong. ch.	16 00
Harlan, Cong. Sab. sch., for "Morning Star,"	8 23
Monticello, Henry D. Smith,	10 00
Sherrill's Mount, S. Reuth,	1 00
Spaulding, "C."	2 50—107 73

MINNESOTA.

Audubon, Cong. ch.	3 45
Detroit, Cong. ch. and Sab. sch., for China,	5 00
Leech Lake, Henry J. King,	25 00
Minneapolis, Plymouth ch.	27 18
Shakopee, Pond family,	6 00
—, Friends,	200 00—266 63

KANSAS.

Burlington, Cong. ch.	15 00
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NEBRASKA.

Norfolk, Cong. ch.	6 23
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CALIFORNIA.

Santa Barbara, H. M. Van Winkle,	10 00
Woodland, Pescadero Pebbles, by Mrs. M. L. Merritt,	5 00—15 00

COLORADO.

Central City, S. H. W.	2 00
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CANADA.

Province of Ontario.	
Fuigal, T. Smith,	2 00
Valetta, Rev. John Logie,	10 00—12 00
Province of Quebec.	
Sherbrooke, Samuel F. Morey,	50 00
St. Andrews, Presb. ch.	10 00—60 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, m. c. colls. at Umvoti, 34.37; Umzumduzi, 19.64; Adams, 42.89; Inanda, 26.41; Umtwalume, 27.55; Umzumbe, 31.09; Mapumulo, 12.58,	194 53
Wellington, Annie M. Wells,	15 00—209 53
Bulgaria, —, W. W.	15 00
China, Foochow, J. C. A. Wingate,	23 15
Scotland, Burnbrae, Thomas McNicking,	4 80
Syria, Sidon Church,	12 00
Switzerland, Vevey, Mrs. H. L. Olmsted,	9 32
	273 80

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Miss Emma Carruth, Boston, <i>Treasurer.</i>	
For several missions, in part,	8,144 92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	2,502 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Woolwich, "Morning Glories," for Japan,	3 20
VERMONT.—Cabot, Cong. Sab. sch., 5; Guildhall, Cong. Sab. sch., 2.44; Plantsville, Cong. Sab. sch., for school in Kioto, 15; Rutland, Cong. Sab. sch., 98.22,	120 66
MASSACHUSETTS.—Greenfield, 2d Cong. Sab. sch., for Boys' School, Cesarea, 35; Hadley, 1st Cong. Sab. sch., 15.62; Haverhill, 1st Cong. Sab. sch., add'l, 13; Leverett, 1st Cong. Sab. sch., 5; Newburyport, Belleville Mission Band, for 3 students at Marsovan, 105; North Brookfield, Mrs. J. M., 1; Upton, 1st Cong. Sab. sch., primary department, 8.55,	183 17
CONNECTICUT.—Northford, Arthur Linsley, soc.; No. Coventry, Cong. Sab. sch., 15.37; Pomfret, "Wide Awakes," for Elisha Robb, Aintab, 15; Salisbury, Cong. Sab. sch., for Training School at Kioto, 20; So. Coventry, Cong. Sab. sch. for Madura, 20; West Winstead, Cong. Sab. sch., 50,	120 87
NEW YORK.—Brooklyn, Green-ave. Presb. ch., for school at Choonkosh, 12.50; Lockport, 1st Cong. Sab. sch., to const. E. S. PARKER, H. M., 125; Oswego, 1st Cong. Sab. sch. for Erzroom, 9.49; Warsaw, Cong. Sab. sch., 33.13,	180 12
PENNSYLVANIA.—Cambridgeborough, Rev. William Grassie, for student in Armenia College,	2 00
OHIO.—Cuyahoga Falls, "Happy Workers," 10; Sullivan, Cong. Sab. sch., for Amanzimtote, 5; West Farmington, Cong. Sab. sch., for Amanzimtote, 5.55,	20 55
ILLINOIS.—Payson, Cong. Sab. sch., for a scholar, Madura,	30 00
WISCONSIN.—Genesee, Cong. Sab. sch., 3.25; Milwaukee, Grand-ave. Sab. sch., 5; Watertown, Cong. Sab. sch., for scholar in Mardin, 7.50,	15 75
KANSAS.—Manhattan, 1st Cong. Sab. sch.	17 40
CALIFORNIA.—Oakland, 1st Cong. Sab. sch.	6 25
CANADA.—Hamilton, Cong. Sab. sch., in aid of Mr. Brooks' work,	10 00
JAPAN.—Osaka, The Taylor Boys' Miss'y so.	2 00
	711 97

Donations received in February,	20,469 12
Special Offerings	237 00—29,706 12
Legacies,	2,985 00

32,691 12

Total from September 1, 1882, to February 28, 1883: Donations, \$179,020.-55; Legacies, \$40,165.90 = \$219,186.-45.

FOR YOUNG PEOPLE.

MICRONESIANS PICKED UP AT SEA.

A STORY of remarkable interest, relating to certain Micronesian Islanders recently cast away at sea, comes to us by way of Japan. The facts are contained in a letter from Captain Slocum, of the American ship *Northern Light*, which reached Yokohama on the 15th of January last. The letter is printed in the *Japan Gazette*, of January 16, and tells the story so fully that we need add little to it except to speak of the Island of Apemama from which these waifs came.



A MICRONESIAN ISLANDER.

Apemama belongs to the Gilbert group, one of the three groups of islands in Micronesia where the American Board has missions. It is a low coral island on which ten years ago there was not a ray of Christian light. The people were degraded savages, naked and cruel. Seven years ago a native Christian teacher, placed on Apemama, reported that the people to the number of one hundred came to school; but the king, jealous lest any one should know more than himself, took an effective way of keeping at the head of the class, namely, by cutting off the

heads of those who proved to be better scholars than himself. The work went on, nevertheless, until 1880, when, on the 15th of August, a church of seventy-one members was formed. The next year the king put away thirty-three of his thirty-four wives, and there were said to be over two hundred inquirers on the island. Last July there were three hundred persons who had expressed their desire to unite with the church. This was the last news received from Apemama prior to the coming of this story of the waifs picked up by the *Northern Light*. We know nothing of this captain who writes this letter, save what the letter itself shows of his kindness and generosity. The testimony he gives of the Christian character of those whose lives he was so fortunate as to save is specially gratifying. Here is his letter:—

“It seems that, about the end of October last, twelve natives of Apemama Island (Gilbert group) left for an adjacent island of the same group. Overtaken by a storm and driven to leeward of their archipelago, they continued to be drifted about from north to south and east to west, at the scant mercy of a changing monsoon, till Sunday, the 10th of December, when the *Northern Light* picked up the surviving five, about six hundred miles from their island home. Seven of their number had in this time perished, the first to succumb being a woman. The supply of food the unfortunate waifs were possessed of was limited to a small quantity of dry pulverized banana; and their stock of water could not have exceeded more than six gallons, as their utensils would not have held more. A few bottles of cocoanut oil completed their stock of provisions.

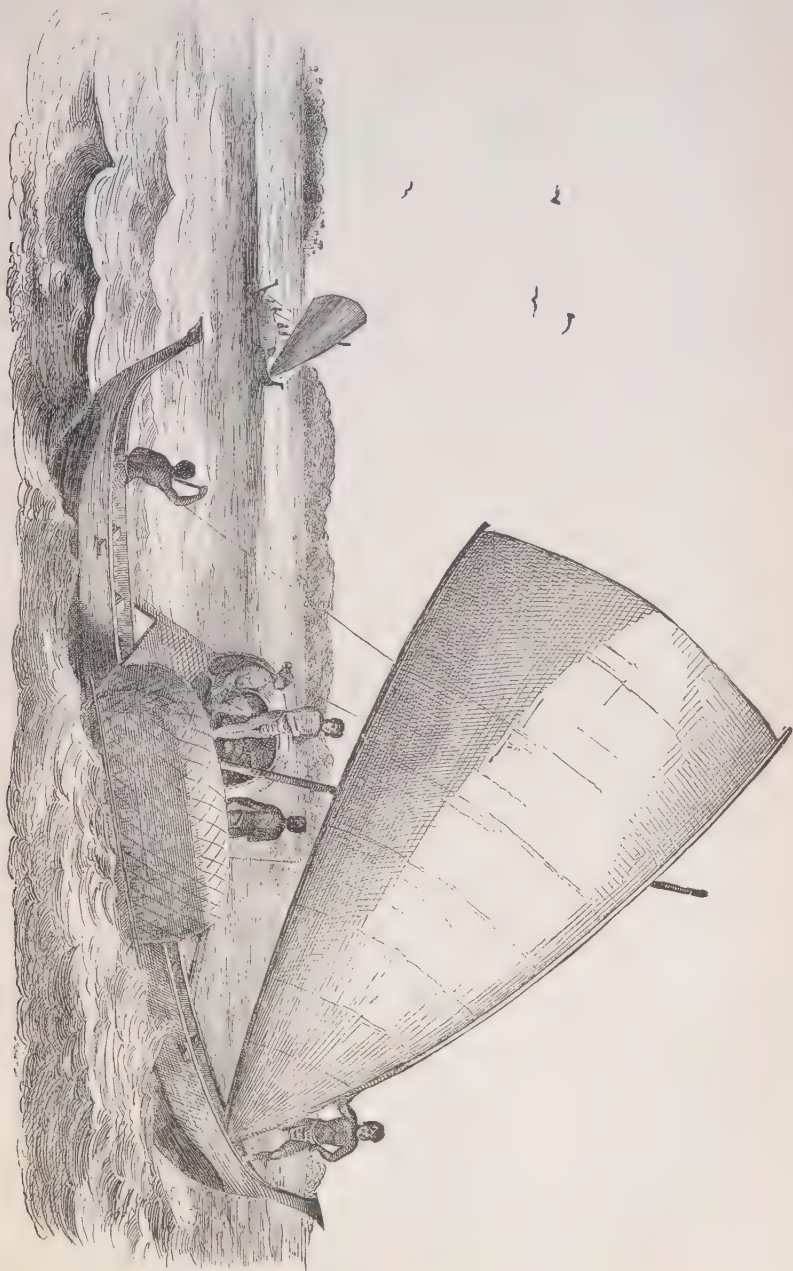
“Speaking of these people as natives of a South Sea island, I think, would not convey to the bulk of the Christian world a proper conception of the class of people, a few of whom we had been fortunate enough to rescue from inconceivable horrors. *A more devout band of Christians, I never met.* When first hauled out of their cheerless cockleshell, more dead than alive, and placed safely on board our comfortable ship, a man who appeared to be a leader gave thanks to the Almighty with becoming reverence. They then fell on the deck in token of submission to their friends from the white man's world, of which they knew so little. Brandy and other stimulants were administered; warm tea seemed to agree very well with one or two, who refused brandy on the plea that they were Christians. They all smoked, however, and for the first time in my life, I thought that possibly there might be some virtue in tobacco. . . .

“Whaggie, the youngest of the three young men, now addressed me in very good English: ‘Captain, where ship bound?’ I informed him that we were bound for Japan. ‘Ship no stop at Apemama?’ To this query I replied it was possible we might touch at his island if winds prevailed from the west; and if we had easterly winds we should touch at Ponipete (Ponape); in any event they should be cared for as well as circumstances would permit. ‘Captain,’ said Whaggie, ‘I thank you.’

“The change in their fortune began to tell on these waifs of the sea, three of whom were young men whose physique and manly form could not be matched by any three men among our crew. The fourth was an elderly man, the husband of the surviving woman, and a brighter eye than twinkles in his old head it would be hard to find. It was he who refused brandy, repeating his only word of English, ‘Me missionary,’ pointing at himself and then upwards, and we readily com-

prehended his meaning. The poor old fellow seemed quite reconciled in the belief that his time was about up, when we were removing him into regular quar-

A MICRONESIAN CANOE.



ters along with the rest. Whaggie looked at him and shook his head saying, 'Tabu!' We laughed them out of this idea, and told them that among 'howrie' missionaries there was no 'tabu.' The old man did not at first place much faith

in what I said, but later on we became great friends. I never visited their quarters but he asked me by signs and gestures to sit down, invariably, too, alongside of his wife. What man could ask for greater mark of confidence? Many a worse looking woman, too, might be found; indeed her graceful figure, notwithstanding her middle age, might be envied by many a 'howrie' belle.

"About a week on board, and prospects looked like landing our protégés on their own island. We reached within forty-five miles, and I fully expected to make the land early next morning. On learning this the islanders set to rejoicing. I came on deck, as is my custom, in the middle watch, and found three young men, arm in arm, walking the decks, singing psalms. Our disappointment next day was great when we found, by observations, that we had struck the equatorial current, and had been set far to the westward. With a light easterly wind it was not practicable to pursue the course longer. The disappointment to them must have been very great; I feel conscience-smitten for having held out such high expectations, but it really looked like a sure thing to me at the time.

"Thence we shaped a course for Ebon Island which also lay in our track. We made it at night, — a dark, boisterous night, — and no time to be hovering about coral reefs in a heavy ship; so from this we took our departure for Baring's Island. Our island friends were in doubt if they would be kindly received by the inhabitants of this island; they were in doubt of its being inhabited by others than cannibals; and as night and stormy weather were again upon us, communication with the shore was cut off. I did not feel justified in simply giving them provisions and sending them off in their boat to an almost unknown island and perhaps extremely unkind people. They were evidently alarmed at the idea of being thus turned off, and I considered I had no more right to turn them adrift than I would have with people of any other nation, so thrown on our hospitality.

"Northeast trades now fairly opened out on us, and my mind was soon made up. Calling our visitors to me I acquainted them with what I thought best for all concerned. 'Taiban' (Japan) was the word, and I assure you their faces at once brightened up and a load was taken off my mind.

"Next morning, as our ship fairly danced along toward Japan, Whaggie asked if I thought they should ever again see Apemama. I looked at their situation now in a new light, and determined that they shall see Apemama and friends again if my interest can bring this about. I made light of their fears and told them as best I could, that one of our many war-ships cruising the ocean would very likely carry them back, boat and all. Whaggie intimated that the King of Apemama, would be pleased enough to 'pay money, to give plenty *cobre*,' etc. Perhaps he would knight one into the bargain, who knows? My opportunity was probably lost by being met with foul currents; otherwise I might now be known as Sir P. G. or Lord Bukiroro instead of plain Pil Garlic; or, better still perhaps, as 'Governor of an Island.'

"We arrived safely in Yokohama, on the 15th of January, with our strange passengers on board. What shall we do with them?"

We are glad to add to this interesting letter the fact, reported by Dr. Loomis of Yokohama, that residents in Japan were so much pleased with the account of these waifs, that they at once raised \$500 to send them home. We have since heard of their arrival at San Francisco.

THE MISSIONARY HERALD.

VOL. LXXIX. — MAY, 1883. — No. V.

SEVEN MONTHS. — During the seven months of the fiscal year closing April 1, the receipts from donations have amounted to \$214,541.24, of which a little over \$13,700 is "additional to regular contributions." The donations for the same months last year were \$182,274.47. The legacies for these months last year were \$49,534.75, while for this year they have been but \$46,239.27. The total receipts thus far this year in donations, "Specials," and legacies, have been \$260,780.51, against \$231,808.75 for the same period last year. Each of the remaining five months must bring in a large sum beyond what the past months have yielded, if the sum on the basis of which appropriations were made, is to be secured.

ON another page will be found additional reports of the revival at Adana, Central Turkey, also, of a work of grace at Samokov, Bulgaria. Other places in the Turkish Empire are also rejoicing in the presence of the Spirit in converting power. At Broosa and Marash there have been precious visitations of the Spirit in the Girls' Schools; so that in both places *all* the boarding pupils are numbered among the hopeful converts. At Adana and Samokov the work seems to be characterized by that deep conviction of sin, the absence of which has been so frequently noticed in modern revivals in this country. Never has the outlook for a religious awakening in Turkey seemed brighter than now. For an end so much to be desired, let all Christian hearts unite in prayer.

THE visit of the envoys from Madagascar to this country will doubtless lead to a new study of the recent history of the work of God on that great island. Those who have had the pleasure of meeting these ambassadors unite in commending their intelligence and gentlemanly bearing. It has not hindered their mission to have it known that they were Christians by profession, and they have honored that profession and their native land by their bearing while here. We regret to see, by late English papers, that the aggressions of the French are causing much uneasiness among the various tribes of Madagascar, and that there are apprehensions that the pagan islanders will take advantage of the popular feeling to awaken distrust of the Christians. At this critical hour let Christians remember the interests of Madagascar, when they come before Him who has all hearts in his hand.

THE tidings of religious awakening at Samokov come at a time when, humanly speaking, they were hardly to be expected. The mission work in Bulgaria has recently been prosecuted under many difficulties. A reactionary movement has been apparent on the part of some government officials; and there has been an attempt to block those influences which incite to thought and progress. Schools established several years ago were granted such rights by the government as make it difficult to close them, but those started recently have been shut up, and all others have been hampered in many ways. Many national schools have been closed because of their liberal tendencies. At the present time efforts are being made to unite Bulgaria, now under Prince Alexander, who has changed the constitution and secured almost absolute authority, with Eastern Roumania, whose governor is appointed, under some limitations, by the Sublime Porte; and perhaps also with a part of Macedonia, chiefly occupied by Bulgarians, but which is wholly under Turkish rule. The mission, while keeping entirely aloof from political affairs, is, of course, affected by what is transpiring. It is, therefore, an occasion of special gratitude that a spiritual quickening, such as that described in the letters on another page, comes at this time. May the good work go on!

A GENERAL conference of all Protestant Missions in Japan was to commence its sessions at Osaka, on Monday, April 16, continuing until the 21st. The proposal for this Conference was made more than a year ago, and essays relating to all important matters connected with the progress of missionary work in the Empire have been for some time in preparation. The throbbing life in Japan calls for alertness on the part of those who would give the gospel to its people, and they need all the wisdom they can gain by mutual consultations.

MISSIONARY literature is increasing very rapidly. The papers presented at the Japan Conference, mentioned above, are to be printed, and the volume will doubtless be of great value to all friends of missions. We have ordered a number of copies for sale. The Proceedings of the Decennial Conference in India will also be issued in book form, at seven shillings sixpence, at Calcutta. We shall be glad to forward the names of any who may desire to subscribe for the volume. We rejoice to learn from Messrs. Cassell, Petter & Galpin, that they are soon to place upon the American market an edition of Young's valuable book on "Modern Missions."

THE United States Consul at St. Paul de Loanda, West Africa, has informed us of his purpose to attempt the passage of the Coanza River above Dondo. This he hopes to do on a rubber raft, to be furnished with sails and paddles, and he is confident that by this route goods may be taken to Bihé in the readiest way. He reports that on his last trip up the Coanza he had found some very good veins of coal, also copper and gold. The attempt to pass beyond the Dondo cataracts will not be made till next June. We shall watch with much interest the results of this effort, in the hope that a better route may be found for reaching our mission field in West Central Africa.

Of a special effort in his district, Secretary Haydn reports : "Early in January last, for the sake of enlisting the Sunday Schools, a portion of the year, in special effort in aid of the work of the American Board, a circular letter was sent to the Sunday Schools of Ohio, asking for a cent a week for seventeen weeks, from each scholar enrolled, to be applied to the Seminary building at Amanzimtote, in South Africa, which we would fain see growing into a second Oberlin. A similar letter was sent through New York, New Jersey, etc., asking that the same method might be pursued by Sunday Schools in reference to the running expenses of the *Morning Star*; and another through Connecticut, calling for Sunday School offerings in aid of the Kioto Training School. Five dollars in each case constituted a share ; and a special certificate was offered to contributing Sunday Schools, and to personal givers of fifty cents. Forthwith, the weaker Sunday Schools of Ohio began to respond ; and some of the stronger, as well as the weaker, in New York, New Jersey, and Pennsylvania ; and, at length, the first fruits from Connecticut came to hand. A beginning has been made in a good work, with a twofold object, viz : the education of the entire school, as such, to look abroad, a part of the year, and plan, give, and pray for the perishing ; and, second, to secure positive aid in the great work being done in these three directions. A good beginning has been made. The plan seems entirely feasible. Shall it now be carried to consummation? What say the Sunday Schools of Connecticut, New York, New Jersey, Pennsylvania, and Ohio?"

THE Gilbert Islanders, picked up at sea, of whom an account was given in the last *Herald*, were sent by friends in Japan to San Francisco, as the quickest route to their home. While in California these rescued people, though they could speak but few words of English, made a deep impression by their genuine Christian deportment. A gentleman writes of the blessing he had received from their visit, saying : "New praises for redeeming love awoke within me!" We have received a photograph of the group which we hope to reproduce for our readers, together with some account of their wanderings, when Mr. Bingham or some other person at the Sandwich Islands, who can speak the Gilbert Island language, shall be able to learn their story. Mr. Taylor, formerly stationed at Apaiang, recognizes the old man in the photograph, as one whom he baptized at Apemama, in 1880.

OUR offerings to God must be of that which is most precious to us. We must give ourselves and our children, devoting our hearts and not merely out money. This can be seen even apart from Christian teachings. There comes to us in one of the Lives of Gautama a story of a king who had expended vast sums of money in building Buddhist monasteries, who asked the great teacher whether by all this lavish expenditure he had not secured for himself a right to hope for endless happiness. Gautama replied : "O King, what you have done is only the giving of property ; those only who give sons and daughters to this work can obtain eternal happiness." Afterwards, when the king had consecrated his sons and daughters to the priesthood, Gautama, smiling, said : "Now, O King, you will be truly happy, for your offerings are of that which is precious."

ENCOURAGING reports have reached us concerning the progress of evangelical work among the Chinese of the Sandwich Islands. Mr. Frank W. Damon is devoting all his strength to the study of the language and to labors among the Chinese. A Boy's School now numbers forty bright lads, some of whom it is hoped will yet be heard from as teachers and preachers. Miss A. M. Payson, formerly of the Foochow Mission, finds in this school a fine field for labor. At various stations new converts have been baptized. Rev. Mr. Forbes reports that a company of thirty Christian Chinese at a plantation on Kau have held religious services for the past two years with great regularity, although destitute of a pastor. It is affirmed that throughout the island the converts from amongst the Chinese compare most favorably with the Christians who come from Europe and America. There is no echo from Hawaii of the cry heard on the Pacific slope: "The Chinese must go."

THERE has been of late a noticeable quickening of missionary interest in Germany. A Missionary Conference has been formed at Berlin, in which Doctor Grundemann is specially interested. The Conference of Halle, founded by Doctor Warneck, has now twelve hundred members, embracing almost all the pastors of the Province of Saxony. Doctor Grundemann is now engaged in the preparation of a popular Missionary Atlas, smaller than his elaborate atlas issued many years ago.

WE are glad to give, on another page, Mr. Hume's sketch of the great Missionary Conference recently held at Calcutta. The more we hear of the Conference the more are we impressed with its value, both as indicating what has been done and as helpful for future labors. The movements of God's providence for bringing India to Christ should fill the hearts of Christians with gratitude and renewed devotion. If we are cautioned not to talk much of the *day*, we can surely sing, "The *morning* light is breaking."

A REMARKABLE statement is made on another page of this number that more than one third of the missionaries, male and female, now laboring in connection with the American Board in India and Ceylon are the children of missionaries, born in the land where they are now spending their strength. Twenty-four out of the sixty-seven on our list of Maratha, Madura, and Ceylon missionaries are the sons or daughters of missionaries of the earlier generation. How surely does God keep his covenant with those who leave all for the sake of his Kingdom!

AN unknown correspondent, in a Western city, sends us an extract from a letter received by a voluntary canvasser for the *Missionary Herald*, who had sent a note to an old subscriber, inquiring if she wished to renew her subscription. The question seems to have startled the subscriber, as if it reflected upon her Christian character. "What does it all mean? Do Christian people really get along without the *Missionary Herald*? or has my walk for all these years been such as to suggest a doubt concerning me? Visions haunt me of some faithful friend or the church committee coming to ask me if I still pay my pew rent, or keep my temperance pledge."

DEPUTATIONS TO THE TURKISH MISSIONS.

THE following minute, passed by the Prudential Committee at its meeting of March 27, 1883, will explain itself : —

"Whereas, at the repeated request of missionaries in Turkey, the Prudential Committee has had in contemplation for over two years a plan for sending, at some fitting time, a deputation from the Mission Rooms to visit the Turkish missions for conference upon several important questions of missionary policy presented in the Memorandum adopted by this Committee in 1881; *and whereas*, the missionaries in recent letters have expressed their earnest desire, in view of important questions to be considered and of their bearing upon the estimates for the coming year, that the deputation be sent without further delay; *and whereas*, the annual meeting of the missions in May next affords a fitting time for such a consideration; *and whereas*, the Special Committee appointed at Portland has requested this Committee to send a deputation to Turkey to be present at Constantinople with the deputation of the Special Committee, therefore

"Resolved, that Dr. A. C. Thompson, and Secretaries Clark and Alden be appointed a Committee from the Mission Rooms, in Boston, to attend the annual meeting of the Western Turkey Mission, in May, for a full and free conference with the missionaries and churches concerning the future policy of the missions, and also to give any information the deputation appointed by the Special Committee may call for on the particular matter they are sent to investigate."

The deputation provided for by this resolution sailed from New York on Wednesday, April 4. Rev. Dr. Thompson being unable to undertake the duty on account of his health, another member of the Prudential Committee, Elbridge Torrey, Esq., who is to be in Europe during the coming months, will visit Constantinople to join the conference. It is expected that the missions in Spain, Austria, and European Turkey will be visited by one or more members of the deputation.

The Special Committee of the Board, appointed at the annual meeting at Portland, to investigate a particular matter, with power to send a deputation to Turkey, has decided to send such a deputation. This Special Committee has designated one of its own members, Z. S. Ely, Esq., of New York, together with Rev. Dr. A. L. Chapin, president of Beloit College, and Rev. Prof. C. M. Mead, late of Andover Theological Seminary, now in Bonn, Germany, to proceed to Constantinople for the purpose named. These gentlemen have consented to undertake the duty, and it is expected that they will visit the Turkish capital and any other places in which it may seem to them desirable to pursue their inquiries.

These two deputations, going nearly simultaneously, entrusted with different, yet important and delicate duties, are commended to the prayers of the friends of missions. May the God of All Might keep them and guide them with his counsel.

MADAGASCAR AND HER ENVOYS.

THE visit of the envoys, sent by the Queen of Madagascar to the principal nations of Europe and to America, has called fresh attention to the marvelous results accomplished in that island within recent years, through the preaching of the Gospel of Christ. The history of the work, very briefly sketched on another page, in the department For Young People, cannot fail to convince an honest inquirer that there is a power in the Christian religion, not of man, a power stronger than that of any other agency for the overthrow of superstition, ignorance, and every evil that can be named. Sixty years ago Madagascar was thoroughly pagan, and without a trace of what could properly be called civilization. The Gospel came as a civilizer, and the filthy, half-naked people are now well clad and cleanly; their houses and homes have been greatly improved; polygamy, which was general, is now at an end wherever the Queen's government is fully established; divorce is infrequent, though formerly it was obtainable simply by the husband saying, "I thank you," to his wife, in the presence of witnesses; intemperance has been checked wherever the government could enforce its stringent laws, and carry out against foreigners its purpose to have "a small exchequer rather than a degraded people." Cruel punishments for crimes have been abolished; the Sabbath is honored by the closing of all markets and the stopping of all public works on that day; and the savage warfare which characterized the former generations is now unknown, so that a rebellious tribe against which the Queen's troops had been sent, as some of their number overheard the preaching in the camp, said: "What is this religion which leads the Imerina people not to enslave us any more, nor to take us away by force?"

Sixty years ago, the language of the Malagasy was not reduced to writing, and there were neither schools nor instructors. The people were worshiping idols, and were the slaves of superstition. To-day there are no idols, the degrading superstitions have been forsaken, and about one thousand schools are in operation.

The government is doing its best to secure the attendance of every child at school, and normal and training institutions are providing teachers as rapidly as possible. In 1881, there were upwards of twenty-six thousand *adults* who were able to read, and over fifty thousand children were in the schools.

The instrumentality by which all this has been accomplished has been the Gospel of Christ, preached to the people and accepted by them. No one can attribute the mighty changes witnessed to the influence of commerce or contact with the civilized world. Twenty years ago there was not a single English commercial house at the capital, neither have foreigners, except missionaries, sought residence in Madagascar. The fruitage which now gladdens all eyes is manifestly from no other seed than that Christian truth which was first planted sixty years ago in a soil where few thought such seed could flourish. It was a handful of corn, but already the fruit shakes like Lebanon.

To the London Missionary Society, God has given the honor of inaugurating and conducting this work. Though the Norwegian Mission entered the field some fifteen years ago, and the Society of Friends has sent laborers who work in

generous co-operation with the missionaries of the London Society, it has been through the latter organization that the great results, under God's blessing, have been achieved. According to the report of the London Society for 1882, it had then in Madagascar: 28 English missionaries, 25 principal stations and 1,152 out-stations, 64 native ordained ministers, 4,134 native preachers, 71,585 church members, 244,197 adherents, 862 schools with 43,968 pupils. The English Church Missionary Society, in 1863, commenced a mission in Madagascar, but out of regard to the principles of missionary comity honorably withdrew, leaving the field to the society that had commenced and so effectually prosecuted the work in the island. The Society for the Propagation of the Gospel, however, disregarding the remonstrances of the London and Church Missionary Societies, secured a bishop, consecrated in Scotland, and has intruded its agents into the field. It reported in 1881, 7 English clergymen, including the bishop, 5 native ministers, and 37 native catechists.

Of course no one should suppose that the work of civilizing and Christianizing Madagascar is even approaching completion. No other agency acts so swiftly for the regeneration of a race as does the Gospel of Christ, yet even under its influences, time, and patience, and long labor are needful in bringing up a once degraded people to the high plane of a Christian civilization. The work begun among the Malagasy is going forward grandly. It gives promise, if uninterrupted by any untoward event, to remove evils which still exist, such as the mild form of domestic slavery, and the ignorance of large bodies of the people, which one generation is not sufficient to eradicate. It is that the Malagasy may be free to carry out these and like reforms, that they desire to be relieved from the threatened encroachments of the French. In view of the inherent rights of the people of Madagascar to their own territory, and because they are purposing to use their rights well in the interests of civilization and for the uplifting of their whole nation, the Christian world should utter its protest against the proposed assumption of territorial rights by France. The moral power of the civilized world ought to be sufficient to prevent such an outrage.

The Malagasy envoys who have come to our shores for a swift visit, have seen some of our principal cities, and have made warm friends wherever they have gone. They have certainly commended themselves as intelligent Christian gentlemen, for whom no apologies have to be made on any point. Their whole bearing has been excellent, and they have deserved, and we think they will bear witness that they have received, the heartiest welcome. As they go back to their home, the prayers of thousands Christian hearts in America will follow them, asking God to bless them and the land to which they return.

A MISSIONARY just parting with a child, who comes to America for education, writes tenderly of the trial, and adds: "The great hope of our lives is, that all our children may in God's providence and grace find their way into foreign missionary work. I do devoutly pray that, in the infinitude of His grace, God would appoint my descendants, down to the hundredth generation, to his service among the Gentiles."

MISSIONARY MOTHERS AND CHILDREN IN INDIA.

AN article published in the *Allgemeine Missions-Zeitschrift*, for December, 1881, takes very strong ground in favor of celibacy in the case of European missionaries in tropical lands. The experience of all Dutch and English missions in India for the last hundred years, says the writer, confirms them in the belief that family life in those countries is impossible for European women. It declares that "married life in the tropical regions can be made possible for Europeans only at the cost of as great outlays and as great luxuries as we find needful in the attempt to raise tropical plants in hot-houses in Germany. Where such favorable circumstances do not exist, the marriage and family life of Europeans is a violation of the laws of nature; it is a protracted murder, especially for women, and it burdens those who are married, consciously or unconsciously, with the giving birth to weak and miserable children."

Surely this is strong language, but is it true? Most certainly not, according to the experience in India of our American missionaries. There comes to us the memory of many of our missionary ladies who have lived and labored for years in India, not in the midst of expensive luxuries, but in simple and economical homes, whose large families of healthy and vigorous children are the best evidence of the erroneous conclusions drawn by the German writer. But lest any one should say that such cases are merely sporadic, let us turn to statistics.

The history of our Ahmednagar station is before us. It has been occupied fifty-one years. Its latitude is about 19 deg. north, thus bringing it well within the tropics. Now how does the length of life of American women compare with that of the men? The conditions of climate, etc., are, of course, in the two cases precisely similar. During the half century just closed, there had been twenty-six male missionaries at Ahmednagar, whose aggregate length of residence was 198 years and 11 months; this gives an average residence of 91.98 months. During the same fifty years twenty-seven American ladies resided at Ahmednagar 208 years and 3 months. Their average length of residence was 92.56 months—just a trifle greater than that of the men! This certainly does not look exactly like "protracted murder" of the women, nor must it be supposed by any means that, at the end of this "average length of residence," the missionary, male or female, died; in only a few cases was the residence thus terminated; in the majority of cases, the individual removed to some other station, or returned to America.

Turning to the Madura Mission of the American Board we find that the seven older members of the mission have been in the field an aggregate of 253 years, or an average for each of over 36 years. Three of these seven who have seen this protracted period of service are mothers of healthy children. In 1879, the then oldest member of the mission, Mrs. Tracy, died, after a life of forty-two years in India. In our Ceylon Mission, still further within the tropics, the mothers have proved to be quite as long-lived and vigorous as the fathers.

As to the physical stamina of the children of foreigners born in India, the history of our missions is emphatic in contradicting the statement that they are inevitably or even generally weak and puny. Of the present missionary force in our

three Indian Missions, more than one third were born in India, the sons and daughters of missionaries from America. Of such missionary children there are ten now in active service in the Maratha Mission, eight in the Madura Mission, and six in the Ceylon Mission : twenty-four in all. If any Missionary Board has a band of twenty-four laborers, born anywhere, who are on the whole more vigorous in mind or body than are these children of missionaries born in the tropics, it is to be most heartily congratulated. We can only wish that the next twenty-four persons from the United States who may offer themselves for service, may average as well in physical, mental, and spiritual power.

It is proper to add on the question of the celibacy of foreign missionaries that the experience of the American Board has been less favorable in the sending out of single men than of single women.

THE GREAT MISSIONARY CONFERENCE AT CALCUTTA.

BY REV. ROBERT A. HUME, AHMEDNAGAR.

FROM the 28th of December, 1882, to January 3, 1883, there was held in Calcutta the largest modern gathering of persons actually engaged in foreign missionary labors, to consult about the best methods of carrying on their work. Probably it was the largest gathering of the kind ever held. There are working in India eleven European missionary societies, each having ten or more foreign missionaries in the field, all but one of which were represented at this Conference ; the four American societies having over ten missionaries in the field were all represented ; four of the nine European societies, and four of the eight American societies, having less than ten missionaries each, were also represented. In addition, several women's societies were largely represented. On the printed roll of those who had expressed the expectation of attending there were four hundred and fifty-nine names, of whom one hundred and ninety-two, nearly one half, were Americans. Of the whole list, one hundred and fifty-two were ladies, and quite a number were Native Christians. The total attendance could have been not far from four hundred and fifty, the great majority of whom are personally engaged in mission work. The oldest missionary was Rev. C. Bennett, of the American Baptist Mission, Rangoon, who arrived in India in 1829, a date prior to the birth of most of the other members of the Conference.

The chairman of the Conference was Gen. the Hon. Sir H. Ramsay, K. C. S. C., C. B., an earnest Christian and distinguished member of the British Civil Service, who said that he considered the invitation to preside over such a Conference the highest distinction which had ever been conferred upon him. Of the six vice-chairmen, five were Christian laymen, and prominent members of different branches of the government service, and one was a leading native Christian lawyer. Prayer meetings were held daily from 7.30 to 8.30 A. M., and were presided over by European laymen. Morning sessions continued from ten to one o'clock ; afternoon sessions from two to half-past four o'clock. First two

papers were read on an assigned subject, twenty minutes being allowed to each, then followed two addresses of fifteen minutes each, by appointed speakers, and then a general discussion of the subject.

On the first day the subject of the forenoon session, "Preaching to the Hea-then," called out many good suggestions, but from the necessities of the case, not much new could be said. The subject of the afternoon session, "Sunday-schools," elicited much information and much interest. It is only within a few years that Sunday-school work has been much pushed in India, but surprising statements were made at this Conference, showing how possible it is to draw large numbers of non-Christians into Sunday-schools, without the aid of secular schools, and how valuable the Sunday-school is as an evangelistic agency. The largest success in this direction has been made by the Methodist Mission in Oude, and by some of the missions of the American Board, and in general by Americans. Hence, all the appointed speakers, and almost all the volunteer speakers, were Americans. So at the close, a good-natured Englishman said, that although the Americans were clearly ahead in this matter, there were some Sabbath-schools among the European missions also. Moreover, as he was one of the committee who had collected the recent missionary statistics, and had helped to prepare a missionary map of India, on which stations of American missions are marked in a different color than European mission stations, he added that he believed that as to location also, the Americans were in the front, and had hold of the best places.

On the morning of the second day, the subject was "Native Agency : its Selection, Training, and Development." Of the many important subjects which are now demanding missionary attention, this is the most important, and the Conference listened to a consideration of it with deep interest. The subject of the afternoon was "The Promotion of Spiritual Life and Enthusiasm in the Churches of India."

The subject of the forenoon session of the third day was "Education : Higher, and Lower." The Scotch missionaries have laid out their strength in missionary efforts through higher education, and properly took the prominent part in the consideration of this subject. As such efforts are always expensive, and as most missionaries who are engaged in them have to devote a large part of their time and strength in teaching secular subjects, and as the conversions from such labors are numerically very few, this kind of missionary effort always calls out considerable opposition. However, this Calcutta Conference and other Indian Missionary Conferences have unmistakably made public the fact that missionaries in India should retain control of at least a few educational institutions of the higher grades in various localities ; but that unless a pronounced and pervasive religious tone is given to these institutions, and unless missionaries themselves give their best strength to effect this, such institutions from a missionary point of view will not be a success. As to a lower education, missionaries are almost a unit in desiring to have the masses reached, and in thinking that mission schools of a low grade may easily be a good evangelistic agency.

The subject of the afternoon was "Work among English-speaking Hindus." Native Christians took a prominent part in considering this subject, and often

made themselves heard on other topics. Some of them spoke very well. The burden of their remarks was this : The simple Gospel is what India needs ; what even the *educated* classes need ; and missionaries should above all things devote themselves to evangelistic efforts.

“Woman’s Work in the Indian Mission Field” was the subject of the forenoon of the next day ; only ladies spoke at that session, and by general consent it was one of the best sessions of the Conference. The ladies spoke distinctly and effectively, and disbelievers in women’s speaking in public were silenced. So rapidly is this work increasing that a special conference of lady workers, in the Punjab alone, was recently held, which was attended by about fifty persons.

The subject of the afternoon was “Work among Mohammedans,”—a class for whom comparatively little has yet been done in India.

The subject of the next morning’s session was “Self-support and Self-propagation of the Native Churches.” All admit that missions in India have made a serious mistake in not sufficiently placing these duties and privileges upon the churches here. Western ways of conducting churches, and of building houses of worship, have been too much introduced ; and the people of this country are so poor that it is difficult for foreigners not to think that the Native Christians cannot support their own institutions, and propagate their faith without a good deal of help from abroad. Hence the difficulties in the way of self-support are much greater than they would be if missions had not to overcome the bad habit of dependence which has been formed. However, some interesting and hopeful statements were made, showing what some Native Christian communities are doing, and the consideration of this topic at the Conference will bear fruit throughout India. It is gratifying that the missions of the American Board are notably among the foremost in having achieved a fair degree of success in this direction.

The subject of the afternoon was “Work among Aboriginal Tribes and the Lower Classes of Hindus.” Literally none but missionaries care for the souls and the general welfare of these ignorant and poor classes, and caste has a feeble hold on them. So, for many reasons, these have always proved most ready to accept Christ. Gossner’s Mission among the aboriginal Santhals numbers thirty-two thousand. The American Baptist Telegu Mission numbers twenty-two thousand from the low castes. Uniform testimony was given that these Christians are decidedly improved in character. Moreover, self-propagation is the rule among them. Most of these converts have been made by friend seeking friend.

The subject of the last forenoon was “The Press.” In a country where as yet, only a few out of a hundred can read, but where compulsory education is under contemplation by government, the possible value of this agency can only be surmised at present. Let the government educate, but we will flood the land with a cheap Christian literature, must be the determination of missionaries. Adaptation and cheapness were the two main thoughts on this topic.

“Medical Missions” was the last subject. The feeling is growing that these are needed only to open up the work in new and hard districts, and that the medical missionary is a success from the missionary point of view only when he is full of the evangelistic spirit. The greatest need is of lady physicians of this spirit, to work among the women.

There were several interesting auxiliary meetings. The sacerdotal spirit in one section of the Church of England, and the close views of the strict Baptists, prevented the appointment of a united communion service. Yet the very large majority of the Conference united in commemorating their Lord's dying love at a service in which a Methodist, Congregationalist, and open-communion Baptist took the various parts. One evening a rousing Temperance meeting was held. The Lieutenant-Governor of Bengal presided at another meeting when the chief statistics of a late missionary census were given.*

One evening the Bengali Native Christians invited the Conference to a social gathering. Another evening some of them gave expression to their desire for less of denominationalism and more of evident unity among Indian Christians than is found among Western Christians.

In accordance with the previous request of some missionaries, Keshub Chendar Sen, the leader of the Brahmo Somaj, gave a lecture one evening on "Some Aspects of Christian Missions." The burden of his thought was an appeal to missionaries to devote their best strength to evangelistic efforts, especially against the growing materialism which disbelief in the old faiths and the diffusion of an English education are causing, and to make more real and prominent the doctrine of a personal Holy Spirit in their work and teachings. This lecture was not at all a part of the Conference programme. One day a meeting was held to consider what should be done to relieve the land, and especially the native Christians, from the evils which directly and indirectly flow from child marriages. With the exception of the farewell addresses, the last meeting of the Conference was spent in a most profitable hour of united prayer.

The one great thought which was made prominent by missionaries, by native Christians, and even by the Brahmo Somajist outsider, in his lecture, was that what India needs is the Gospel of Christ preached, by every one who knows it, with wisdom, with love, with earnestness, and with faith. The need and power of the Holy Spirit was emphasized by some speakers, yet in looking back to the Conference, the feeling comes that it would have been well to have given more prominence to Him, and to have had the consciousness of His presence the abiding impression of every one who attended the great gathering even more than it was.

Some of the advantages of the Conference have been the presenting of suggestive thoughts by experienced workers, which will be available, through the printed transactions, to missionary workers everywhere; the calling of the attention of individual workers to the value of branches of missionary effort which they had neglected, and to excellent methods in all departments; the many advantages which come from missionaries from all parts of the land hearing one another, and becoming personally acquainted amid prayer and touching addresses; and under the direct influence of the Holy Spirit a renewed consecration of themselves by many to the Lord, and to the work which he has given them; a decided impression on the outside European and Native community of the number and power of missions and of Native Christians, and also of the large measure of unity which exists among most of the branches of the Church; an

* See the *Missionary Herald*, for April, p. 137.

opportunity to utter a loud cry to the Home Societies, and to all in India and out of India, who desire to have Christ see of the travail of His soul, and be satisfied, to take a heartier interest in mission work, and to redouble their exertions and donations. Great impulses have gone out from this Conference to many individuals, to India, and even to other parts of the world.

[We learn that the Report of the Proceedings of this Conference will be issued with as little delay as possible. It will contain all the papers read at the Conference and a summary of the subsequent discussions, as well as a map showing all the important Mission Stations. Price to English subscribers, including postage, seven shillings sixpence (sterling). Names of intending subscribers will be registered at the Baptist Mission Press, 24 Lower Circular Road, Calcutta. Orders will be transmitted by C. N. Chapin, 14 Congregational House, Boston.—ED.]

WOMEN'S FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES.

BY REV. ALBERT DONNELL.

THE following table presents, it is believed, a complete list of the Women's Parent Foreign Missionary Societies of the United States, with a view of their work. Although there is a difference of more than twelve months between the dates of the earliest and latest reports mentioned, this difference probably will not prevent the table being of practical use. In those cases where the societies operate in both the home and foreign fields, the expenditures for foreign missions are given, together with the proportionate amount of executive and incidental expenses. Balances on hand and moneys invested in funds are not shown by the table.

The column headed "Executive and Incidental Expenses," represents all the home expenses of the societies, by far the larger part of which is incurred in printing missionary literature, and this expense is in most cases balanced by receipts from the sale of this literature. For instance, the Woman's Board, Congregational, during the year covered by the report, spent \$8,597.49 upon *Life and Light*, the organ of that society, which amount was more than balanced by receipts from subscribers. The Woman's Missionary Society of the United Brethren expended \$831.92 on their organ, *The Woman's Evangel*, while the subscriptions for this magazine during the same time amounted to \$972. Considering the variety of expenditures included in this column, the charge of extravagance in home expenses, if made against these societies, would appear groundless.

The number of auxiliary societies is not accurate. Many of the parent societies do not profess to state the exact number of their auxiliaries, and all of them do not state whether the auxiliary children's organizations are included. Though the statistics of this column are incomplete, they are suggestive. It is by the combined influence of more than twelve thousand societies that the women of America are doing such a noble work for Christ and for the world.

DENOMINATIONS AND SOCIETIES.	Date of Report.	EXPENDITURE FOR FOREIGN MISSIONS. Year ending with date of Report.			Mission-aries.	||Auxiliary Societies.
		Total Expenditure.	Missions.	Executive and Incidental.		
CONGREGATIONAL.						
Woman's Board of Missions	Jan., '83.	\$116,612.07	\$106,536.76	\$10,075.31	94	1,410
" " Interior	Oct., '82.	29,114.70	26,719.20	2,395.50	33	512
" " Pacific	Sept., '82.	1,543.70	1,524.95	18.75	2	32
Total Congregational		\$147,270.47	\$134,780.91	\$12,489.56	129	2,254
PRESBYTERIAN.						
Woman's Foreign Miss'y Society . .	May, '82.	\$108,532.65	\$105,336.45	\$3,196.20	110	1,189
* Ladies' Board of Missions	April, '82.	27,030.62	26,371.54	659.08	26	477
Woman's Board, Pres., of Albany . .	April, '82.	7,230.72	6,963.16	267.56	—	83
" " of Northwest	May, '82.	48,662.02	\$45,702.45	2,959.57	42	1,242
* " " of Southwest	April, '82.	1,547.40	1,432.68	114.72	5	138
Total		\$193,003.41	\$185,806.28	\$7,197.13	183	3,129
CUMBERLAND PRES. CHURCH.						
Woman's Board	April, '82.	1,812.75	1,674.65	138.10	—	84
Total Presbyterian		\$194,816.16	\$187,480.93	\$7,335.23	183	3,213
BAPTIST.						
Woman's Missionary Society	Mar., '82.	\$55,819.85	\$51,660.11	\$4,159.74	38	1,292
" " West	April, '82.	23,577.48	20,492.09	3,085.39	22	1,238
" " Pacific	Mar., '81.	598.55	558.55	40.00	—	31
Total		\$79,995.88	\$72,710.75	\$7,285.13	60	2,561
FREEWILL BAPTIST.						
* Woman's Missionary Society . . .	Aug., '82.	2,552.53	2,552.53	—	—	—
Total Baptist		\$82,548.41	\$75,263.28	\$7,285.13	60	2,561
METHODIST EPISCOPAL.						
Woman's For. Miss'y Society	Feb., '81.	\$112,790.41	\$112,790.41	No report.	41	2,375
" " " South	April, '82.	29,794.08	26,940.42	\$2,853.66	13	956
" " " Pacific	Sept., '82.	1,923.00	1,923.00	—	—	—
† Parent Mite Society, African . . .	Feb., '82.	409.32	403.26	6.06	—	—
Total		\$144,916.81	\$142,057.09	\$2,859.72	59	3,534
PROTESTANT METHODIST.						
Woman's Foreign Miss'y Society . .	Feb., '82.	1,121.89	1,109.04	12.85	—	53
Total Methodist		\$146,038.70	\$143,166.13	\$2,872.57	59	3,587
OTHER SOCIETIES.						
* Gen. Synod Evan. Lutheran . . .	† May, '81.	\$1,870.15	\$1,870.15	—	2	155
Reformed Church	April, '82.	8,077.51	7,775.13	\$302.38	—	129
Woman's Union Miss'y Society . . .	Dec., '81.	28,972.49	26,377.54	2,594.95	101	172
* Disciples	Oct., '82.	5,606.72	5,288.87	317.85	—	230
United Brethren	May, '82.	3,919.49	2,529.95	1,389.54	5	180
Total		\$48,446.36	\$43,841.64	\$4,604.72	108	866
GRAND TOTAL		\$619,120.10	\$584,532.89	\$34,587.21	519	12,481

* These Societies operate in both the home and foreign fields.

† Biennial report.

‡ Work confined to Chinese on the Pacific coast.

§ Including \$1,047.15 special grant to home missions.

|| Including, generally, Auxiliary Children's Mission Circles.

Letters from the Missions.

Austrian Mission.

MR. CLARK finds his hands more than full of work, having, aside from the growing church at Prague, the oversight of evangelistic labors in the vicinity of Prague, and also at Brunn, Gratz, and Tabor. Dr. Pomeroy, now in Prague, says: —

“The days of experiment and uncertainty in regard to this Mission, are, I think, past; and now the work that is done is all of a kind that tells. The different helpers understand their work well, and work faithfully; and among the members of the church there is a zeal such as it is very hard to find in any of our churches at home. This little church is really in a condition of quiet revival continually. Since the formal organization of the church, not a communion season has passed without new additions to its membership. These people, who have so recently come out of the darkness and superstition of the church of Rome, show an unusual fondness for Bible study, and for all that goes to make up a social church life in the very best meaning of the term. It is really wonderful what an acquaintance they get with the Bible. Without a concordance they will find almost anything they specially need for the occasion, and will often surprise one by quoting passages of Scripture right and left, giving book, chapter, and verse. They are being well trained in church work, and a great share of them can speak fluently, and to the point, on almost any Gospel truth that happens to be brought up at a prayer meeting, or at a social gathering. *These people make their religion the most important part, and the joyous part, of their daily life.* The truths of the Bible and its promises for the future are real things to them. They are learning to give, they support their poor sick, and show great self-denial and courage in nursing those who are ill and need special attendance. Some of the instances of this care, which have recently come under our notice, have been very touching.

“Besides what they do for each other, they are learning to do for others. Last year they gave over five hundred florins for Africa and China. Taking into account the difference in the value of wages, and the great poverty of the people, this is certainly as much as \$12 or \$15 per member would be for one of our churches at home.

“There are many neighborhood meetings held in and about Prague. In all there are eighteen meetings each week, not counting the semi-monthly committee meetings, nor the monthly sewing-society. The Bible class of boys and young men, numbering about twenty-five, which meets at the study every Monday evening, is especially a bright and hopeful feature of the work. These boys and young men are very much in earnest; their readiness to answer Bible questions, and their freedom in prayer are remarkable.

“There is no doubt that a strong lay-force is being trained up for effective work by and by when this little church shall grow into a large one, and shall be able to take its place as the leader in the great work of making Bohemia again Protestant and Christian. Some of these young men will probably preach the Gospel by and by.”

European Turkey Mission.

REVIVAL AT SAMOKOV.

JOYFUL tidings of a deep religious awakening have been received from Samokov. Mr. Sleeper writes, under date of March 3:

“Perhaps the annoyances we have suffered from official attempts to scatter our students were the occasion of deeper religious convictions in the hearts of the church members. Certainly, at the Brothers’ Meeting a week ago last evening, the testimonies and prayers of the brothers and sisters assembled, showed a depth of feeling that made us take courage at once. Those present immediately decided to begin a series of daily prayer meetings, at 6 A. M., an hour not so inconvenient in

this country as it would be in America—the sun rises earlier here, you know!—and these meetings have been very precious ones. Interest deepened, until on Thursday morning it manifested itself in sobs and lamentations on account of sin. None who were present ever saw such a powerful movement, so manifestly of the Spirit. Church members who were accounted faithful, rose and testified of their coldness and sinfulness. Many tearfully requested prayers.

“An inquiry meeting was held that afternoon in Brother House’s study, which lasted for about two hours, fully attended; and again last night, with equal interest. This morning there was a similar scene, many testifying to their fearful condition of unrest and coldness, some bearing glad witness that the performance of duty had given them joy. A student, who had once committed some sin against a former employer, which had weighed heavily upon his heart, although repeatedly confessed to God, now confessed to man as well. His former master, at first threatening him with the law, at length forgave him, and an ardent appeal for all to confess their sins, both to God and man, gave evidence of the happy result. Others rose and testified for the first time that they had chosen Christ. There were present quite a large number who are not Protestants; and as our friends talk with others whom they meet or visit for this purpose, they find that the Spirit is softening other hearts as well as our own.

“Already there are but very few in this school, if indeed any, whose breasts have not been deeply touched by this visit of the Spirit; and a searching work is going on in the other school; indeed, for weeks, Miss Maltbie has had her hands full—giving counsel to those who were anxious about spiritual matters.”

Mr. House, writing on the same day, says:—

“The characteristic of the work is a deep and overwhelming sense of sin such as I have never seen in Bulgaria before, if indeed I have ever seen it in America.

As for example, one of our boys, a member of the church, and one of the most quiet exemplary of all our students, expressed his lost condition this morning, and said that yesterday when the burdened ones were asked to rise, the sense of the *weight* of his sins kept him down. Two persons have spoken of being unable to sleep at night on account of the sense of their terrible condition. Another expressed himself as carrying a load of iron upon his back. The work seems manifestly to all a work of God, as the human agency in the awakening has been of the simplest and most feeble kind. Praise God with us, and glorify his most Holy Name, for the Lord God Omnipotent reigneth. O, beg all to pray for us.”

Western Turkey Mission.

GREEK EVANGELICAL ALLIANCE.

MR. CRAWFORD, of Manisa, writes, February 26, of the formation of a Greek Evangelical Alliance, the members being most of them Protestants from both Manisa and Smyrna. They are all united in the desire to remove many of the existing errors in the Greek Church. The organization is awakening a good deal of enthusiasm, and the people are contributing to the advancement of its ends beyond anything before witnessed. Mr. Crawford says:—

“The first step of the Alliance has been to form the church of Manisa, i.e. the first Evangelical church of Manisa. This church was organized here on Saturday evening, February 24, taking in ten Greeks and four Armenians, to whom we had been giving for some years the privileges of the sacraments. There are some others now absent who will before long come in in this way. This church purposes also to receive members in other places until other churches can be formed. The church, or the Alliance for the church, assumes the charge of the preaching in Manisa, and asks the Board to assist them to the extent of one half the preacher’s salary: a proposition which we have, of course, accepted.

Mr. Kambouropolos was the one called to be their pastor. We were all much gratified with his examination on Saturday evening. He seems to be sound, and to have a clear idea of the principles on which belief is to be based. The ordination was on Sabbath morning, Mr. Constantine preaching the sermon. On next Sabbath we propose to ordain Mr. Pandali in Smyrna."

Central Turkey Mission.

PROGRESS OF THE REVIVAL AT ADANA.

THE brief letters received from Adana indicate the continuance of the religious awakening. Mr. Christie had visited Tarsus in the hope of extending the movement to that city, and had seen some fruits of the efforts there. He had, however, been so exhausted by his continuous labors that the physicians had sent him to Beirut for a brief rest. In the meantime, Mr. Montgomery having returned to Marash, the work was in charge of the young man from the Theological Seminary. Mrs. Christie, writing March 9, says:—

"I am glad to report that this young man's zeal has suffered no abatement since left alone, and being very spiritually minded, he shows great wisdom in the care he takes not to mix himself up with secular matters. People are learning to feel that he has but one object in his work here, and he compels the love and respect of his people. The congregations continue to fill the house. Three evenings a week we have preaching services, and two services each week held especially for the women. We have every reason to feel encouraged about our work. As to the new Adana church edifice, it can now be used, but is not plastered, nor are there any seats in it. A class are now attending who do *not feel at home* sitting on the floor; we have a few rough benches and lend a few chairs from our houses, but hope sometime to be able to put in seats. The audience-room is so constructed that even very low tones can be heard in the remotest corners. The windows are in,

also a pulpit, and on the floor some coarse straw matting. The people are very happy in its possession: they borrowed money for windows, etc. There is only one serious trouble: twelve hundred people fill it so uncomfortably full, and already they are talking how they can enlarge it."

Miss Barnes of the Marash Girl's School reports that of the fourteen boarders, six are church members, and the other eight had recently expressed the hope that they had become Christians.

Eastern Turkey Mission.

DR. RAYNOLDS, of Van, sends an encouraging report of an Evangelistic tour among the out-stations of Bitlis and Van, but covering much the same ground reported from by Mr. Knapp, in his letter given in the *Herald*, for March. Mr. Knapp writes thus of the observance of the Week of Prayer at Bitlis:—

"The Week of Prayer was very fully attended here, in spite of the severe snow-storm which meanwhile prevailed. Yesterday there were three hundred present at our Sabbath services. The Holy Spirit appears to be among us, Christians are waking up, and sinners are being convicted. All that seems to be needed is a spirit of prevailing prayer, and an active fidelity on the part of our church. Our good Pastor Simon has for months been laboring for this blessing. There have been two days of fasting and prayer by the church; and although they have not decided to continue the *daily* prayer meetings, yet my hope is now centered upon their faithfully sustaining the *weekly* one."

HOSPITALITY. — ERZROOM SCHOOLS.

Mr. W. N. Chambers writes of his experience at the village of Balla Khor, between Erzroom and Trebizond, a place heretofore avoided by all travelers, because the people had the reputation of being extremely unfriendly. While on the way to Trebizond, where Miss Van Duzee is to spend a few months, the party were compelled, for lack of accommodations, to leave the khan in which they had expected to

spend Saturday night and the Sabbath. Mr. Chambers says:—

“For a moment we were nonplussed, for it was nearly night, and the only other available place was Balla Khor; and we had not thought of the possibility of being forced to spend a Sunday in it. One night, we thought, might be endured; but from Saturday night to Monday morning was, to say the least, a very disagreeable thought. So it was with no pleasant anticipations we turned towards Balla Khor. Reaching there about dusk, we were, to our very great surprise, received with the greatest hospitality, assigned to a comfortable room, and anything we desired was at once procured for us. The people were not only ready, but anxious, to hear the Gospel. The women came at three different times and carried off Miss Van Duzee to the houses to read to them. We found two men who showed themselves well-read in the Bible, and they each declared that they had read it daily in their families. Everything was pleasant; in fact the pleasantest part of our journey was the Sunday spent at Balla Khor. We went prepared and expecting nothing but discomfort, and we found joy. It’s ever thus: ‘He leadeth us.’”

Of the Erzroom schools, Mr. Chambers says:—

“We are glad to be able to report good progress in the schools. Examinations were held just before the Armenian New Year’s, and they were quite satisfactory in the fact that the schools are shown to be progressing, although not what we could wish yet. The Russian, Persian, and English Consuls attended the examinations, and pronounced themselves pleased. The English Consul gave prizes to the amount of \$9 to the girls. The tuition collected during the past year from the city schools amounted to about \$155.”

ERZINGAN. — KEMAKH.

Mr. Cole reports several items of an encouraging nature from Erzingan, some of which it is inexpedient to put in print. Special meetings had been held from the Week of Prayer up to February 1. The

people had been active and interested participants, and a number of conversions are reported. Of the Kemakh region, which is some twelve hours’ down the Euphrates from Erzingan toward Egin and the Harpoot field, Mr. Cole writes:—

“The province of Kemakh is suffering from failure, wholly or in part, of the crops of the past year. People who had counted on this harvest to meet taxes and other running expenses, are forced to buy and take up a daily supply to their mountain homes from this city. Few of them have money to pay down, so have to buy on credit, and at much higher rates; while some have neither money nor credit, and must suffer greatly ere the ripening of the next harvest. This fact I refer to as it militates against our people’s contributing and *paying down* at the outset as we could have wished they might. We have been hoping the time was not far distant when Pakarich and Hazark villages would be able to raise half of their preacher’s salary, when we expected to ordain him pastor over them. But as at present they are living from hand to mouth, and running in debt for that, most of them; so we can give no high pledges for them. But what the Pakarich people have done, and are still doing, (for it is not quite finished yet,) on their chapel and schoolroom, is worth mentioning, especially as they struggle on with little mention of their own efforts, while breathing forth such grateful remembrance of the assistance rendered by the Board. Six of their number, owning property that in *selling times* might average for each \$800, contribute \$308, or an average of \$5 per person, or more than one sixteenth of their whole possessions; while the per cent. on one of them runs up to one tenth of his all. This contribution means for one of those poor mountaineers more than one thousand days’ work, or steady employment for the man for almost three years! Looking at it in this light, and comparing it with similar efforts in our own highly favored land, we ought to take heart. I remember how, for church building in a New England town, a good Con-

gregational deacon contributed \$1,000, and all applauded it as a generous act, as indeed it was; but careful estimate would show that of his whole property in hand, he did not give one twenty-fifth part. Think of that in a land offering every facility for successful business, as compared with the case I have cited above of those struggling ones, in this almost worse than bankrupt, oppressed country, — where poor peasants wellnigh divide their sustenance between war, famine, and austere tax spoliation."

Maratha Mission.

A CONVERTED ROBBER.

MR. HARDING writes from Sholapur, January 23: —

"We observed the Week of Prayer here, and the interest increased so much, day by day, that it was decided to continue the meetings the following week. It was very evident that the Holy Spirit was with us, and some, we hope, began the new life during those two weeks, and others, of whose sincerity we had reason to doubt, have been brought to a clearer decision.

"In our tour last month we were delighted to see old Mesoba again, the pastor at Watwad. He seldom speaks to us of his former life, but the people there know well how far he wandered in sin. This time we asked him to relate to us more at length what his life had been. He has had a wonderful experience. For years a thief and a robber, — very intemperate also, — a notorious character, yet now wholly changed. He received a New Testament ten years ago, a year before he was baptized, and from reading that book he decided that intemperance was a sin, and he gave up the habit of drinking at once and finally, though no one had ever spoken to him on the subject.

"This dear man is now seventy-two years old and is nearly blind. He has no fear of death and is waiting cheerfully for the end. Yet he says: 'I want to spend the little time that is left in preaching this gospel to others,' and he rejoices in the work. He loves to tell the story 'because

he knows 't is true,' and others willingly listen to him because in his own life they see a proof of the message he brings."

A HIGH-CASTE CONVERT.

Mr. Bruce gives several interesting items relating to persons awakened at his station, Satara. Among them is the following account of a young man of high caste, who came from Kolapur, who had conversed frequently with the helpers. Mr. Bruce says: —

"The first time I saw him was one morning when he came to me in great excitement. His first words were to ask whether Sahib would desert him, and give him up. I did not know what he meant, but on inquiry I found that his elder brother had followed him to Satara, and was waiting outside the compound to take him away. I told him that his remaining here would depend upon his own voluntary decision. If he chose to remain and cast in his lot with the Christians I would never allow him to be carried away by violence, but if he wished to go, I could not prevent it. He expressed a strong desire and determination to become a Christian, and he sat down and wrote a letter to his brother outside and to his friends at Kolapur, stating that he had found a better way than that in which he had been living, and that he would never leave it to return to his former life of sin. On seeing his determination the brother made no attempt to force him to return, but went without him to Kolapur.

"This young man has since been in our station school, and he has given us every satisfaction. He appears to be a humble-minded and faithful lad, and he was baptized and received to the Satara Church near the close of the year. He had previously heard something of the truth in the Sunday School of the Presbyterian Mission at Kolapur."

A QUESTION OF CANDLES.

The puerility of much of the Brahmanical teaching is well illustrated by the following incident, narrated by Mr. Bruce: —

"The leaders of religious thought in Satara have within a few days been agitated by a profound question in Brahman 'Theology.' The *Shankaracharya*, or great teacher of the Vedanta Philosophy, has come to Satara. He is supposed to be an incarnation of *Shiva*, and with his elephants and large retinue of attendants he is making a great display. His object in coming is to see if all the requirements of his religion are being properly observed by the people of his sect at Satara. As I was going into the city one morning a Brahman Pundit met me and said, with an apology, that he would like to ask me one question. Could I tell him what was the composition of candles? Was there any animal fat in them? He was *shocked* when I told him that they were formerly made, and I had myself made them, from beef tallow. Latterly they had been made of other substances, and I promised if he would come to my house I would tell him what I could find on the subject. Two days later I received a letter through the post-office, marked 'most urgent,' in which he says that their shrines are defiled if a candle containing any kind of animal fat is burned in them, and asking me 'kindly to take the trouble to inform them whether candles contain any animal fat.' He afterwards came twice to me and I gave him from 'the cyclopædia something of the history of candle manufacture. I told him that it was highly improbable that he could find in the bazaar any candles that did not contain more or less of animal substances, and that whatever might be said on the labels he could only be sure of their purity by having a portion of every package analyzed. I then took occasion to tell him that this was a very little thing to rest upon for his salvation. They had been using bazaar candles and their shrines were defiled. Though they might henceforth use pure vegetable oil, yet what were they going to do about the past? They needed something more than pure vegetable candles at their shrines. They needed a Saviour who is able to save unto the uttermost all who come unto him."

Madura Mission.

NATIVE CONTRIBUTIONS.

MR. TRACY, of Tirupuvanam, sends an account of a New Year's gathering of the native Christians for the bringing in of their annual offerings for the Lord's work. This was the third meeting of the kind, the contributions for the first year amounting to twenty-two rupees; for the last year, sixty rupees. Mr. Tracy writes, January 3:—

"I have been here five full years, and it occurred to me the other day, as I was thinking over the way in which I had been led, to look up the progress of the station in one or two particulars during these years. I was encouraged in the results which I found, because they seemed to me significant. In 1877 the number of native Christians was 318; to-day it is 455—an increase of a little less than 50 per cent. In 1877 there were 69 church members; to-day there are 84—an increase of about 20 per cent. In 1877 the amount contributed by native Christians was 59 rupees. In 1882 the amount raised was 209 rupees—an advance of nearly four-fold.

"There are signs of promise for the future which rejoice me. One is, that along with this increase in the gifts of the people, there seems to be a new spirit of energy and earnestness coming over the catechists. Entirely unsuggested by any word of mine, they have formed among themselves a missionary society, whose object shall be the support of a catechist for work in this station, wholly among heathen. They are to give from their own wages for the purpose, and are to arouse the interest and co-operation of those among whom they labor, as largely as possible to the same end."

MANA MADURA.

Mr. Jones has been transferred from Mana Madura to Pasumalai, to take the place of Mr. Washburn, who is to come to the United States for a period of needful rest. Of affairs at the Mana Madura station, Mr. Jones writes:—

"I am glad to state that this station never seemed to me so full of encouragement as it is now. At the beginning of the year the Christians were filled with more hope and inspired with more confidence in the early conquests by our religion of this district. They have also, during the year just closed, nearly doubled the contributions of former years, and show many signs of a healthy growth in Christian sentiment and graces. The last year has seen eighty-five souls added to our congregation, which fact shows that the heathen are beginning to come over to us. And even since the statistics of last year were closed, there are one hundred souls who have either enrolled themselves upon our lists, and have already pledged themselves to abandon heathen practices and become Christians, or are ready to do so, and in several other villages there are many souls inquiring for the way of life,—persons who, we hope and trust, will shortly come out openly as members of our congregation and defenders of the Christian faith."

North China Mission.

NORTHERN SHANSE.

OUR readers will recall an account given in *Herald*, of September last, of a visit paid by Messrs. Roberts and Chapin, of Kalgan, to several large cities in Northern Shanse. Another tour through that region has been made by Mr. Chapin and a native helper, who returned to Kalgan by way of Mongolia. The most important portions of Mr. Chapin's report are here given:—

"Leaving Kalgan on October 17, we stopped at Hwai-an, T'ien-Chen, and Yang-Kao,—all cities of the third rank. The attention given in these places was uniformly good, with little encouragement beyond the ordinary commendation, 'Good doctrine,' 'Excellent,' etc. At Tao-tung-fu we made a large sale of books, meeting with no opposition.

"The helper visited the Buddhist priest concerning whom you have learned much through Mr. Robert's letters. (See *Herald*, for March, 1881, and January, 1882.)

He found him lodging at one of the temples. The priest declared his belief and purpose still unchanged; that he still has faith in the Saviour, and still desires to place himself under Christian instruction in Kalgan. Knowing it would be impossible to see him alone at the temple, as a crowd always follows the foreigner, I did not visit him, nor did he come to our inn. This is one of the numerous instances of seed falling upon rocky places. Had he no cross to bear he would gladly become a known adherent of the despised Nazarene. But he well knows that he can gain nothing in this world by such a step, while to leave his fellow-priests would bring on him their wrath and the ridicule of the common people. Helper Feng is ever hopeful, believing the priest's professions, though he confesses that the company he keeps affords no grounds for such assurance.

"From Tai-tung we proceeded to Tso-Wei, the farthest point reached by Mr. Roberts and myself last spring. We spent only half a day here, being anxious to reach other cities beyond. Thirty miles farther west, and seventy from Ta-tung, is Soh-Ping, a prefectural city. Notwithstanding the rain, the people came to us and we did a brisk business, besides no little preaching. I should say that the city must be upwards of four thousand feet above the sea. Population say twenty thousand or twenty-five thousand. Mountain ranges are to be seen on every side and not far distant.

"Leaving this city, which is nearly two hundred miles from Kalgan, we turned north, and the first day went through the 'Kill-Tiger' pass into Mongolia. This makes the eight pass in the Great Wall I have seen, including the one not far from Peking. At all the passes west of Kalgan the wall is made of pounded mud, usually (where not fallen down) about twenty feet high."

MONGOLIA.—THE CITY OF KWEI-HUA-CHENG.

"After following down the course of a river which flows into the Huang Ho, we left it to go over a range of hills. The second day was spent in crossing a high

mountain range. On the third we reached Kwei-Hua-Cheng—the great city of the Northwest. Ever since coming to China I had heard reports of this famous place. It was compared to Tientsin and other great cities, for wealth, population, and importance. Mongolia was a part of the great ‘outside,’ unfit for habitation, not considered as within the pale of civilization, its people having neither customs, laws, nor manners. But Kwei-Hua-Cheng was regarded an exception for Mongolia. It was also an anomaly—an *unwalled city*.

“We found the city situated about eighty miles north of Soh-Ping and two hundred and forty west of Kalgan. It lies south of a long range of mountains on a plain extending east some twenty miles and west one hundred miles or more, while its breadth must be something over thirty miles. The plain is well watered, and where we crossed it, for the most part under cultivation. Its streams are all tributary to the Huang Ho. From the low price of cereals it is thought that the valley must be quite fertile.

“The city, or rather the two cities, the old and the new lying about two miles apart, are both compactly built. The old city has all the trade, as the new is inhabited by Manchus, several regiments of soldiers residing here. The two cities together are much larger than Kalgan, but not twice its size. In trade and population also it much exceeds this city. A large proportion of its inhabitants appear to be natives of the place—a valuable consideration should it ever be thought of as a station for the Board.

“The old city seems formerly to have been entirely Mongolian, and at present contains several large Mongolian temples. The people, however, both of the city and surrounding region, are almost wholly Chinese. The Romanists have long had a station in the city. Beyond the fact that they give liberally for the support of such beggars as have reached old age, nothing was learned either of their numbers or work.

“We spent six days in the city and sold there a large number of books. A goodly

number of these were New Testaments—books which we have found it difficult or impossible to sell in other places. The number of volumes sold and the general aspect of the people shows a large reading population. One seldom hears the excuse, so common in the country, ‘Can’t read,’ when a tract is offered. On one trip which we made a year ago to the northeast, it was evident that not more than one man in ten could read or had been to school a month in his life. And this in a land where ‘Education is compulsory. All adult males are able to read and write!’ (See Harper’s School Geography.)

“The border land in Mongolia just outside the Great Wall is rapidly filling up with Chinese. Every year sees the pasture lands of the Mongols taken from them, and occupied by actual settlers. Many of the latter come in as squatters, which gives rise to endless litigation. The Mongol never cultivates the soil, and is nomadic by nature, but the Chinaman’s first care is to build a mud house, turn over the sod and prepare for the next year’s sowing. Kwei-Hua-Cheng illustrates well the growth of this New China. The old walled city still stands, from one twentieth to one tenth the size of the present town. All the wealth and population outside these old walls is due to this immigration.

“We returned to Kalgan by the shorter route through Mongolia. This occupied nearly nine days’ constant travel besides a Sabbath, truly a day of rest spent on the plains.”

MEDICAL WORK.

Miss Dr. Murdock writes from Kalgan, January 3:—

“I have had the pleasure of being called to attend a case of sickness, in the household of our greatest Chinese Magistrate, the *Tu Tung Kuan*. Being successful I was presented with two white horses, and testimonials. The horses were received under protest, as I would have preferred money. But the Chinese custom is to give live animals—the larger the more honor. I succeeded in getting them sold, after deducting price of food, and so made \$14.57

for the Board. That was not a small fee, as I made but six visits. Soon after I was called in to cure his lady (the same patient) of her opium habit, and received for that \$27.25. I made seven visits that time. I am sorry that this magistrate is soon to be removed; much influence is lost by his leaving. I have been called to many of the most influential houses, since the call of the *yamen*, or Magistrate's home. As I can make the women understand me when I talk, and can relate some simple Bible stories, explain and give little talks, I am making visits to houses on two days of the week. Already a large number of homes are open to me, and any one who chooses to accompany me."

Japan Mission.

DR. GORDON writes from Kioto of several events of interest which had occurred during the month of January. There had been a marked increase of hearers at Yawata, a town midway between Kioto and Osaka. Students from the Training-School during term time, and especially during vacation, had labored there with little encouragement until of late. The remarkable reformation witnessed in one of the converts led to this quickening of interest. Of another place, Dr. Gordon writes:—

"North of Kioto, some five miles, is the village of Ichihara, where lives the old woman who gave sixty *yens*, and lent thirty more without interest, to the church, for its building. She has been anxious to have her neighbors hear of this 'new way,' and so one of our students has been going there on Friday nights two or three times a month, for several years. There, too, the interest was very limited, and the student who went was often tempted to give up. He kept on, however, and three or four people came regularly.

"One of these—a woman whose home was in the house of the head man of the village—sickened and died early last month, and her death was so serene and happy as to have made quite a profound impression on the community. 'How is this,' people asked, 'that without even naming an idol,

one can have such a happy death?' literally, *such a splendid way of dying*. The Buddhist priest of the village was aroused, and protested against the introduction of the 'foreign religion,' especially into the very house of the head man of the village. The latter replied that he was not a Christian, but that a religion which did so much for one in this life, and gave such a promise for the life to come, could not be *very* bad. The priest then declared that he would confront the teachers of the 'new way,' and put them to shame. The student felt quite anxious, and secured an expriest who is now a member of our theological class to go with him the next time. But the village priest did not show himself, and after spending most of the night in talking and answering questions, the young men came away much encouraged."

Dr. Gordon mentions another case in which the happy death of a Christian at Yokaichi had produced a deep impression. The young preachers of Japan are beginning to use with effect the argument in favor of Christianity, to be drawn from the changed lives and happy deaths of Christians. They do not hesitate to affirm openly that heathen religions have no such power.

SONOBE.—SOME JAPANESE QUESTIONS.

Of another place just visited, Dr. Gordon writes:—

"Mr. Neesima, two or three students, and myself, were invited to hold a meeting in the town of Sonobe last month. Fourteen persons who are more or less interested in Christianity united in renting a small hall for us, paid our hotel bills, and the traveling expenses of the students. The meeting numbered about two hundred and fifty, which was very fair for the place and season; and we were assured that many of the most influential people of the neighborhood were present. One official, who had given one of our colporters a good deal of trouble a few years ago for introducing Christianity, was present to listen to a Christian speech from this same colporter. Mr. Neesima's address, I think, made a very deep impression. It is ar-

ranged that one of the students go to that vicinity once a month, and I agreed to go as often. So I went again last Friday night, and had a deeply interested audience of thirty persons.

"I got there a little before six P. M. A few minutes later several young men came in, and after the polite salutations were ended, one took two or three books from his bosom, and went for that 'hairy foreigner' with questions of every conceivable form, till after eight o'clock, when the sermon was to begin.

"At first it was a rapid examination of 1st Genesis, including the creation of light before the sun, the plural form *Elohim* and its relation to the doctrine of the Trinity. Then followed such questions as: 'Did the serpent stand erect before the curse?' 'Can a serpent have a moral quality?' 'Where did Cain get his wife?' 'How at that stage could Cain say, "Every one that findeth me shall slay me?"' 'Were Adam and Eve finally saved?' 'Did the human race descend from a single pair?' 'Was the flood universal or local?' These are only a few of the questions which were put to me in those two hours, along with a good deal of talk in 'high Chinese' and many comparisons between the teaching of Christ and Confucius.

"It is sometimes said there is no need of first-class men going as missionaries. That may or may not be true; but I know I should have been glad to have one superior man around that night, for I was deeply conscious of my infirmities as an exegete, a theologian, a speaker and hearer of the Japanese language, a student of Confucianism, and above all, as a persuasive preacher of salvation. There is quite a difference between playing with such questions in the lecture-room, and meeting them at such a time and place, that, humanly speaking, the salvation of your questioner may depend upon the answers you give."

Micronesian Mission.

FROM RUK AND THE MORTLOCKS.

THE reports brought by the *Morning Star* from the Gilbert and Marshall Islands

were given in our last number. The trip of *Star* through the Westward Islands, Ruk and the Mortlocks, occupied but thirty-one days, going and returning to Ponape, the quickest time ever made by the *Star*. Mr. Doane was the only white missionary on board, with Opatia and Opatinia returning to their work on the Mortlocks, one other couple for teachers, and some Mortlock pupils from the Ponape school, going home. The following resumé of the work is from a letter of Mr. Doane:—

"God has blessed where he has smitten. He removed a beloved laborer at Utet, in the Ruk lagoon. Both Emelios and his wife were somewhat advanced in life when called to the work, yet he took it up cheerfully. At home his name, so far as I know, is held in much esteem. Emelios had erected a fine church, the best of the four in the Ruk lagoon, had prepared some fourteen natives for baptism, to be organized into the First Church of Utet. The brother had not labored in vain during his year and a half of work on heathen ground. If the dear Lord must remove the beloved worker, we thank him for so blessing his labors before called away.

"The interest in the work of the whole field continues. The calls for teachers are as loud as ever. The call at the new station taken, the Island Fefan, was very earnest for Brother Manasseh and wife, the new couple with us, to remain there. We had thought of him as taking the place of Emelios, but this call from the darkest, bloodiest island of the whole Ruk archipelago, led us to place him there. The *Star* had hardly dropped anchor long enough for us to get on shore when a band of painted chiefs called, saying: 'We want a teacher.' They would take no refusal, for they knew we had a spare teacher. When we assented, they feared we might in some way be led to leave the brother at another place, so they delegated one of their number to accompany the *Star* in her rounds, till she should reach their island. Such a pressing call we could not refuse.

"At another place, almost violent hands were laid on a returning couple to stop

there, rather than to proceed to their Mortlock Island home.

"All this interest in calls was intensified by a young man of Utet, just baptized, a member of the newly organized church. As he stood in his canoe, just casting loose from the *Star*, then getting under way, swinging off, his last words were: 'Send a teacher, send a teacher!' calling as if for life itself. He and his people had seen the worth of one good man, and they wanted another. And so the calls fly echoing around the coral reef, and over the lagoon waters of Ruk. The dear Lord does not let the interest in the good work on that large island group wane.

"But this interest is seen in the growth of the churches. There were but few of them where there were no additions. Two new churches were formed on Ruk, and at an out-station preparations for organizing another had been partially made. Forty-five were baptized in the Ruk archipelago, twenty-five in the Mortlock range of islands. Eleven church members have died, and only comparatively a few passed into that spiritual death, worse often than the death of the body. One new teacher was located."

The following references to occurrences at the islands on the Ruk lagoon are found in Captain Bray's journal:—

"We spent one day at Uman, and gave Moses the privilege of bringing his school (over two hundred) to visit the *Star*. It was their first visit to a vessel, and as they could only compare her with their largest proas, of course she appeared enormous to them. As they came over the side, each one cast a few shells into a tub, as a gift to the captain. They filed through the cabin, took a look into the mirror, listened to the music of the organ, and then formed in the front of the cabin and listened to our words of welcome, and sung and repeated a prayer for us. We could but feel that it was good missionary work, and a great event in their lives.

"Two men from Fefan Island came on board at Uman, to beg for teachers, and they could not be persuaded to leave again till we landed them at their island with a

teacher. Thus they call for the Gospel, and Moses informed us that there is no tribe in Ruk lagoon that is not anxious for teachers to give them the Gospel. Truly 'the harvest is plenteous but the laborers are few.'

"We stopped at two places on Uola, landed a new teacher on Fefan, and visited Utet, where the teacher had died. There are now four churches established in that lagoon, embracing ninety-three members."

PONAPE.

From Ponape, Mr. Doane wrote, December 21:—

"Of the good work on Ponape, there is nothing special to report. The fires burn at some places with a low flame, at others with more intensity. During the past year at almost every communion at some one or all of the churches, there have been a few to be baptized. As I have intimated, there are some lifeless, but there are some walking with the Lord. Some of our Christian chiefs have failed us, if not falling completely away to the evil one, yet their life has been a reproach. And it has a large influence on our people when a chief becomes indifferent.

"Preparations for a training-school have been taken and the girls' school, for which I have written and prayed so much, is about ready to be launched, Miss Fletcher to be at the helm. She now has five bright girls, and could double the number had she room for them."

West Central African Mission.

LETTERS have been received from Baidunda, bringing dates to December 25. There is, of course, little that is new. The missionaries are cheerfully at work upon the language, and begin to see much progress. The health reports are good, and everything seems favorable in the relations of the missionaries with the king. Dr. Nichols writes:—

"Recently, thieving has been on the increase here. Something is stolen every few days, and we are clearly demoralizing the natives by the facilities we give for theft. When complaint was made to

the king on one occasion some time ago—last year, I think—he very properly blamed us for allowing the people to rove unchecked all over our premises. ‘You need not let them in,’ said he: ‘if you do, don’t blame me if they steal all that you have. But still, if you catch them inside your fences at night, shoot them—it will be just. If you find them stealing by day, bring them to me for punishment. And when I am away at the wars, just remember that you are judges in your own place; tie them up and whip them.’

“December 13. As Brother Fay and I were taking the sun to-day, a crowd of natives flocked around us in manifest awe.

They can stand the sextant, but that wonderful artificial horizon with its mercury, is nothing less than an implement of sorcery. Now it happens that after a very dry week we have had three very wet days—and of course I made the rain with those awful, shining instruments. So they began to labor with me: ‘A little rain is good, and we like to have you make it now and then; but too much rain kills the corn. Ngana Nichols, *you are overdoing it entirely!* So just stop; put away your devils, that scare the sun and call the wet clouds.’ In vain I protested my innocence. In vain I assured them that only God makes rain or sunshine. They were not convinced.”

Notes from the Wide Field.

AFRICA.

LIEUT. WISSMANN’S JOURNEY ACROSS AFRICA.—Allusion has been heretofore made to the successful crossing of the continent by Pogge and Wissmann, during the years 1881 and 1882. A report of the journey was given in Cairo, Egypt, by Lieut. Wissmann, January 19, from which it appears that in going from the West Coast to Nyangwe, on the Lualaba, they passed several fine tribes of natives. The Tushilange and Basonge are spoken of as friendly, laborious, and highly skilled in all kinds of industrial arts. These tribes dwell on the rivers running northward into the Congo. After crossing one of these tributaries of the Congo, the Lubilash, itself as large as the Elbe, they came upon a tribe called Beneki, whose villages are described as models; well built and clean, the houses surrounded by gardens and palm trees. Some of these villages are so large that four or five hours were spent in marching through, and the population is estimated as numbering hundreds of thousands. The people are agricultural and well-to-do. Further on towards Nyangwe, the population was dense. From this point, memorable in connection with Livingstone and Stanley’s explorations, Doctor Pogge returned westward, while Wissmann went eastward, crossing Lake Tanganyika to Ujiji, and on by way of Mirambo’s and Mpwapwa to Zanzibar. Mirambo impressed him as “a capital fellow.”

STEAMER FOR LAKE TANGANYIKA.—A steam launch, bearing the name of the *Good News*, has been completed, by the London Missionary Society, for use in passing up and down this great inland lake of Africa. It is to be sent out in sections by way of Quillimane and Lake Nyassa. The little craft is fifty-five feet in length, and twelve feet in breadth.

CETEWAYO AT HOME.—The latest news from Zululand is that Cetewayo is making warlike preparations, either defensive or offensive. He is building three military kraals, and will be ready for whatever emergency may arise.

ARRIVALS AT LAKE VICTORIA NYANZA.—The reinforcements for the English Church Mission on Lake Victoria Nyanza, consisting of four missionaries, have arrived at the southern end of the lake. They took a new route through Mirambo’s country, but we are not informed as to their impressions of the route. Mr. Joseph Thompson

is now on his way to explore the proposed route via Mombasa and the Mt. Kenia region.

CONGO MISSION. — Two new missionaries of the English Baptist Society have reached their stations on the Congo, one at Manyanga, and the other at Baynesville. Both of them had had their first attack of African fever, but were recovering and in good health.

BASEL MISSION. — Mr. G. G. Bagster informs us that the Basel Mission on the Gold Coast has just been re-enforced by the arrival of three young missionaries who have spent several months in England. The forces of the Christian Church are moving towards Africa with much greater rapidity than they were a few years ago.

INDIA.

THE NEW DISPENSATION. — This theistic movement in India calls for notice, not so much as a matter of hope as a matter of history. We fear that the claim to have hindered the progress of Christianity, put forth by its organ, *The New Dispensation*, is well grounded. Here is its own statement: —

“It is a fact that the Brahmo Somaj has been a powerful instrument in checking conversions in the capital cities and towns of the empire, and while only one sixth of the Christian converts are recruited from the upper castes, it will not do to ignore the great instrument which has had a large part in bringing about that result. Christian missionaries have not estimated aright the significance of the theistic movement in India, or they would not speak of it so contemptuously as they are in the habit of doing. A great upheaval is visible everywhere in the religious aspirations of the people; their minds are being gradually opened to the truths of the theistic faith, and there are many thousands at present in our society, who, though they are not theists, speak the language of theism, and measure actions by the rules actually laid down by the Brahmo Somaj.”

At the beginning of the present year, Kessub Chunder Sen issued a general invitation to all nations to unite with the “New Dispensation.” His claim of inspiration and authority is by no means concealed. It is not at all strange that taking this view of his mission, he has announced, since issuing this proclamation, that he has received a command to make a pilgrimage round the world. Unless something new occurs, we may expect to see him in the principal cities of Europe and America. We give here a portion of his proclamation: —

“Kessub Chunder Sen, a servant of God, called to be an Apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, the metropolis of Aryavarta: to all the great nations in the world, and to the chief religious sects in the East and the West. To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac, and to the various branches of the Hindu Church. To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies; grace be unto you, and peace everlasting. Whereas sectarian discord and strife, schisms and enmities, prevail in our Father's family, causing much bitterness and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed. Whereas this setting of brother against brother, and sister against sister, in the name of religion, has proved a fruitful source of evils, and is itself a sin against God and man, it has pleased the Holy God to send to the world a message of peace and love, of harmony and reconciliation. The New Dispensation hath He, in boundless mercy, vouchsafed to us in the East, and we have been commanded to bear witness unto it among the nations of the earth. Thus saith the Lord: Sectarianism is an abomination unto Me, and unbrotherliness will I not tolerate. . . . Blessed are the peacemakers, who reconcile differences, and establish peace, goodwill, and brotherhood, in the name of the Father. These words hath the Lord our God spoken unto us, a gospel of exceed-

ing joy. The Church universal hath He already planted in this land, and therein are prophets, and all scriptures harmonized in beautiful synthesis. And these blessed tidings the loving Father hath charged me and my brother apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith, and rejoice in one Lord. Thus shall all discord be over, saith the Lord, and peace shall reign on earth. Humbly, therefore, I exhort you, brethren, to accept this new message of universal love. . . . Every saint, every prophet, and every martyr ye shall honor and love as a man of God. Gather ye the wisdom of the East and the West, and accept and assimilate the examples of the saints of all ages. So that the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity, and the highest purity of the best men of the world, may be yours. Above all, love one another, and merge all differences in universal brotherhood. Beloved brethren, accept our love and give us yours, and let the East and the West with one heart celebrate the jubilee of the New Dispensation. Let Asia, Europe, Africa, and America, with diverse instruments, praise the New Dispensation, and sing the Fatherhood of God, and the Brotherhood of man."

JAPAN.

DOCTOR MACLAY, Superintendent of the American Methodist Missions in Japan, makes the following report: — "A spirit of religious revival, bringing 'times of refreshing from the presence of the Lord,' is spreading in Japan, both among the foreign community and among the Japanese Christians. I have not before seen anything like it since coming to Japan, and trust we are about to witness signal displays of Divine mercy in the conversion of many souls."

SWEDEN.

THE Mission of the American Methodists in Sweden had, at last reports, forty-nine native ordained preachers, with nearly three hundred unordained and local preachers, and about seven thousand communicants. A recent statement in the *Northern Christian Advocate* is most encouraging: —

"Sweden is undergoing a moral and religious reformation, like the Wesleyans in Great Britain and America a century ago. Our converts are not numbered in our statistics, because the prejudice against any but the State Church still is very great. Of two hundred converts in our meetings at Gotenborg, one hundred have joined our church. At recent meetings, between fifty and sixty have been converted, twenty-seven of whom united with us. At Orebro, over one hundred have joined us; on Krisinehamn Circuit, one hundred and seventy. At Karlstad, twice as many people crowd to the hall as can gain admittance. Karlskrona has three hundred new converts on probation."

POLYNESIA.

Fiji. — Recent tidings have been received of the death of Thakombau, the old Fiji King, who in the early days was a bloodthirsty cannibal, but subsequently became a humble and earnest Christian. The wonderful history of this king will be found in the *Herald*, of 1882.

The *Wesleyan Missionary Notices* gives letters, of October last, from Fiji, reporting a hopeful religious state. The Scriptures are in brisk demand, the editions of 5,000 copies of the Old Testament, and 50,000 copies of the New Testament, being nearly exhausted. Rev. Mr. Langham says: —

"In the section Matailonibau, where Christianity was commenced in 1866, which was all heathen when you were here, we now return 35 preaching places, 461 full members, 384 on trial, 4,350 attendants on public worship, 1,055 children in our day and Sabbath

Schools; and at our missionary meetings held there in July, they gave the handsome sum of £157 (\$785). Visitors, of whom we have a goodly number now-a-days, express themselves agreeably surprised at the extent and satisfactory character of the work done throughout Fiji. Since I commenced this letter, news has come in of a stir among the people at Matalombau. Over one hundred have been received on trial since September 20. The whole district of Matalombau has been stirred, and there have been conversions in most of the towns.

"We have built a very substantial stone church in Bau, 97 feet by 45, walls 2 feet 7 inches thick, everything plain but substantial, the roof of iron, providing against fire and hurricane. The whole cost is paid, and we raised £600 at our last Missionary meeting at Bau. The people have done well, and have squeezed pretty hard; so that we have only £70 in hand towards Thakombau's stone church. I should like to see it complete before the old man dies, and he would, too. He has contributed nobly, having given about £150."

NATIVE CONGREGATION AT TONGA. — An English naval officer, whose vessel was taking Sir Arthur Gordon to the Fiji Islands, writes to *At Home and Abroad* of an assembly at Tongatabu, into which he happened to stroll. The letter shows what some of these native congregations are when no missionaries are present. After speaking of the chapel, and a number of natives clad in broadcloth whom he saw outside, the writer refers to what he saw on entering the chapel:—

"To my astonishment, I found about two hundred people inside, although the service did not begin till three quarters of an hour after this. The walls are decorated with highly colored paints. When I went outside I saw a tall old man (a native), evidently about seventy-five years of age, walking up the hill towards the chapel attended by a guard of native soldiers. I asked who the old chap was, and was told that he was the king; he walked up the hill into the chapel and took a seat — by the way, quite half an hour before the service began. I was the only white person in the place. The dress of the females was extremely gaudy, — at least the portion that you would consider dressed, which was about four fifths of them; the other fifth were very plainly dressed, a yard and a half of colored calico doing duty for dress, bodice, and skirt. It was laughable to see the ladies walking in high-heeled boots, tight waists, etc. They must all have been longing for the hour to come when they could take it all off and be at their ease. By the time I had run my eye over the congregation, the minister walked in, an old native about seventy years of age, his hair perfectly white. He mounted the pulpit, adjusted his spectacles, and after a few minutes announced the hymn, giving out each verse before it was sung. A native student started the singing, and it was grand, each and all singing so heartily, the old king joining in with the remainder. After singing, the two lessons were read in a distinct and impressive tone (although unintelligible to me). Another hymn, a short prayer ended with the Lord's Prayer, in which all hands followed the minister, and then the sermon from the words, 'Jesus said.' The old man spoke for about twenty-five minutes to a most attentive audience in the native tongue."

CENTRAL AMERICA.

MOSQUITO COAST. — Brief mention has been made heretofore of a marked revival at the Moravian stations on the Mosquito Coast. From the annual review of Moravian missions given in the *Periodical Accounts*, for December, the following additional facts are gleaned. By the end of July, the awakening, not to say the excitement, became general. There were deep convictions of sin and sudden changes. While there was some tendency to extravagancies, it was evident that the movement was not mere fanaticism, but the work of God's Spirit. Great care has been exercised to test the genuineness of the desires expressed by the crowds who have sought for religious advice and

comfort. The quickening received is continuing, and more than four hundred souls have already been received to the churches. At Karata alone two hundred and eleven persons have applied for instruction previous to baptism. The work seems to be genuine, and to promise much for the future.

Miscellany.

THE TRUST GIVEN TO US.

Think for a moment of the demands made upon Christian love by these enlarging opportunities of Christian conquest. The Lord admits us into the responsibilities of the grandest Christian century. Doubtless he might do this work without us. He might send legions of angels to minister to the Christ in his work of redeeming all nations; celestial choirs might sing the glad tidings on other hills than those of Bethlehem; but God chooses to lay restraint upon the yearnings of his own benevolence so far, at least, as to take us into the high responsibilities of his kingdom; and in some larger purpose of good than we may fully know, he waits for his chosen people to scatter world-wide the seeds which he quickly makes fruitful. To us, and for the highest final good, he commits, in the patience of his love, the work of reclaiming the fields laid waste by man's own sin. And now the urgent opportunities, the evident and increasing success of the gospel in lands which but yesterday were shut up in their own darkness, do tax the nerve of our Christianity. Have we courage enough for the great battle?—*Rev. Newman Smyth, D. D.*

ON THE OPIUM QUESTION.

In the interests of the gospel of our Lord Jesus Christ, so far as we are able to discover them, we once again, at a very critical period, record our protest against the active demoralization of Oriental races by our opium traffic. Bibles saturated with Judanum must be doubtful instruments of conversion. We must not be misunderstood. Missionary societies have kept themselves well aloof from connivance at

this odious blemish upon our Christian consistency; but it is hardly to be expected that those to whom they address themselves should uniformly make the necessary distinction. In their eyes we are the importers of both. The handle thus afforded to the enemies of the gospel, who abound everywhere, is only too conspicuous. The most superficial observer can grasp the character of the additional stumbling-block thus placed in the way of the reception of Christianity. We do hope that those who have undertaken the great responsibility of procuring the cessation of this evil will not faint by the way, for most assuredly their cause is a righteous one. Of one thing they ought to be well assured, that they have the hearty and active sympathy of those to whom the extension of the gospel is dear. Nor is there reason to believe that they will fail in the long run. It would be a disastrous thing for England, if, upon the flimsy pleas that have been urged, there should be persistence in a wrong which the whole civilized world exclaims against. We stand alone in this infamy, furnishing to the nations by our conduct only too plausible a motive for asserting that all our endeavors after righteousness are but a mockery, and that our zeal for religion is only a cloak for our covetousness. Who is the lover of his country, who is the Christian Englishman, who would not wish to see the reproach against us once and forever blotted out? We may not be able to undo or repair the past; but even the Chinese, when they behold us ceasing from sinning against them, might be led to imagine that after all there was some truth and reality in our profession of Christianity, and might be

led to inquire what could be the principle leading us to forego unhallowed gains for the desire of commending our faith by our practice. May the time of this not be of a distant future!—*Church Missionary Intelligencer*.

BIBLIOGRAPHICAL.

The Philosophy of Missions: A Present-day Plea.
By T. E. Slater. London: James Clarke & Co.
pp. 127.

The author of this volume, in endeavoring to restate "in harmony with present-day knowledge and thought the grand reasons for Foreign Missions," seeks specially to show that the cause "ought not to suffer in the estimation of thoughtful persons from the current theories of the future life," alluding particularly to "conditional immortality" and "restorationism," without indicating which of the theories he mentions he himself adopts. The author takes decided exception to what he terms the "traditional doctrine," and argues that either of the other views ought not to check missionary zeal. While thus arguing, the writer says of the reception of these newer theories upon the cause of missions (page 36): "That it *has* affected it, we think there cannot be a doubt. Prevaling discussion on the future destiny of

the race has unquestionably relaxed the minds of many and slackened their missionary zeal. And it is, probably, the *uncertainty* that has gathered around the whole question of the future, rather than any definite apprehension of the truth of any particular theory that has created an indifference about the state of the heathen and cooled the ardor of missionary enterprise."

From Darkness to Light: A Story of the Telegraphic Awakening. By Rev. J. E. Clough, Ongole, India.
American Baptist Publication Society. 16 mo. pp. 288.

This little volume presents in a very striking manner the bondage in which individual Hindus are held to their old religious rites and customs, and the great difficulties in their way to the acceptance of the gospel. No one can read this book without a better appreciation of Hindu character, and a broader sympathy for those who renounce friends and home and all things, to make confession of Christ; with sympathy also for missionaries who are contending with systems of error so thoroughly wrought into the intellectual and religious life of the people. We would heartily commend this volume as one likely to interest, as well as instruct, the youth of our Sabbath Schools.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

The Conversion of Mohammedans.—That the further progress of Islam in Africa and elsewhere may be stayed; that the destroying locusts which came up from "the great river Euphrates" may be subdued under the mighty hand of God; that this scourge, great and terrible and long-continued, may be effectually checked; that the benign influence of Christianity may be seen in full effects upon those governments and peoples which have set themselves in martial intolerance against it; that the oppressive and persecuting powers, which are controlled by Mohammedanism, may become friendly to the Name and Church of Christ; that the way of the Lord may be prepared among all the followers of the False Prophet; that those many millions which have hitherto been so stubborn a hindrance may be evangelized and prepared to take part in the diffusion and defence of the gospel of Jesus Christ.

For Adana, Samokov, Broosa, and other Mission Stations where revivals are in progress.

DEPARTURES.

March 29. From San Francisco, Mrs. Margaret S. Sprague, Miss Naomi Diamant, both returning to Kalgan, and Miss Flora J. Hale, of Chicago, Ill., who is to join the North China Mission at Pao-ting-fu.

DEATH.

March 29. At Holley, New York, Mrs. Ida C., wife of Rev. Hervey C. Hazen, formerly of the Madura Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Missionary work on Ruk. (Page 188.) [For the account of the first landing of missionaries at Ruk, see *Herald*, for May, 1880.]
2. Christian living and dying in Japan. Some questions asked. (Page 187.)
3. The cities of Northern Shanse and Mongolia. (Page 185.)
4. Native contributions at Tirupuvanam, Madura Mission. (Page 184.)
5. Converts in the Maratha Mission. (Page 183.)
6. Reports from villages and schools in Eastern Turkey. (Page 181.)
7. Progress in the Austrian Mission. (Page 179.)
8. The revivals at Adana and Samokov. (Pages 181 and 179.)
9. The work of God in Madagascar. (Pages 170 and 200.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

VERMONT.		L. PAGE, Mrs. M. H. MURDOCK, and Miss SARA F. BARNES, H. M. 500 00—600 00	
St. Johnsbury, Franklin Fairbanks, to const. M. F. NEWELL, N. P. STE- VENS, L. L. BARTLETT, F. A. SAV- AGE, and A. M. ANDERSON, H. M.	500 00	OHIO.	
MASSACHUSETTS.		Lyme, Cong. ch.	11 93
Andover, Edward Taylor,	50 00	Painesville, Reuben Hitchcock, for female education in Turkey,	1,000 00—1,011 93
Boston, Dr. and Mrs. A. C. Thompson,	100 00	CALIFORNIA.	
Dedham, 1st Cong. ch.	100 00	San Francisco, E. P. Flint,	100 00
Worcester, David Whitcomb,	1,000 00—1,250 00		
NEW YORK.		Previously acknowledged,	3,461 93
Brooklyn, Rev. W. F. Crafts,	100 00		10,329 29
Crown Point, GEORGE PAGE, to const. himself, Mrs. L. H. PAGE, Miss M.			13,791 22

Donations Received in March.

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Cumberland county.		Bangor, 1st Cong. ch. and so.	18 87
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Woodfords, Cong. ch. and so.	30 00—46 05	Piscataquis county.	
Franklin county.		Greenville, Cong. ch. and so.	36 00
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Hallowell, A friend,	5 00—30 00	York county.	
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West Concord, A. Root,	1 00—305 95
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Hampton, Cong. ch. and so.	14 42
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Gilmanton, Cong. ch. and so.	7 00
Sullivan co. Aux. Society.	
Claremont, Cong. ch., m. c.	10 20

Legacies. —Manchester, Mrs. Nancy C. Towne, by Nancy B. T. Greenough, for Papal Lands,	1,000 00
Swanzy, Rev. Elisha Rockwood, by C. C. Denny, Leicester, Trustee,	1,000 00—2,000 00
	2,424 14

VERMONT.

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Bennington, 2d Cong. ch. and so.	20 48
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Quechee, Rev. N. F. Carter,	10 50
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Weston, Mrs. S. A. Sprague and Miss L. P. Bartlett, in memory of their mother,	2 00
Woodstock, 1st Cong. ch. and so.	28 63—127 24
	391 51
Legacies. —Orwell, Lovisa Root, add'l,	1,000 00
	1,391 51

MASSACHUSETTS.

Berkshire county.	
Curtisville, Cong. ch. and so., 8.60;	
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A friend, 5,	
Essex county, North.	
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Newbury, 1st Cong. ch.	36 01
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West Newbury, 1st Cong. ch., m. c.	6 23—180 48
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Springfield, Olivet ch., with other dona., to const. J. S. APPLEY, H. M.	48 06
West Springfield, 1st Cong. ch. and so., 32; (15, acknowledged in April <i>Herald</i> as from Westfield, should have been from Park-st. ch., West Springfield),	32 00
Westfield, 2d Cong. ch. and so.	33 86—250 80
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	5 50
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Nathaniel Sears, 25,	525 00
Westhampton, Cong. ch. and so.	34 00—741 10.
Middlesex county.	
Auburndale, Cong. ch. and so.	200 00
Cambridgeport, Pilgrim ch., m. c.	13 42
Everett, Cong. ch. and so.	5 68
Lexington, Hancock ch.	20 00
Malden, A friend,	2 00
Newton, 1st Cong. ch.	75 73
Newtonville, Cent. Cong. ch.	45 93
So. Framingham, So. Cong. ch. and so.	400 00
Sudbury, Union Cong. ch.	24 75
West Medford, Cong. ch. and so.	1 11
West Somerville, Cong. ch. and so.	8 00—796 60
Middlesex Union.	
Groton, Mrs. S. H. Phillips,	10 00
Norfolk county.	
Brookline, Harvard ch. and so.	219 59
Dedham, 1st Cong. ch. and so.	185 40
Holbrook, Winthrop ch.	74 78
Hyde Park, 1st Cong. ch., 43.54; do., m. c., 43.07,	86 61
Quincy, Cong. ch., m. c.	28 00
South Weymouth, 2d Cong. ch.	45 00
Stoughton, Cong. ch. and so.	20 00—659 38
Plymouth county.	
Hingham, Evang. Cong. ch.	15 96
Marshfield, 1st Cong. ch.	87 61—103 57
Suffolk county.	
Boston, Old South ch., 3.071; Shawmut ch., 1.200; 2d ch. (Dorchester), 800; Berkeley-st. ch., Charles C. Barry, 250; Immanuel ch., 200; do., "A.", 115.60; Mt. Vernon ch., 259; do., Mrs. Parkhurst, 20; Park-st. ch., 237; Brighton ch., 193; Eliot ch., 32; Olivet ch., for Madura, 8.25; Highland ch., 7.79; X. Y. Z., 500; Estate of Henry B. Hooker, D. D., by A. W. Tufts, add'l, 200; Mrs. C. A. Spaulding, 100; Mrs. Benj. Perkins, 15; A friend, 5; J. P., 2; K. I., 2,	7,217 64

Chelsea, Central ch. and so., 20.84;	
Charles A. Stone, 80,	100 84--7,318 48
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, 1st Cong. ch. and so.	142 63
Northboro', Cong. ch. and so.	55 00
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Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
East Douglass, Cong. ch. and so.	31 46

11,406 62

Legacies. —Brimfield, Mrs. A. H. Smith, by N. S. Hubbard, Ex'r,	90 54
Charlton, Clarissa Case, by A. E. Fiske, Ex'r, less expenses, 5,	1,616 59
Randolph, Ebenezer Alden, M. D., in part, by Rev. E. K. Alden, Ex'r,	1,000 00
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Sunderland, Mrs. Mari. A. Hubbard, by Wm. L. HUBBARD, constituting him, H. M.	100 00--2,829 77

14,236 39

RHODE ISLAND.

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CONNECTICUT.

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Windsor, Cong. ch. and so.	51 04--571 22
Litchfield co. G. C. Woodruff, Tr.	
Northfield, Cong. ch. and so.	54 08
Thomaston, Cong. ch. and so.	31 52
Winsted, —	10 00--95 60
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—, A friend,	5 00

1,600 99

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1,844 59

NEW YORK.

Ashville, Cong. Sab. sch., for "Morning Star,"	3 66
Brooklyn, Puritan ch., 37.37; Lec-ave. Sab. sch., for "Morning Star," 11.53,	48 90

Buffalo, Westm. Presb. ch.	10 00
Canandaigua, A balance,	25
Crown Point, 2d Cong. ch.	13 57
Durham, William Crawford,	9 00
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Hammondville, Cong. ch. and so.	2 43
Howard, Rev. A. Cooper,	10 00
Lisbon, 1st Cong. ch.	20 00
Malone, 1st Cong. ch.	42 50
New York, M. W. Lyon, to const. H. HAMMEL and G. B. WILLIAMS, H. M., 200; Broadway Taber., C. N. Bliss, add'l, 100,	300 00
Oxford, Cong. ch. and so.	50 00
Perry Centre, Cong. ch., to const. H. B. HUDSON, Evangelist, H. M.	59 00
Richville, Rev. G. Cross and Annie E. Cross,	2 00
Suspension Bridge, 1st Cong. ch.	20 00
Verona, S. B. Brewster,	2 00--693 31

PENNSYLVANIA.

Philadelphia, Farrand Parker,	9 00
Sharon, Cong. Sab. sch., for "Morning Star,"	14 00--23 00

NEW JERSEY.

Chester, 1st Cong. ch., 15.34; 1st Cong. Sab. sch. and Young People's Society, for "Morning Star," 15,	30 34
Paterson, Auburn-st. Cong. ch.	7 35
Woodbridge, 1st Cong. ch.	15 13--52 82

MARYLAND.

Baltimore, George N. Cressy,	10 00
Frostburg, Cong. ch.	4 00--14 00

DISTRICT OF COLUMBIA.

Washington, Plymouth Cong. ch.	5 00
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VIRGINIA.

Herndon, Cong. ch.	10 00
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TENNESSEE.

Springfield, M. L. Minott,	2 00
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TEXAS.

San Antonio, S. M. N.	3 00
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FLORIDA.

Fernandina, H. G. Yerger,	20 00
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ALABAMA.

Marion, A. W. Curtis,	5 00
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OHIO.

Aurora, Cong. ch.	14 35
Cleveland, Plymouth ch.	118 00
Cow Run, Cong. ch.	2 00
Delaware, Rev. John H. Jones, to const. Rev. W. BOWEN, Rev. R. M. JONES, Rev. G. HENSHAW, and Rev. J. L. DAVIES, H. M.	200 00
Geneva, 1st Cong. ch.	23 00
Glenville, Stella H. Wilcox, for Africa, Kalida, M. J. G.	20 00
Kinsman, Cong. ch., H. L. Burnham,	1 00
Lyme, Cong. ch.	10 00
Mantua, Cong. ch.	36 94
Newark, Plymouth Cong. ch.	12 00
Newton Falls, Cong. ch.	25 00
Oberlin, W. M. Mead,	14 00
Radnor, Welsh Cong. ch.	19 00
Saybrook, Cong. Sab. sch., for "Morning Star,"	10 00
Toledo, Mrs. P. A. Nicholas,	5 00
Wellington, Edward West,	4 00
	20 00--530 29

ILLINOIS.

Aurora, 1st Cong. ch.	5 00
Canton, 1st Cong. ch.	16 60
Chicago, 1st Cong. ch., 109.06; N. E. ch., 33.33; do., m. c., 12.58; Ply. ch., m. c., 32.06; U. P. ch., m. c., 13.80; H. G. Billings, to const. Mrs. E. A. BILLINGS, H. M., 100; E. Rathbun, 10.60,	311 43
Dover, Cong. ch.	55 60
Galesburg, 1st Ch. of Christ,	59 03

Glencoe, Cong. ch.	45 25
Godfrey, "The Church of Christ,"	32 00
Hennepin, Cong. ch.	11 00
Hampton, Cong. ch.	3 00
Illini, Cong. ch. and Sab. sch.	10 00
Lisbon, Cong. ch.	13 25
Lockport, 1st Cong. ch.	12 73
Malden, Cong. ch.	20 00
Odell, Cong. ch.	31 00
Poplar Grove, Cong. ch.	4 50
Providence, Cong. ch.	31 07
Rockford, T. P. Carleton,	5 00
Shabbona, 1st Cong. ch.	5 04
Sycamore, Cong. ch.	100 00
Woodburn, Cong. ch.	12 50—783 40

MISSOURI.

Webster Grove, Cong. ch.	47 00
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MICHIGAN.

Clio, Cong. ch.	5 13
Detroit, Philo Parsons, to const. Mrs.	
JULIA B. DANIELS, H. M.	100 00
Grand Haven, Cong. ch.	2 00
Kalamazoo, 1st Cong. ch., to const.	
Rev. C. O. BROWN, H. MON-	
TAGUE, and S. A. GIBSON, H. M.	129 00
Olivet, Cong. ch., to const. Mrs. M.	
C. HANCOCK, H. M.	213 55
Romeo, Cong. ch.	73 55
West Bay City, John Brown, for W.	
Central Africa,	50 00—573 23

WISCONSIN.

Menasha, D. & G.	1 00
Riha Falls, Cong. ch.	23 59
Rusk, Mary C. Berry,	5 00—29 59

IOWA.

Anamosa, 1st Cong. ch.	8 44
Belmond, Rev. J. D. Sands,	1 00
Bowen's Prairie, Cong. ch.	6 35
Garnaville, Rev. G. M. Porter,	5 00
Genoa Bluff, Cong. ch.	20 00
Grinnell, A friend.	10 00
Kellogg, Cong. ch.	7 85
Lewis Cong. ch.	18 75
Stellapolis, Cong. ch.	14 50
Waverly, 1st Cong. ch.	10 00—101 89

MINNESOTA.

Glyndon, "The Church at Glyndon,"	12 17
Haycock, 1st Cong. ch.	2 51
Lake City, Cong. ch.	8 35
Luver, H. L. Brewer,	5 00
Minneapolis, Plymouth ch.	53 78
Morristown, Rev. E. E. Rogers,	10 00
Northfield, Cong. ch.	39 48
Owatonna, 1st Cong. ch.	14 10
Zumbrota, 1st Cong. ch.	45 00—190 39

KANSAS.

Redpath, Cong. ch.	5 00
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NEBRASKA.

Nebraska City, Cong. ch.	5 30
Steele City, Cong. ch.	13 25—18 55

CALIFORNIA.

Oakland, 1st Cong. ch.	42 20
Pasadena, M. H. Foote,	5 00
San Francisco, Cong. Ass'n of Chris-	
tian Chinese, 500; do., through	
Miss Harriette Carter, of Boston,	
10; Mrs. Mary C. Waterbury, 50;	
making for the South China Mis-	
sion,	560 00
Sonoma, Cong. ch.	12 00—619 20

OREGON.

The Dalles, 1st Cong. ch.	15 00
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WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ,	2 50
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DAKOTA TERRITORY.

Grove Hill, Cong. ch.	4 00
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NOVA SCOTIA.

Yarmouth, Cong. ch.	11 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

India, Maratha Mission, J. Elphin-	
stone, Esq., 85; Mission teachers,	
Sirur, 10,20,	95 20
Italy, Florence, A friend,	50 00
Micronesia, from Likiaksee, m. c., oil	
contrib. from his church,	103 45
Turkey, Van, Dr. G. C. Reynolds and	
wife,	50 00
	298 65

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	8,144 92
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FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer</i> ,	4,000 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Greenville, Cong. Sab. sch.	15 00
NEW HAMPSHIRE.—Hillsboro' Bridge, Cong.	
Sab. sch.	2 00
VERMONT.—Dummerston, Cong. Sab. sch.,	
14.30; Middlebury, Cong. Sab. sch., 19 50;	
St. Johnsbury, South Cong. Sab. sch., for	
schools of Rev. H. N. Barnum, 100,	133 80
MASSACHUSETTS.—Lakeville, Precinct Sab.	
sch., 7.55; South Amherst, Cong. Sab. sch.,	
1.02; West Newton, Red Bank Co., for	
teacher in Aden, Turkey, 78.25; Whitinsville,	
Cong. Sab. sch., 20,	106 82
CONNECTICUT.—East Haddam, 1st Cong. Sab.	
sch., for Kioto Training-School, 15; Middle-	
town, 1st Cong. Sab. sch., 30; New London,	
1st Cong. Sab. sch., 16.01; Windsor Locks,	
Cong. Sab. sch., for Kioto Training-School, 50,	111 01
NEW YORK.—Rodman, Cong. Sab. sch., 13;	
Sandy Creek, Cong. Sab. sch., for Turkey,	
12.40; Sayville, Cong. ch., for Aiji, Fujita,	
30,	55 40
NEW JERSEY.—Hoboken, 1st Pres. Sab. sch.,	
for scholar in Harpoot,	40 00
DISTRICT OF COLUMBIA.—Washington, 1st	
Cong. Sab. sch., for Japan,	50 00
OHIO.—Burton, Cong. Sab. sch., for seminary	
at Amanzimtote, 5; Pittsfield, Cong. Sab. ch.,	
5; Miss Baldwin, 50c. for school at Amanzim-	
tote; North Madison, Cong. Sab. sch., for	
Africa, 2; Springfield, Cong. Sab. sch., 20;	
Unionville, Cong. Sab. sch., for Africa, 37.55	
ILLINOIS.—Chicago, N. E. Sab. sch., 5.05;	37 55
Odell, Cong. Sab. sch., 14; Oswego, Cong.	
Sab. sch., 2.03; Ottawa, 1st Cong. Sab. sch.,	
20.93; Udina, Cong. Sab. sch., 4.97,	45 43
IOWA.—Denmark, Cong. Sab. sch., with other	
donas, to const. Prof. GEORGE W. BINGHAM,	
H. M., 41.68; Dubuque, Cong. Sab. sch.,	
7.20; Oldfield, Highland Cong. Sab. sch.,	
6.80,	55 68
MINNESOTA.—Sauk Centre, Cong. Sab. sch.	10 00
MICHIGAN.—Calumet, Cong. Sab. sch., 23.11;	
Detroit, Woodward-ave. Sab. sch., 35.88,	58 99
WISCONSIN.—Genesee, Cong. Sab. sch., classes	
no's. 3 and 4,	3 00
KANSAS.—Fort Scott, 1st Cong. Sab. sch.	1 02
	725 70

Donations received in March,	32,058 76
Special Offerings " "	3,461 93—35,520 69
Legacies, " "	6,973 37
	41,594 06

Total from September 1, 1882, to March 31, 1883: Donations, \$214,541.24; Legacies, \$46,239.27 = \$260,780.51.

FOR YOUNG PEOPLE.

TOIL AND TRIUMPH IN MADAGASCAR.

THE Island of Madagascar, lying two hundred and fifty miles east of the coast of Africa, is about one thousand miles long, and from two to three hundred miles broad. Its area is larger than that of the New England and Middle States, with Virginia, or about twice that of Great Britain and Ireland. Little was known of this vast island until the early part of the present century, when the English sent a friendly embassy to King Radama, a wise and able ruler, who welcomed the foreigners.

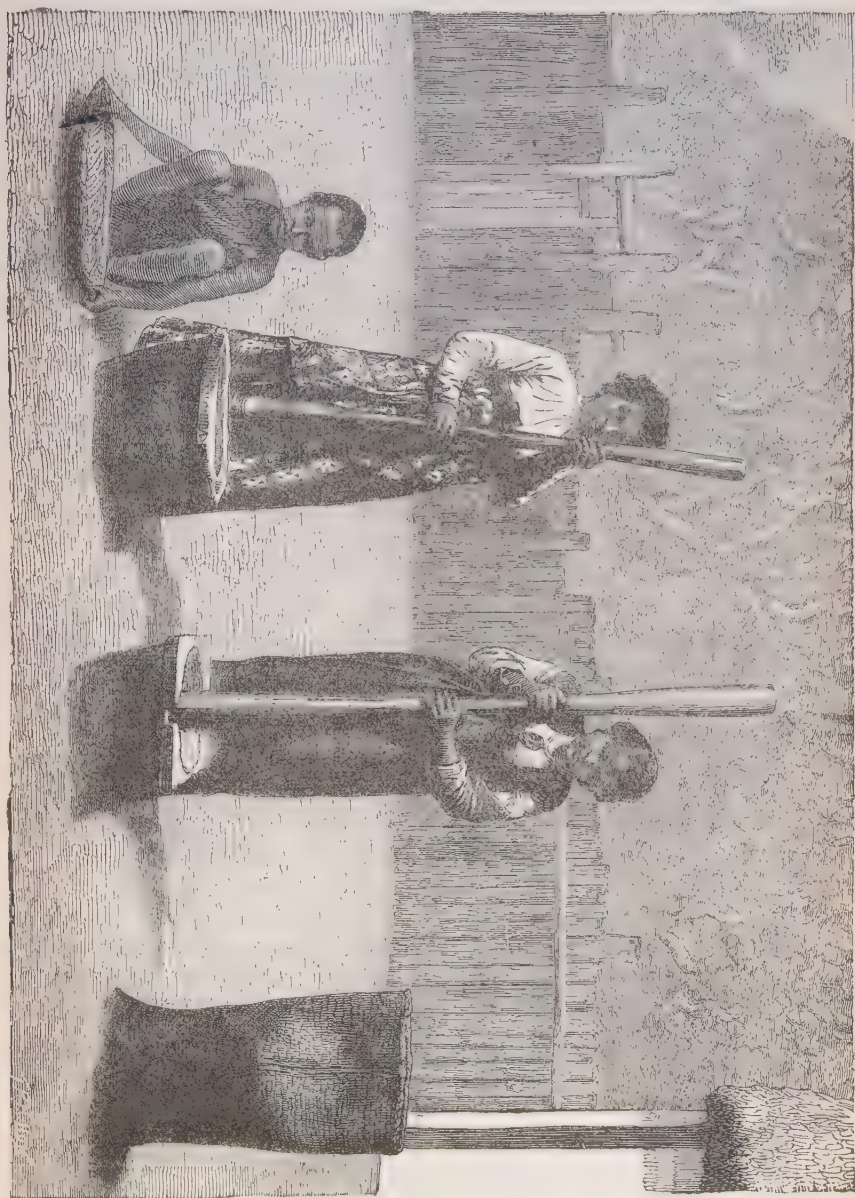
The first missionaries landed in Madagascar in 1818, but they retired, and the mission was not begun till 1820. The first comers found a singular people, busy and shrewd, but ignorant and superstitious. They are called the Malagasy. They had no written language, and, of course, no books. Most of the people were filthy and half-naked, and their morals were shocking. They worshiped idols, and were subject to cruel superstitions, among which was one that certain days were unlucky, and that children born on these days must be put to death, or evil will come to their parents. In one of the tribes all the children born on Tuesdays were destroyed. Multitudes of lives were also destroyed by the *tangena* ordeal, a trial by poison which was supposed to test the guilt or innocence of one accused of crime or of witchcraft. The trial was conducted in the following way: The suspected person was made to swallow three square pieces of a fowl's skin, and after a time a portion of two nuts of the tangena tree, an active poison, was administered. If, in the vomiting which followed, the pieces of skin were thrown up uninjured, the person was pronounced innocent of the charge. But even then the poison was often fatal in its effect, so that the victim died, whether the ordeal pronounced him innocent or guilty.

King Radama, who welcomed the missionaries in 1820, allowed them to open schools, and the next year he sent his nephew and ten other young men to England to be educated. At the time of his death, in 1828, there were four thousand pupils in the schools, but neither Radama, nor any of his people, had accepted the Christian faith. He sought only the education which the missionaries could give. His Queen, Ra-na-va-lo-na, after murdering all who stood in her way, seized the throne and commenced her long reign, marked by bloody persecution of those who had anything to do with the Christians.

At her coronation, in June, 1829, Ranavalona took two of the national idols in her hands, saying, "I received you from my ancestors. I put my trust in you, therefore support me." At first she permitted the missionaries to teach and preach, seeing the advantages of the education they imparted; and in 1831, thir-

teen years after the first missionaries had landed, the first converts were baptized, and what has well been called the "Martyr Church" of Madagascar was formed. But the permission was soon withdrawn and the most violent persecution began.

NATIVES OF MADAGASCAR POUNDING RICE



All who refused to worship the national idols were declared criminals. Many suspected persons were compelled to submit to the tangena ordeal. The Queen summoned an assembly at the capital, at which it is said one hundred thousand people were present, and death was declared to be the penalty to be visited upon

all who should not within one week renounce the Christian faith. It appeared that twenty-four hundred of the Queen's own officers were more or less implicated, and she so far relaxed her decree that four hundred of them were reduced to the ranks, and two thousand were simply fined.

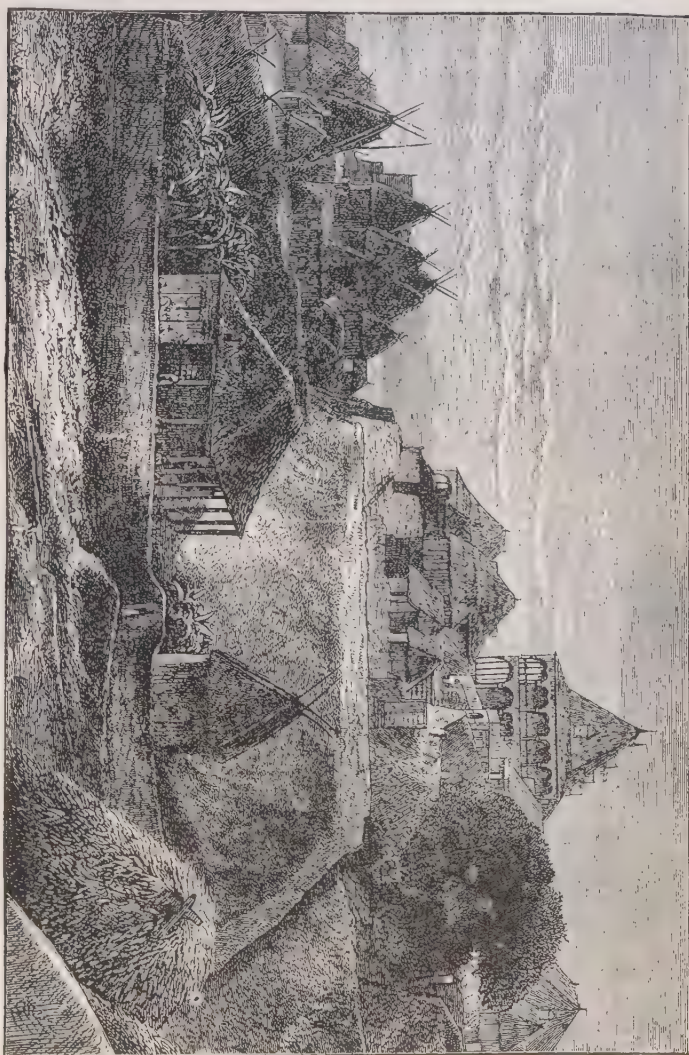
Under this persecution many of the people fell away from the faith, but thousands of them remained steadfast. They would meet secretly in each other's houses, or they would go twenty or more miles for a midnight meeting in some secluded valley or on a rocky mountain side. Here they would read from God's Word, and sing their hymns of praise. Strangely did their numbers increase during this "Time of Darkness." Ranavalona reigned for thirty-two years, and ten thousand Christians were punished, either by death, or exile from home, or by a heavy fine; and yet at the end of her reign, there were many more Christians in Madagascar than there were at the beginning. The oppressed disciples had not the support of the English missionaries, for they were obliged to leave the country in 1836. The first martyr, a young woman named Rasalama, fell by the executioner's spear, August 14, 1837. In the years which followed, hundreds met a cruel death in one form or another, because they would not deny Christ. Some were thrown head-foremost into pits and were drowned in boiling water, others were cut in pieces, or were burned. Some were stoned. There was a high precipice at Antanavirivo, the capital, near the Queen's palace, to the top of which some of the victims were taken, their arms and feet tied, and they were hurled upon the rocks below to meet instant death. There were yet other shocking forms of death employed to terrify the people, and keep them from accepting the new religion. But in vain. The blood of the martyrs has always been the seed of the church, and the wonderful patience and courage of those who were called to face death, led many to embrace the Christian faith. When Rasalama was put to death, a by-stander exclaimed: "If I might die so tranquil and happy, I would willingly die for the Saviour, too."

The persecution was specially fierce in the year 1849, when the Queen sent a message to the Christians asking why, since she had killed some and put others in fetters, and made them slaves, they had not given up praying. The Christians answered that reverence for God and his law made it necessary for them to pray. The Queen was furious; men and women were arrested; four persons of noble rank were condemned to be burned alive, while fourteen others were sentenced to be thrown from the precipice. Hundreds of less prominent offenders were fined, or publicly flogged. As the nobles were led to the stake they sang hymns of trust, and when the flames wrapped their bodies, those near them could hear their prayers and praises. Just then the rain began to fall, putting out the fires, so that they had to be rekindled, and while this was done an immense triple rainbow formed, and one end of the arch seemed to the spectators to rest on the very spot where the martyrs stood. Then the other prisoners were taken to be hurled from the rock in the presence of the vast crowd.

But the end of this cruel Queen came at last. At her death, in 1861, her son, who had secretly favored the Christians, was made king, and on the day of his coronation he proclaimed religious liberty to all his subjects. He reigned but two years, but under his Queen, who filled the throne for five years, there was full toleration for the Christians.

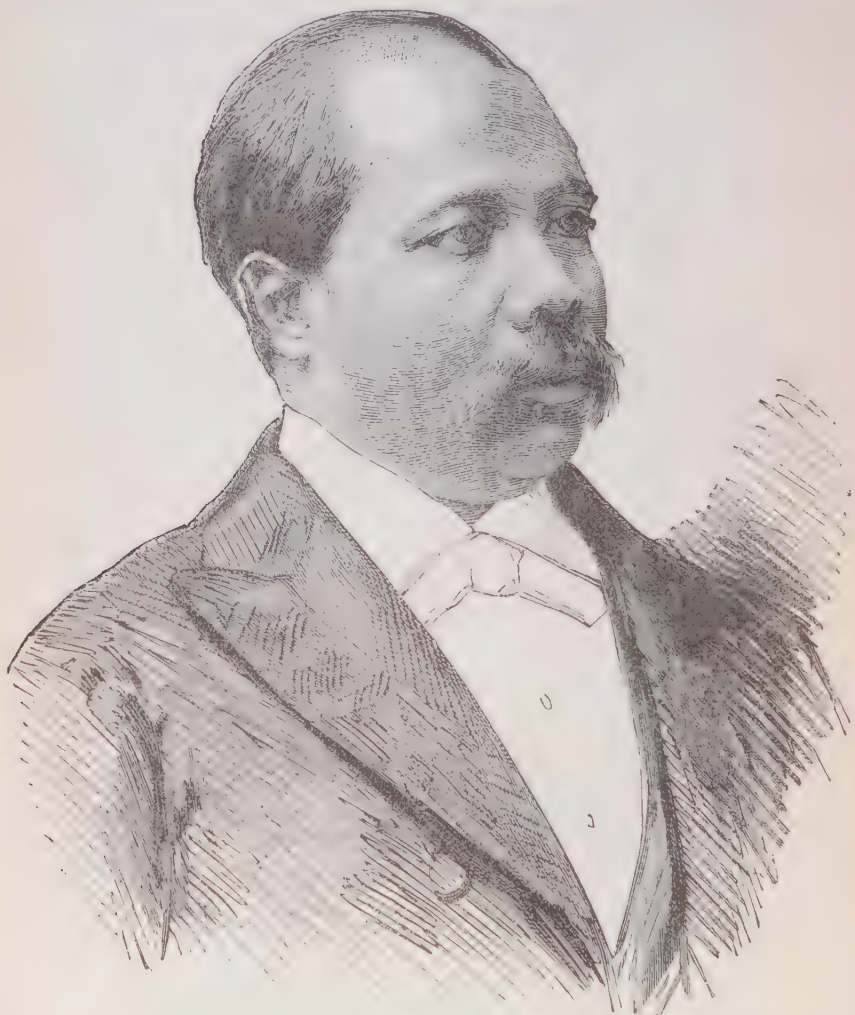
Fifteen years ago, in 1868, the present Queen of Madagascar was crowned as Ranavalona II. Very different in character is she from her predecessor of the same name. At her coronation no idols or idolatrous services were seen. She caused a table to be placed by her side, on which lay a Bible and the laws of Madagascar, while the canopy over her had the four mottoes: "Glory to God"; "Peace on

VIEW IN ANTANANRIVO, THE CAPITAL OF MADAGASCAR.



Earth"; "Good-will to Man"; "God be with us." Shortly afterward the Queen and her husband, the Prime Minister, were baptized by a native pastor; and since that time the royal pair have given every evidence that they are sincere and humble disciples of Jesus Christ. The simplicity and fervor of their characters are quite remarkable. Everything that could be done by them to help forward Christian work in the kingdom has been done. They have encouraged

the people to build memorial churches, and several noble edifices now mark the spots where the martyrs fell. So eager were the people to have share in these memorials to the faithful witnesses for Christ, that officers of high rank, with their wives, were sometimes seen laying the brick, or bringing the mortar. The national idols, which the people superstitiously feared to touch, were destroyed by the Queen's order, and Madagascar to-day, in its government and in



RAVONANAHITRANIRIVO, CHIEF OF THE MALAGASY ENVOYS.

the purpose of its people, is a Christian kingdom, with over four thousand native preachers, and nearly a quarter of a million souls under Christian instruction.

This brief story of one of the most remarkable changes ever wrought in a nation in a brief time by Christian missions will, we hope, lead many to read the full account as found in Mr. Ellis' most interesting books on Madagascar. Many will be glad to see the above excellent likeness of the chief of the Malagasy Embassy, which has just visited Europe and the United States.

THE
MISSIONARY HERALD.

VOL. LXXIX. — JUNE, 1883. — No. VI.

SECRETARIES CLARK and Alden, of the Prudential Committee, with Mr. Torrey, reached Constantinople, May 5. The Secretaries, on their way thither, visited San Sebastian and Zaragoza, in Spain, also Smyrna and Manisa, meeting missionaries and native preachers. There is a prospect of a large and important meeting of the Western Turkey Mission, commencing the 15th inst. We learn that Rev. Dr. Chapin, of the Deputation appointed by the Special Committee of the Board, went to Bonn to meet Professor Mead, but we are not informed as to the plans of that Deputation for the further prosecution of their inquiries.

EIGHT MONTHS. — The receipts from donations during the eight months of the fiscal year ending May 1, 1883, amount to \$242,636.60. Of this, \$13,943.31 is "additional to regular contributions." During these months last year the donations were \$213,050.03. There has been a great falling off in receipts from legacies. In the first eight months of last year, the legacies amounted to \$75,653.71; this year they amount to only \$48,651.51. The total of donations, "specials," and legacies for the eight months is \$291,288.11, against \$288,703.74 last year. It was thought at the annual meeting at Portland, that to the regular contributions a "special addition" of at least \$50,000 might be counted upon, and that appropriations for the year might be made with that expectation. Not quite \$14,000 towards this "special \$50,000" have yet been received. The total receipts into the treasury to May 1, would be less than last year by \$11,358.94, were it not for what has come as "special."

IN the Annual Report of the Evangelical Alliance of Japan, for 1882, just received, ninety-three churches are reported, ninety-one being connected with various missions, and two being classed as "Independent Native Churches." Of the eighteen churches connected with the American Board's Mission, thirteen are in the column of "Wholly self-supporting"; that is, as a note explains, "churches paying the full salary of a pastor and all other expenses." There are no churches connected with any other mission reported in this column. We notice also in the column of "Total contributions of native churches for all church purposes," which foots up 12,064 *yen*, that nearly one half of the amount (5.825 *yen*) is credited to the churches connected with the mission of our own Board. As they constitute but one fifth of the whole number of churches, their record in this matter is very gratifying.

AMONG the "Letters from the Missions" will be found further accounts of the work of grace, at Samokov, Bulgaria, as well as reports of revivals at Choonkoosh, Eastern Turkey; Tungcho, China; and Amahlongwa, South Africa. At the time of going to press, no further tidings have reached us from Adana, probably on account of the pressure of labor coming upon the few helpers there. Good news has been received of quickened religious interest at Bitlis, in Eastern Turkey. The work commenced during the Week of Prayer, when several prominent members of the church, who had been suspended, gave evidence of repentance and humility. The new converts are chiefly from the High School and the Girls' School, the pupils coming, for the most part, from the villages. Mr. Knapp, who sends the account, says that he is holding daily personal conversation with some of these scholars, of whom from forty to fifty attend the Sabbath evening prayer meetings, nearly half of them taking part in the service. Prayer meetings in the three wards of the city are well attended, and the Sabbath congregation numbers nearly four hundred.

IN reference to the proposed pilgrimage of Kessub Chunder Sen around the world, the *Indian Witness* wisely says: "We sincerely hope that Christians may so far preserve their self-respect as not to make feeble attempts, as was done during his visit to England, to interpret his words in favor of their religion, and put both him and themselves in a false position. He can do much good by his visit, and will do no harm, if unwise people do not do it for him."

THE attitude of the officials in Austria towards the evangelical work is not encouraging. Mr. Millard, the agent of the British and Foreign Bible Society at Vienna, reports that a colporter at Laibach, who was shamefully treated last summer and condemned to one month's imprisonment with the payment of costs, has had his sentence reversed, and has been fully acquitted. On the other hand, he states that the authorities in Lower Austria, including the capital, have stricken from the colporters' licenses the permission to circulate copies of the Scriptures except such as are in the German language. This is a serious drawback upon the dissemination of the Scriptures, inasmuch as many of the people whom the colporters seek to reach are Bohemians, Hungarians, and Poles. An earnest effort will be made to secure the reversal of this action.

THE venerable William Walker, now over eighty years of age, sends us his greetings from Gaboon, West Africa. He sailed from this country for missionary service in West Africa, in 1842, a little over forty years ago. He writes that he is now studying Hebrew and translating the Scriptures into the language of the people to whom he has devoted his life. His only regret seems to be that ill-health will not allow him to remain and spend the rest of his days in work for Africa.

REV. HENRY S. BARNUM, of Van, reports that on the second day of March a portion of the large Armenian village of Shadakh, fourteen miles south of Van, was buried by an avalanche. Nineteen houses were totally destroyed, with all that was in them, and a large number of other dwellings were greatly injured, and many persons lost their lives.

THE Missionary Conference of Calcutta adopted a resolution having reference to the vastness of the work which remains to be performed before India can be won for Christ, and making an earnest appeal to the churches in Europe and America for more missionaries, both men and women. Since the adjournment of the Conference, the Secretaries of that body — Rev. Dr. Murray Mitchell and G. H. Rouse — have transmitted this resolution, calling attention to certain facts which give force to the appeal. Among these facts are the following: That the population of India is two hundred and fifty millions, — five times that of the United States; that one hundred and ninety of these millions are Hindus, whose gods are incarnations of wickedness and lust; that fifty millions are Moham-medans, a larger number than own the sway of the Sultan; that the English language is spreading at such a rapid rate in India that the people are readily accessible to evangelistic effort in English; that the vastness and variety of the field afford scope for the greatest variety of talent, and for an unlimited number of workers; and that the progress of the last decade confirms the hope of ultimate success. The appeal is an urgent one. Who will hear it and respond in person? How many in America will respond by an increase in gifts for the evangelization of India?

MEN will risk vast sums where there is a reasonable prospect of a large return. The amount of money that can be raised for the promotion of schemes which give promise of great dividends is almost unlimited. The *Times of India* says that nearly twenty-five millions of dollars have been invested in search for gold in India, and that not twenty-five hundred dollars' worth of the precious metal has been obtained after three years' labor. Why cannot more be raised for enterprises where the gains are sure — where there may be found, not gold that perishes, but souls of priceless and everlasting worth?

REV. MR. SHEFFIELD, of Tungcho, North China, has prepared a volume on the "Outlines of Universal History," which is already in circulation in Northern China. Copies of the book have been presented to Prince Kung, Li Hung Chang, and other high officials, who have acknowledged the receipt of the work in cordial terms. Rev. Dr. Martin, of the college at Peking, pronounces the work one of the most important additions to the Christian literature offered to the Chinese. The light from the Western World is soon to penetrate all China. May the light from above not be withheld.

WE have received from Professor Henry T. Terry, of the Law Department of the Imperial University, Tokio, Japan, a very courteous letter in reference to a sentence in the article by Dr. Davis in his "Brief Notes on Japan," given in the February number of the *Missionary Herald*. The distance is too great to allow us to send the communication to Dr. Davis for reply, and it is but fair that Professor Terry's denial of the statement made in this article should be presented at once. Dr. Davis's statement was: "The English schools [those of the Japanese] and the great Imperial University are hot-beds of vice and corruption; so that a recent native writer, who was deploring their fearful immorality says: 'Nine tenths of the young men in these schools go home in two years

utterly ruined.'” Professor Terry, while admitting that the moral code of the Japanese “is different from ours, and must be admitted to be decidedly inferior to ours,” yet affirms that, “Whatever be the defects in Japanese morality,—and they are plain to all,—it is not so bad that any one is justified in calling an assemblage of gentlemen who live up to it, hot-beds of vice and corruption, or in asserting that its acceptance is ruin, at least as to this world.” While stating that he knows little of other schools, Professor Terry refers particularly to the University, saying that he does not think that more than one or two of its professors have declared that “no scholar in Europe or America now believes in the truth of Christianity”; that the professors “have usually made it a rule to stick to their subjects and let religion alone”; while one of them “has gone out of his way to attack Christianity in lectures delivered in the city and to miscellaneous audiences.” As to the students, Professor Terry affirms that the statement in regard to the number who are ruined, so far as the University is concerned, is a great exaggeration, “although the general feeling is strongly hostile to Christianity, and there can be no doubt that the influence of the University, on the whole, is decidedly anti-Christian.” It should be noted that the sentence of Dr. Davis which is commented upon, is based upon a statement of a native writer. That statement, as we happen to know, was taken from a vernacular paper, *The Osaka Nippo*, and was as follows: “Students who assembled here [in the schools], long before they become accomplished scholars, return to their homes, it is said, to the extent of eight or nine out of every ten. They come from different provinces with high hopes and worthy ambitions, but only a year or two passes before we see them, weak and without energy, returning home to implore the pity of their parents and relatives, after which they are worthless. save to work in the fields.” It is from his personal knowledge of the students in the Law Department of the University that Professor Terry testifies that any such assertions, if made concerning them, would be very far from true.

“THE joy of missionary enterprise” has seldom been more strikingly illustrated than it was in the correspondence of the late Rev. Walter W. Bagster, of the West Central African Mission, extracts from which have now been published by the American Board in a pamphlet of forty pages. The story of this young missionary is briefly told, but his own letters are allowed to reveal the depths and heights of the joy which he had in his work and in the presence and love of Him who sent him to that work. The record of such abounding faith, and such exuberant joy, cannot fail to inspire all who peruse it. Copies are for sale at ten cents, in paper binding; twenty cents, in cloth.

DR. PORTER, of Shantung, describes the condition of Chinese women, arising from the lack of proper medical treatment, as truly pitiable. The cure of their diseases is undertaken by ignorant old women, full of the strangest notions and superstitions, who treat their patients in really barbarous ways. Among the instances he gives of their attempts to heal, is the treatment of a child, three days old, suffering from convulsions, by thrusting a red-hot needle into its throat. Dr. Porter's letter on another page gives some hints of the wonderful openings for Christian physicians in China.

EARLY GIFTS AND PRAYERS FOR JAPAN.

THE AMERICAN BOARD has recently received a legacy of \$500 by the will of Mrs. Sarah B. Fisher, late of Westborough, Mass., who made this donation, as she expresses it in her will, "having a desire to do all I can for the cause of Christ."

This bequest calls to mind again a remarkable incident in missionary history. Mrs. Fisher was one of the original members of a circle formed fifty-five years ago, at Brookline, Mass., which had for its object the evangelization of Japan. More than forty years before the American Board sent its first laborer to Japan, while that empire was absolutely closed against foreigners, and when almost nothing was known concerning its condition or its people, this company of godly women met regularly to labor and pray for that distant land. They laid aside their gifts for a mission for more than a generation before it was begun. Many have wondered how it happened that such a deep interest in a country so entirely isolated from the civilized world should have been awakened in the minds of the members of that sewing-circle. It is said that a curiously wrought Japanese basket, on the table of the Christian merchant at whose house they met, was the occasion of their choosing this particular object for their gifts and prayers. But how many have seen rare and beautiful articles brought from distant and pagan lands, and yet have not been moved to pray and toil for the people of those lands! These Christian hearts saw behind that basket the hands that made it, and though they knew so little about the dwellers in that mysterious island, they knew this much — that they needed the light of the gospel. What though the doors were closed and barred, and the Japanese put a price on the head of any one who should be suspected of harboring a Christian — these women believed that this people were yet to be evangelized. "Was not Japan one of those uttermost parts of the earth which were given to Christ for a possession?" And so they brought their gifts and offered their prayers for the Japan Mission, when as yet there was not one ray of light except from God's Word. It was the instinct of Christian love which guided them; the same holy impulse, wiser than the wisdom of men, which led to the breaking of the alabaster box at the Saviour's feet.

The association formed at Brookline, during the years of its existence, paid into the treasury of the American Board over \$600 for Japan. Before the time had arrived when the money could be expended for the purpose for which it was given, it amounted, with the interest, to \$4,104.23, which sum was set apart for the beginning of the mission. Were there not prayers as well as alms which came up for a memorial before God respecting this mission? There is something amazing about the opening of Japan and the progress of the empire within the past fifteen years. The political and social changes are not more marvelous than are those of a religious character. Not only are the doors open, but there is to-day no theme of more popular interest than Christianity. How can all this sudden transformation be accounted for? No Christian can doubt that the hand of God is in it. May we not believe that He who, while governing nations, yet has respect unto the cries of his people, did remember the faith and prayers of

those who, in the days of its darkness, pleaded for Japan. Christ, when on earth among men, wrought miracles *when he saw their faith*. Was not the faith of these women who prayed and gave for Japan as wonderful as was that of the centurion, at which Christ marveled? And have we not all seen a miracle happening in the land for which they prayed?

THE RESCUED GILBERT ISLANDERS.

THE story of the Gilbert Islanders picked up at sea, given in the *Herald* for April, pages 161-164, has awakened great interest wherever it has been received, and we are glad to present on the next page a picture of the group. The engraving is from a photograph taken in San Francisco, and well represents them as they appeared when in that city. It is difficult to believe that, less than five years ago, these persons were half-naked savages. The face of the old man has suggested to several who have seen it the portrait a good New England deacon. We have received from Rev. Hiram Bingham, of Honolulu, a brief account of these wanderers, as he learned it from them when they reached the Sandwich Islands. Mr. Bingham was the first person they met after their rescue who could speak the Gilbert Island language.

It seems that they were sent by King Tem Benoka, of Apemama, to Maiana on a business errand. The party, consisting of nine men and three women, sailed at midnight, probably about the middle of October last, reaching Maiana on the afternoon of the next day. After a stay of two weeks, they set out one forenoon to return. The wind continuing light, they were not able to reach the island on the next day. The second morning dawned, but no land was to be seen. On that day, by an accident, one of their jars of water was broken. They attempted to row to the eastward, toward a spot where they thought the appearance of the clouds indicated land. Failing to find land, they decided to return to Maiana, but only to discover that they had utterly lost their reckoning. On the eighth day their supply of water was gone. A slight rain enabled each one to collect about one quart of water. A month passed, but no rain; and although they were still supplied with food and cocoanut molasses, their thirst became so intense, that about two weeks after the slight rain spoken of, one of the parties, a woman, died. The next day, two men died. In the course of a week, seven out of the twelve had died from thirst. The day after the death of the seventh, there came a rain, and in their mats they caught water enough to satisfy their thirst. It was on the morning after this day, December 10, 1882, that they sighted the *Northern Light*, Captain Slocum, which took them to Yokohama.

Our readers will recall Captain Slocum's account of the party, and his statement that he never met a more devout band of Christians. They were sent by kind friends in Japan to San Francisco, where they were welcomed by many Christian people who saw in them delightful evidence of the elevating power of the gospel of Christ. A friend, in writing of their visit at the "Bay Conference," held in the Plymouth Church, San Francisco, says: "They sang a hymn in their

own language to a tune recognized as Ortonville (with variations). I think their visit made a deep impression, and that nothing was said at the meeting more convincing as to the power of the gospel of Christ."

Mr. Bingham, writing from Honolulu, March 22, says of them: "These people, four men and one woman, are now staying with us, in the hope of securing a passage to Apemama on the *Morning Star*, if not by some earlier opportunity. They seem eager for instruction, and we are daily striving to make them more and more



THE RESCUED ISLANDERS.

acquainted with God's Word, and as I write, they are gathering in the parlor to receive their lesson in vocal music from Mrs. Bingham, that they may be able to sing Ortonville, and other tunes, with fewer variations. Two of the young men can read; one of them has with him a well-thumbed Gilbert Island Testament, going to pieces from being wet in the boat, where for some forty days they drifted those six hundred miles over the wide Pacific. The old man, a noble temperance hero, is trying to learn his alphabet. Compelled as we are, from poor

health, to labor for the Gilbert Islanders at a distance from them, we esteem it a great privilege to have these strangers under our care and instruction."

The brief story of the introduction of the gospel into Apemama is given in the *Missionary Herald*, for June, 1874, page 184. In so short a time has the gospel made Christians out of savages.

MISSION WORK AMONG THE BULGARIANS.

BY REV. JAMES S. CLARKE, SAMOKOV, BULGARIA.

THE Bulgarians form one of the most important and interesting elements of the Eastern question. They number about six millions, who, by the Treaty of Berlin, are divided nearly equally between Bulgaria, under a Prince, giving only a tribute to the Sultan; Eastern Roumelia, which has a governor, appointed by the Sultan, but with a liberal constitution; and Macedonia, which is still under the full control of the Turkish government.

As a Slavic race it is kindred to the Russian, Bohemian, and other nationalities, and open to Pan-Slavistic influences. For centuries the people have been crushed by Turkish rule, and by the tyranny of the Greek Church, which more than a thousand years ago absorbed them into its own organization, and eventually destroyed their literature, and wholly ignored the language of the people, in their services.

Twenty-five years ago all the Christian population of Thrace were supposed by other nations to be Greeks. In all the eight churches in Philippopolis, only the Greek was used, and the leading Bulgarians were ashamed to use their own language in the streets; but a few years later, when the Bulgarian national feeling was aroused, they secured the use of their own tongue in three of these churches. A careful enumeration of those in the city called Christians showed that ten elevenths of them were pure Bulgarians, and that only a few of the remaining one eleventh were pure Greeks. In the same way the Greeks of Athens, and elsewhere, are now sending out good teachers to different parts of Macedonia, so that in any possible future division of the country, they may claim the territory as naturally belonging to them.

In the national awakening the Bible has had an important part. The Testament, translated by a Bulgarian monk, and published twenty-five years ago by the British and Foreign Bible Society, was sought by the people with an intense avidity, not because of a desire for spiritual truth, but because it was one of the first Bulgarian books available to them in the still "sweet mother tongue."

This demand for God's Word was a loud call to American Christians. The American Board, having missions in that vicinity, invited the Methodist Episcopal Board to share with it the work requiring such wide, prompt, and efficient efforts, and these two organizations have continued their labors in full harmony.

The mission work of the American Board commenced in 1858. There are now stations in Constantinople, Philippopolis, Samokov, and Monastir. For some years

missionaries were generally received with cordiality by those who, for a long time, had been suffering under a double oppression.

Thousands of Testaments and tens of thousands of tracts were widely circulated. Missionaries were allowed to preach with considerable freedom in various places of public resort, and there were some truth seekers. A girls' school was started in Eski Zaghra, and was well attended. A school for young men, in Philippopolis, was prosperous. But, in God's providence, an important change took place. A Bulgarian monk who had transgressed the rules of his church by marrying, was arrested by the Bulgarians, but escaped to the home of one of the missionaries. The steps which the missionaries felt compelled to take in the matter showed to the Bulgarians the possibility of a still greater antagonism, and all Protestant books, *other than the Bible*, were declared heretical, forbidden to the people, and in some places burned. In the persecutions which followed, the lovers of the truth were led to study the Bible with a greater earnestness ere they took a stand for Christ, and so they became more intelligent and resolute in His services. A loving Bohemian woman, brought, by God's providence, from her home, and prepared for the work, had faithfully taught the Scriptures in the girls' school, and these teachings, enforced by her own living piety, led her pupils to say: "If this Testament is true, then neither we nor our parents are true Christians." Many earnest prayers and changed lives proved that the work was from the Holy Spirit. A girl going to her home was told by a relative: "You do not understand these Protestants; they are deceiving you." Looking earnestly at him, with her clear, bright eyes, she replied: "When you have tasted an apple, do you know if it is sweet? We have tasted of this book, and we know its sweetness." Another was told by her step-mother to leave the Protestants or her home. She chose the latter, and was never again allowed to return, but was an efficient worker till her death, some years later. A similar outpouring of the Holy Spirit on the young men in the school in Philippopolis resulted in the conversion of several students, several of whom are now among the most efficient Christian workers.

In 1871, a band of earnest men and women in Bansko, formed the first Bulgarian Evangelical Church, and called Mr. Tonjoroff as their pastor. Other churches were soon after organized in Merichleri and Yamboul, under pastors Shopoff and Boyadjieff. All these churches have progressed amid many adverse influences.

Since 1876, great political changes among the Bulgarians have brought much suffering and temptation to all classes. In that year, nearly sixty villages, near Philippopolis and Eski Zaghra, were partially or totally destroyed, and over five thousand Bulgarians were massacred by the Turks, without distinction of age or sex, and some of them were horribly maltreated and mutilated. A still larger number perished from exposure, hunger, and disease. Words cannot express the sufferings and agonies of those scenes. In the Russo-Turkish conflict the usual excesses and desolations of war were far exceeded. Eski Zaghra and many other places were mostly destroyed by fire, and all their inhabitants who escaped massacre fled to the mountains or within Russian lines. The following year, a part of Macedonia passed through the same experiences, and some twenty

thousand people poured through Djumaa, then occupied by the Russians, to various parts of Bulgaria and East Roumelia. During these repeated calamities the missionaries of the American Board labored for many months for the alleviation of distress, expending directly about \$45,000, received chiefly from England, at a cost to themselves of much privation, sickness, and suffering.

The partial freedom obtained by the Bulgarians has cost them much desolation and many precious lives, but the results have been important. From being a cringing, subject race, with honor and life exposed to the caprice of their oppressors, many of them have developed the character of freemen, honestly and nobly striving for the elevation of their nation. Though never mixing in political matters, it has been the high privilege of the missionaries to have a share in moulding the character of some of the national leaders, and in influencing many others to seek a prosperity resting on foundations brought to view in the Word of God.

The present outlook of the mission work is most encouraging. Some fifteen schools for primary education are exerting a positive influence for good. In three institutions of a higher order, hundreds of young men and women have gathered from all the regions occupied by Bulgarians, and many of these graduates are now in the most influential circles. These schools give them as good a preparation for life's work among their own people as the higher institutions in America give for work in this land. The presence of the Holy Spirit has been almost constantly manifest among the students, and since the Week of Prayer, this year, His special work has been deep and all pervading.

A weekly and a monthly *Zornitsa* (Morning Star), the latter similar to the *Child's Paper*, had last year paid-up subscriptions for nearly four thousand copies each. They have presented, together with valuable general information, much Christian truth. Five churches have been organized, five pastors ordained, and the church members now number over two hundred and fifty, besides some seventy who have died, among whom were not a few precious souls whose piety was of a high type. The Sabbath congregations have risen to over twelve hundred. Fifteen preachers, and eighteen other Christian workers, are now laboring in various places. The Sabbath Schools have nearly one thousand scholars;—the school at Samokov having had representatives from no less than sixty different places in which the truth has thus been scattered. During the past few years seventeen churches or places devoted to Christian worship have been provided, and others are now being prepared. The American Board has probably paid about one tenth of the cost of these buildings.

In the community outside, the influences for good have been steadily increasing. In a village where but one family had taken a stand as Protestants, the head man of the place complained to the inspector of the schools that the teachers who had received their education at the Mission Collegiate Institute, were causing their pupils to regard their sacred pictures as "only painted boards." The inspector replied: "That is what I wish them to tell me when I come to examine your school." A few years ago such teachers would have been driven from the village. The national assemblies at Philippopolis and Sophia have each given a place to a Protestant member, both of whom have taken high rank as capable and reliable men.

One of the greatest encouragements in the work has been the energy and efficiency of Bulgarian Christians. Young men, who twenty years ago shared in building the "Morning Star," and in the mission work in Bohemia, Spain, and China, and in giving the Word of God to the blacks in the United States, have of late years been devising liberal things for their own people in connection with their Bulgarian Evangelical Society. This society, formed in 1874, held last year its seventh anniversary (the only Bulgarian Society of any kind which has existed so long — as was said by one of its leaders at that meeting), and seems to have a vitality which will last as long as there is need of its labor. Two hundred members were reported from various parts of the country, including missionaries, who join in all its work as other members.

By an understanding with the mission this Evangelical Society has taken Sophia, the capital of Bulgaria, and its vicinity as its special field of labor, and with marked success. Instead of occasional meetings in inconvenient places, with audiences of about fifteen, as was the case two years ago, they now have each Sabbath a congregation of about eighty, with a building centrally located, containing a chapel all paid for, and a self-supporting book-store from which Christian truth is widely circulated. The German Protestant preacher of the Prince heartily co-operates with them, and they have an increasing influence among leading young men.

Two years ago, by a vote of the mission, delegates from the Bulgarian Evangelical Society were invited to sit as corresponding members in all the sessions of the annual meetings of the mission in which matters of a common interest were discussed. The society was also requested to designate one member for the Publishing Committee and one trustee of the schools. In their discussions and decisions in these relations, these members have shown both full sympathy and much wisdom in originating and carrying out efficient plans. In this work there has been *union* rather than mere *co-operation*.

The missionaries have increasingly felt that Christian men who have shown themselves capable of holding positions as leaders among their own nation are now important co-workers, and that the vigor and permanency of the work require that the people should up take all the aggressive work and all the auxiliaries to that work as fast as they shall prove themselves capable and efficient.

A quarter of a century of sowing in this field has now passed. During this time, increasing additions have yearly been made to most of the churches, and at times there have been marked influences of the Holy Spirit, but since the Week of Prayer of this year, and especially since the first of February, a cheering work of grace has been progressing in Philippopolis, Yamboul, and especially in Samokov, of which a brief account was given in the last number of the *Missionary Herald*.

Will not Christians who love the cause of Zion thank God for the results already attained, and for the bow of promise which now rests upon the mission. Will they not pray more earnestly for the work and workers in Bulgaria, and for a full ingathering of precious souls, who shall be Christ-like in character, and intent on laboring for the salvation of their whole nation?

SOME PECULIARITIES OF MEXICAN PIETY.

BY REV. JAMES D. EATON, CHIHUAHUA, NORTHERN MEXICO.

THE people of this city have the name of being "very religious." And, indeed, their numerous and spacious houses of worship, the large congregations which fill them on Sundays and Saints' days, and the religious emblems everywhere seen, — over doorways, within walls, and erected upon the corners of shops and dwellings, such as monograms, statuettes, and crosses, — seem to justify their reputation. But a student of the phases of social and religious life which have developed in this professedly Christian land soon encounters perplexing and discouraging features. His surprise at the introduction of the lenten season by a noisy carnival, of which the leading feature was a bull-fight on the afternoon of the Lord's Day, grows to positive bewilderment in view of the extravagances of Holy Week.

No more can here be attempted than the merest sketch of proceedings at one of the churches, the largest and most centrally located, and which, on account of its imposing appearance, is usually designated by foreigners as "the cathedral," although there is no bishop resident in this State. We have to look to Durango for superior ecclesiastical grace!

On Thursday morning, the bread offered for sale over the city was made in the shape of a king's crown. These unique loaves ranged in price from three to twenty-five cents, or even higher, according to size. About midday, before one of the smaller entrances to the church, were gathered a large company of men, women, and children, having these crown loaves in their hands. Some carried huge armfuls of the bread, the pile being fastened together with a scarlet ribbon. All were waiting their turn to enter an apartment where a *padre* was busily employed in blessing the bread, which was afterwards to be eaten in the houses of the rich and the poor.

Just within the grand front entrance, and upon the floor, stood a most repulsive image of our Saviour, which had done duty for several nights past in an adjoining chapel. The figure was of life-size, robed in a garment of purple velvet ornamented with gilt braid at neck, wrists, and bottom of the skirt. The hands were tied together in front in a painful position, the head was bowed, and over the feminine looking shoulders fell long tresses of brown hair parted above the middle of the forehead. An ashy paleness overspread the face, which here and there was splashed with red drops of blood fallen from the temples, which were bound with a woven circlet of green. On each side of the image sat a guardsman. One of them held in his hand a white handkerchief, upon which lay the tasseled end of of a cord that bound the Saviour's waist. One after another of the worshipers would approach and reverently kneel to kiss the tassel lying in the guard's hand. At the feet of the figure was placed a large metallic basin to receive the offerings of *tlacos* (copper coins), of which eight equal the value of one *real*, or twelve and one half cents.

Many of the ordinary emblems and pictures on the church walls were entirely covered with black drapery; but in startling contrast were seen the great altar and small shrines gaudily decorated with red, blue, and green glass spheres,

variegated artificial flowers, and immense flat blossoms closely resembling the sunflower. These last were displayed in profusion, row above row, and some of them of enormous size, above a foot in diameter.

In the afternoon, the great church was thronged to witness a representation of The Last Supper. A large painting of the scene where the sacrament was instituted hung above the altar. Below, on the floor of the nave, stood a high table covered with a rich cloth. Near it were ranged three long benches forming sides of a hollow square. After an hour of tedious waiting, suddenly there was a rustle of expectation amongst the multitude. Those who had been sitting upon their heels, or flat on the floor, rose to an erect position on their knees, and all eyes became riveted upon the altar. Before it were passing priests' assistants, leading by the hand lame and blind men, who were probably beggars from the streets. One by one, these were helped to seats upon the benches, and piles of crown-shaped loaves were placed upon the table. After some religious services, a priest in gorgeous attire, contrasting strangely with the humble garb of the poor men, knelt in turn, with basin and towel, before each one, and so "washed the disciples' feet." In performing this office he had the help of two assistants. When the ceremony was concluded, the piles of bread unbroken were carried away behind the scenes, and the old men were helped to hobble back whence they came. So it was not much of a supper after all!

In the evening the church was grandly illuminated with a thousand candles disposed in the region of the chancel and in numerous chandeliers, one of which, made of solid silver, and worth thousands of dollars, hangs under the dome. A squad of men roamed about the edifice, ostensibly looking for Jesus, while almost all night long there came and went little companies of people praying and confessing sins. These groups were composed of neighbors or family friends. They generally carried a candle and prayer-books, and would suddenly approach, drop down on their knees on the pavement inside, or in the dust and gravel outside the church, finish their devotions, and arise and disappear as quickly as they came.

On Friday, nearly every place of business was closed. Even the billiard-room of an American hotel put up its shutters, and a provision store kept by German Jews did not dare in defiance of public sentiment to leave its doors open. Flags were flying at half-mast upon government buildings, and not a solitary vehicle was to be seen on the streets. Also were there few pedestrians, except those wending their way to church. It seemed as if some awful calamity had occurred. The most hardened stranger could not fail to be impressed by the aspect of solemnity which all things wore. Even the usually noisy and most discordant bells of the church were hushed. Of the ten or twelve not a clapper stirred.

In the church were ghastly ceremonies enacted. In front of the chancel was suspended an enormous black curtain like a funeral pall. Immediately before this was erected a cross, and to the cross was fastened a lean and sorrowful figure dressed only in a short white skirt, reaching from the loins to the knees. A superscription in large letters told us, what we knew too well, that men had dared to erect an image of the suffering Saviour.

On either hand were companies of men with bristling spears. A sponge on a reed was borne aloft. Two garments, one white and the other colored, to be

worn outside, were lifted high on frames ; and one horrid white banner bore upon its faces the likenesses of two or three score red drops of blood arranged in vertical and horizontal rows with a precision that would have seemed childish and amusing had it not been so revolting.

Amongst the figures of weeping friends waiting at the cross was one that wore a becoming expression and attitude, — the Virgin Mother, — the sole redeeming feature of the scene. But how is it possible suitably to characterize one of the remaining images ! It represented a young woman of great physical beauty, having a rounded figure, brilliant eyes and complexion, and abundant tresses of brown hair. She was brightly arrayed in a dress whose brevity of skirt disclosed a pair of daintily booted feet and ankles. The right arm was encircled with a bracelet, and the hand at its extremity held one corner of a lace pocket-handkerchief. On the head was worn something between a jaunty cap and a crown. And this was Mary Magdalene !

In the afternoon, between four and five o'clock, with great ceremony the figure of the crucified was taken down, clothed in rich garments, and laid in the tomb, which was merely a large casket of glass placed upon a lofty bier in one of the aisles. After the lid had been put on, it was covered with a profusion of artificial flowers ; many white *fleurs-de-lis*, cut from the public parks, were laid about the bier ; and a Roman guard of six men stationed, three on each side. These wore preposterous helmets, set upon soft felt hats and surmounted with bouquets of similar artificial flowers. Above their heads were reared the sponge and blood-stained banner and a bloody spear.

At evening occurred the *pensamiento*, or meditation. In contrast to the brilliant illumination of the night before, there was but a moderate display of candles sufficient to show, high up in the chancel, a very large cross of dark wood bearing only the negligent folds of a white scarf. The empty arms of this cross were reverently expressive of earth's greatest event, and brought grateful relief to a mind wearied and pained by the crudities, if not impieties, of the preceding days. Their mute eloquence impelled to *pensamiento* indeed.

On Saturday morning, at half-past eight the writer was again one of the expectant throng. Before the chancel again was hanging the great black pall, suspended by ropes and pulleys. But the tomb had wholly disappeared, and the Roman soldiers in their flowered helmets stood in the centre of the nave grouped about a red flag. Around each of the entrances were placed young shade-trees wearing their tender spring foliage. Above the chancel was a small painting of an open tomb. All at once, at a given signal, the harsh bells broke their silence of forty-eight hours, the organ struck up a lively tune, a great wooden machine began a hideous clacking, drum and fife sounded, the red flag of the guard was waved violently back and forth ; and some active men at the cords and pulleys raised the black curtain with extraordinary rapidity, bringing into view a newly arranged altar, while standing before it were three priests habited in costly robes stiff with gold and silver brocade and further adorned with softly mingling colors.

We did not have the addition of a cannonading, such as occurs in the city of Havana at this time, probably because the church here has been disestablished. For, strangely enough, this day, on which, according to the Scriptures, the first

disciples were plunged in deep grief and disappointment, is observed with loud rejoicings. After a mass of half an hour's duration the ceremony was concluded, and the Roman guard marched down the nave and out at the doors, where had been brought together a great number of barrels and jars of water blessed for the people's use.

On Sunday afternoon the life of Chihuahuans moved on as before. The upper *alameda* was alive with people on foot and in carriages; the head priest amongst the rest refreshing himself with a drive after his arduous labors. Indeed, during mass, on the morning previous, this man had lounged easily with one elbow on the altar, as if the services were becoming wearisome.

The crowds in attendance at the churches day and night were phenomenal. It was, in one way, an inspiring sight to view the multitude of women and children kneeling in the spacious nave and overflowing into the aisles, together with the masses of men grouped there, and standing about the giant stone columns which support the roof. At certain times the most of these men knelt, all facing the same way, knees dove-tailed with feet and legs, — all packed as closely together as possible. The deep murmur of audible prayer ever sounding throughout the vast assembly, together with the entire absence of conversation for so many hours together, was very impressive to a visitor.

But to all appearance there was a strange lack of deep feeling, even through the solemn and often, to us, distressing scenes of this "holy week." There was no melting of hearts, no tender love-light in the eyes, not even the falling of a tear. Abject prostrations were common enough: kneelings in the dust, in the sun or wind, kissings of the very earth before sculptured crosses in the outer walls of the church, night-long vigils. But in the midst of these one could not fail to notice a roving of the eyes, a readiness to nod recognition of friends in the midst of devotions, and a matter-of-fact, business-like deportment which bespoke little more than a form of piety.

It was observed on Thursday evenings, when parties of ladies went around to the churches and entered them for a season of devotion, that the husbands and fathers politely waited by the door, hat in hand, for the return of their families. And this expresses pretty nearly the attitude of intelligent Mexican gentlemen toward the church in whose communion they were born.

Letters from the Missions.

European Turkey Mission.

THE REVIVAL AMONG THE BULGARIANS.

Miss Ellen M. Stone, now about to return to Samokov, sends extracts from several recent letters, showing that the revival in Samokov, of which we gave some account in the last number of the *Herald*, only began there. The work extended into the

community outside of the schools, then into the villages round about, and into many places in Macedonia and Eastern Roumelia, as well as in Bulgaria. The religious interest in the schools at Samokov left but two or three pupils who failed to manifest what were to their teachers proofs of true conversion to God.

Mr. A. S. Tsanoff, one of the Bulgarian

professors in the Collegiate and Theological Institute, Samokov, writes: "You have heard that the Spirit has begun a glorious work for the salvation of souls. The work is spreading in Eastern Roumelia. In Philippopolis and Yamboul, and in several villages, they have very earnest and interesting meetings. O, let American Christians help us by their earnest prayers! It is the most important and critical time with our nation."

Miss E. T. Maltbie, of the Girls' Boarding-School, in the same city, wrote, March 16: "The morning meetings are not now so fully attended, but the neighborhood meetings are more interesting. Many places are open for us to visit, though undoubtedly fear will deter many from inviting us who would like to do so. The Bishop, last Sabbath, preached against the enemies of the church, whom he enumerated as: 1st, the Turks; 2d, the Jews; and 3d, the Protestants. It is not the custom of the Bishop to preach, and a petition has been sent to Sophia for a regular preacher for Samokov, since His Holiness *cannot preach*. He has given to each of the pupils of the public schools a tract against Protestantism, and the educated people of Sophia are getting out another book against Protestantism; so, as of old, the gospel is being preached of envy, strife, and contention. Phil. i. 15. The large boys from the city school came to the Collegiate and Theological Institute, last Wednesday, on pretence of wishing to hear the rhetorical exercises, but they called for one of the Bulgarian professors, saying they wished to ask him some questions concerning the truth of God. They have had a discussion in their school in regard to Protestantism and Greek Catholicism, and the boys who argued the Protestant side of the question attended our meeting on Sunday, to get points for their side. Once it was decided by the judges that the weight of argument was on the Protestant side.

"The Governor of this region yesterday told one of the Bulgarian Christians that we must stop holding neighborhood prayer meetings, but we do not see that he

can forbid our going where we are invited, and for each day of the week except Wednesday, it is arranged to have a meeting at the house of one of the friends."

April 1, Miss Maltbie wrote that the presence of the Holy Spirit was very manifest in the meetings of the previous Sabbath at Sophia. Deep solicitude is felt for the work in that city—the capital of Bulgaria.

Miss Graves, of Samokov, wrote, March 26: "The students of the city schools are following in the steps of the Protestants, in that they are holding meetings every holiday. What form of service they observe I do not know. There is also, in the Greek Orthodox Church, preaching every Sabbath, and a petition has been presented to the government at Sophia for the re-establishment of the theological school here, for the training of priests."

Mrs. Marsh, writing from Philippopolis, March 21, says: "The news from Samokov touched the friends here deeply, and it was arranged to hold morning meetings, and I know that much prayer is offered at home as well as in these meetings, that we may not fail to receive a blessing."

Western Turkey Mission.

SELF-HELP IN OUT-STATIONS OF CESAREA.

MR. FOWLE, of Cesarea, sends a brief summary of reports received from several out-stations:—

"The reduction in our estimate has been the 'incidental occasion' of much encouragement. A circular letter sent out January 20th has brought replies from several of our congregations full of gratitude for past favors from the Board, and of a determination for renewed and increased effort for self-support.

"*Angora* has advanced its subscription from \$52.80, in 1882, to \$96.80, and that without help from our English friends. This congregation of fifty-four souls accepts \$6.60 per month on the preacher's salary. Their incidental expenses are heavy.

"*Denek Maden*, after nine months of labor, reports a regular congregation of

twenty. They have raised \$176 toward the expense for a chapel, and of their own accord express the hope that, after a year or two they will be able to assume the whole burden of expense for the work among them. They deserve great praise for their earnestness and zeal.

"*Bore* (twenty-one males) raised last year \$22. This year they promise \$33. Their school of fifty scholars is in excellent condition.

"*Nigde* reports increased earnestness, but the absence of some members prevented the completion of their subscriptions. An evening school is doing good work.

"*Everek*, like *Bore*, promised to increase from \$22 to \$33, but later news tells us of the withdrawal of pledges, and of contention and strife that threaten the welfare, if not the existence, of the congregation. Their conduct furnishes a practical confirmation of Jas. iii. 2-12.

"*Gemerek* has not reported its subscriptions, as yet, but the news regarding its schools is very encouraging. There are more than seventy in the boy's school, and forty in the girl's; while the 'new movement' at the other end of the town, where one of the girls went to teach the children of a brother at his expense, has also forty scholars. Another girl is also giving lessons from house to house to a dozen or more married women.

"*Boorkhan* is more hopeful than for a long time. The love with which they received their new preacher, has proved to be contagious, and all are working with renewed consecration for the salvation of the village. The best of reports come from Esther's school of thirty-five scholars. The unwonted earnestness in both giving and doing in the Cesarea congregation will be reported later."

KUZZLE-BASH KOORDS.

Mr. Perry writes from Kara Hissar, March 6:—

"One episode of our work in this city this winter has been the regular attendance of a company of Kuzzle-Bash Koords upon our preaching service. They live

two days' journey distant from this city towards Divrik, and are here for a lawsuit. One of them is a *mundir*, or local judge, of a group of villagers. They attended all our meetings for four weeks, openly professed their belief in the doctrines of Christianity, and on their departure, purchased several portions of the Scriptures. I was interested in the statement which the *mundir* made, that a change is going on among the Koords of his region. He said that the fifty families of what were called Protestant Koords, in the persecution of ten years ago, have increased to two hundred. These Protestant Koords are not Protestants in our sense of the term. It is a Reformation by which they reject certain pagan rites connected with their Kuzzle-Bash religious system, but the 'reformed' families differ from the rest also in approaching nearer, and showing some desire to accept, the truths of Christianity."

Eastern Turkey Mission.

REVIVAL AT CHOONKOOSH.

MR. BROWNE, of Harpoot, has written an interesting letter to the Sabbath School of the Chapel Church, Cambridgeport, of which he was formerly pastor, from which we are permitted to make extracts. He tells the story of a remarkable work of grace in Choonkoosh, an out-station of Harpoot. The city has about ten thousand inhabitants, and is perched on the extremity of a long rocky ridge. The people are spoken of as remarkably hardy and enterprising. The visit to which Mr. Browne refers was made in company with Miss Seymour, in January last.

"During the first week of our stay here, we had daily meetings at sunrise, and two at sunset, beginning with a moderate attendance, and steadily increasing in numbers. The attention was so devout as to afford the best possible commentary on the character of the preaching and teaching given by their earnest pastor, Sarkis, one of the most efficient of all our helpers.

"The three neighboring meetings during the week were of special encourage-

ment, and the last was of such interest as to impel me to ask those who desired prayers and help in finding salvation to rise, when five young men took their first step in the heavenward way. So many signs of cheer appeared during the services of the following Sabbath that two daily meetings were appointed for the second week. We all felt that the little cloud was spreading, and we hoped that these drops of mercy betokened coming showers of blessing. The following week there were signs of marked improvement, indicating the power of the work of the Spirit. The church, under the earnest lead of their pastor, began to put on her beautiful garments of humility and penitence, prayer and praise. Two days of fasting and prayer were faithfully observed. Fifteen pairs of 'yoked fellows' pledged themselves to the pastor to go at least twice weekly through their neighborhood and work among their Armenian friends and among those who go to neither church nor chapel.

"The effect was at once seen in the quickened life and joy of the workers, the fervor of the prayer meetings, the larger desires and larger faith of the church, increased attendance on the meetings, the often tearful attention even of outsiders, and the feeling of tenderness and hopefulness in waiting on the Lord."

THE THIRD WEEK.

"On the Sabbath morning which began our third week of labor, there were at our sunrise preaching service, not less than five hundred persons, one third of whom were women and girls. The pastor conducted the opening exercises, and there was such a marked solemnity pervading the assembly, that I was sure the Lord was waiting to use the truth for his own glory. I had selected for the subject of discourse Elijah's question to the hesitating people of his day: 'How long halt ye?' I shall not soon forget the scenes of that blessed day. At the conclusion of the sermon, on invitation, between forty and fifty rose in their places, as a sign that they would choose Jehovah for their God. A prayer meeting immediately followed, led by the

pastor, and nearly the whole congregation remained. This was followed by an inquiry meeting, and it was eleven o'clock before we could go to breakfast. The pastor preached in place of the Sabbath School, and immediately after, Miss Seymour and myself led a meeting of at least two hundred women, among whom were many inquirers. Miss Seymour labored with them until night, when we had the fourth service, followed by an inquiry meeting.

"The following week we saw, indeed, times of refreshing, days and evenings of delightful work, in which we were permitted to share with the pastor. No longer was our question, as at first, 'Is the Lord among us?' but rather, 'Who is sufficient for these things?'

"Most of the preaching fell to my lot, the pastor and brethren being engaged in house-to-house work. The Protestants were generally in earnest discussion in their shops and in the market-places; the three teachers in personal conversation and prayer for their larger scholars whose voices now began to be heard in our prayer meetings. And the sisters, under Miss Seymour's vigorous leadership, not a whit behind, were earnest in their attendance, inviting friends and relatives. Not less than two hundred and fifty were in attendance at their meetings, and Miss Seymour was busy from morning till night in conversing with inquirers. Often these calls became prayer meetings, the neighbors gathering in large numbers when her coming was known."

Mr. Browne speaks of opposition which arose as the truth began to take effect. The Armenians, learning a lesson from the activity of the Protestants, went out by twos, persuading the adherents of the old church to remain. Amid reproach and bitter revilings, the Christians pursued their work, and while some were turned back from following the truth, the greater part remained faithfully. So there is great joy in Choontoosh.

When it was necessary to return to Harpoot, the people parted with the missionaries with great regret, and after a final

sunrise prayer meeting, one hundred of the people accompanied them for some distance on their way. At last, standing in the deep snow, in the sharp wind, with uncovered heads and sorrowful hearts, they had their parting prayer, and as they separated, the last sound borne over the hills came from some Armenian young men who were singing "Hold the Fort."

Maratha Mission.

SCHOOL AT ROHA.

MR. ABBOTT, of Bombay, in a letter printed in the *Herald* for July, of last year, gave some account of the village of Roha, some fifty miles southeast of Bombay. In a letter recently received, he says:—

"I have just returned from Roha, where I have opened a Christian English school. I went a month ago expecting my teachers to be on hand. They were delayed, however; so Imam Baksh, of the theological class, and myself carried on the school for nearly a month. Of that school I cannot but expect the most bountiful results.

"We have opened with twenty-three scholars, all of whom are high-caste boys. I take them after they have passed a certain standard in the government school, so that it insures intelligent pupils. And I have been delighted with them; they have appreciated our efforts, and in this short month have endeared themselves to our hearts. We have made Christian instruction prominent, opening with prayer, and then a half-hour's study of the Gospel of Mark, and through the day taking every opportunity to impress a high Christian morality upon their hearts. And this, instead of driving them away from us, drew them closer to us, and the change in their behavior was most marked. When they entered, they lied and used bad language, and seemed entirely untrustworthy; but by appealing to their consciences and their sense of manhood, through a higher ideal of morality than they had ever known, we reached their hearts. They obeyed from love and respect, and showed their desire that we should trust them.

"When Imam Baksh left, many boys

cried at parting with him; and when I left, a little later, of their own accord they gathered around me to shake hands and thank me for helping them. All this shows that a heathen heart is not so hardened but that it can be reached, if treated in the proper way. One experienced Christian teacher is at work, and another teacher will be at his post in a week, I hope."

WATWAD AND SHOLAPUR.

Mr. Harding wrote from Sholapur, March 19:—

"One reason why we have both improved in health is, doubtless, the inspiration that comes from our work. The church at Watwad is very dear to us, and it is a great joy to labor in that region. The Christians are all hitherto from the *Mang* caste, and some of them before their conversion were notoriously wicked. Of course the change of conduct is very marked.

"It is most interesting to watch the effect of this new element in a Hindu village. The officials in this native state are generally very corrupt. Bribery and extortion are openly practised, and some who are now Christians used to be helpers or accomplices with these officials. It is frequently very awkward and inconvenient to have these honest men about. The presence of an upright man, even though he be of the lowest caste, is a restraint and a moral help to the whole village.

"The Christians are rapidly gaining the respect of all classes. With their honest principles and habits, they begin to see that they must have other employments, and I spent considerable time on a recent tour in advising with them about what could be done. The result was that four or five families are to begin at once the work of farming on an independent footing, and several have already begun the work of sheep-raising. This is the beginning, and if these succeed, others will follow in their track. All this seems to me but the natural outgrowth of a changed moral nature.

"The work in and about Sholapur is progressing steadily. A young Brahman,

twenty-three years old, was baptized here in February. He is doing very well, and there are other candidates for baptism. In the outlying villages, there are four or five places where the people are anxious for Christian teachers, and where many seem sincerely and truly interested in the truth; yet in the midst of such openings, there comes the call from the Prudential Committee, to reduce even our present scale of work in this direction! Often we say to ourselves, 'Surely the Christian people at home would not permit these reductions if they realized what golden opportunities must thereby be neglected.'

OBSTACLES TO SELF-SUPPORT.

Dr. Fairbank writes from Wadale, March 6:—

"I am still doing my best to make the churches under my care self-supporting. The Christians need habits of systematic beneficence, and they need, for their means of livelihood, such occupations as will render them independent of the whims and passions of the heathen around them. No one of the five churches under my watch is *fully* self-supporting, and in all of them the larger part of the subscriptions is obtained from those who are employed by the use of mission funds. The majority of the members live on what they receive as *Mahars* from the farmers, eking out the pittance by working as day laborers when they can get employment. Just now, in a plentiful harvest, they have enough to eat. For a part of the year they have no certainty of sufficient food, and are often half starved. Self-support in a church composed of such members can be attained only by a *great* increase of membership."

North China Mission.

FROM SHANTUNG.

Dr. PORTER, of Pang-chia-chuang, under date of January 31, gives a very hopeful account of affairs in his field. He says:—

"There is scarcely an hour of daylight which may not be put to effective use in the way of preaching or healing. The

dispensary has become a preaching chapel. The outer room, twelve by twenty feet, was some time since devoted especially to preaching, the drugs being removed into smaller room adjoining. When the cooler weather began the patients naturally came in-doors. Every day in the week, except on Sunday, a quiet, respectful, and interested company have listened for two or three hours to the helpers' gospel preaching. Not even a city chapel could have done more effective work in this regard.

"Many of the patients come from long distances, a day's journey or more away. They frequently come in companies, and many are obliged to spend the night. In the course of a month, the number of in-patients is also considerable. Three or four rooms in a small court over the way, where the helpers live, have been rudely fitted up, and those who come are welcome to turn in there if they can bring their own food and bedding. The helpers' warmer rooms prove a lounging-place. Not a little gospel seed is sown thus, in the effective way of personal conversation.

"The dispensary chapel preaching has been especially attractive to the helpers. The class of persons preached to is really better than those met at the market fairs; the approach to them is more direct, and the reasonableness of the gospel can be presented in a more convincing way. Mr. Smith discovered this as soon as he got at all settled, and has given his morning hours to the dispensary chapel. It is a matter of surprise and pleasure to know that in such a quiet out-of-the-way place we have as ready access to multitudes of men, as if we were in a great centre of men and of life.

"The readiness with which the report of this work spreads is noticeable to us who are accustomed to the swift communications of the West. The district city of P'ing Yuan is fourteen miles southeast of us. Hundreds of persons have come from the regions east and south of that city. I have sent helpers and booksellers several times into that region. They report a very good reception, especially by those who heard something of the truth in our chapel. I hope, when the New Year

is over, to work more systematically in that field with the helpers.

"The sub-prefect city of Kao T'ang is thirty miles south of us. In October, a very pleasant appearing man came to get medicine for his father. He proved to be a school-teacher and a literary man with some pretensions to scholarship. As he had come such a distance, arriving late in the day, he was invited to spend the night. The helpers talked with him half the night, explaining the gospel and showing the real failure of Confucianism to explain heaven, earth, and man—the trinity of Chinese scholarship, supposed to act naturally in harmony. We gave him some books and medicine. A month later the man appeared again. He said his friends were very much interested in what he had told them, and acknowledged that it must be true. Still later he came again, bringing several persons who wished to know about the new doctrine. They spent a couple of days, and part of one Sabbath. Many patients have since come from that region, and we have been urged to visit the place and preach. We shall hope to do so as soon as the warmer weather comes on.

AN INNKEEPER AND HIS WIFE.

"I have before alluded to an innkeeper at Ch'ü Lu Tien, nine miles east of us, and to the village school-teacher, who had become interested in the truth. They invited our helper Lu to go there regularly upon Sunday. The wife of the innkeeper, a woman of strong character, seemed to take in the good news from the very first. One night the helper had been preaching to them until long after midnight, while the woman listened with tears to the story of the cross. The next morning before the helper was awake, she appeared at his door with all the paper gods she had worshiped, including the ancestral registry, a scroll also worshiped, asking the helper to take them away, as she should never worship the false gods any more. The school-teacher wrote me several letters, saying he was indeed a seeker after truth and wished to be baptized.

"The Sunday after Mr. Smith came, my sister and I visited our little station of Lin

Wang village, where our helper Wang lives. We spent part of the Sabbath there, holding two services, and late in the day came back to Ch'ü Lu Tien. The innkeeper and wife gave us a cordial reception, and many women came to see and hear my sister. The innkeeper's wife has three daughters, two of whom are married. We were specially interested in the second daughter, a woman of strong character, not unlike her mother. She was married into a good family. Her husband was a military graduate, and a reading man as well. He seemed fond of his wife and made no objection to her going to Sunday meeting at her mother's. The Sunday evening was spent in examining the school-teacher, the innkeeper, and his wife. They had heard the gospel about four months and seemed well instructed. The school-teacher Hsü had already begun to suffer for the gospel, in the threatened withdrawal of scholars and support if he joined us. But he had no hesitation, and was importunate not to be put off again. On Monday morning, these three were baptized, a crowd of spectators filling the room and crowding about the door. The innkeeper wished to set up a regular Sunday service, and offered us the free use of one of his rooms."

SELLING NEEDLES AND TRACTS.

Dr. Porter also refers to the great efforts made by the Romanist missionaries to secure a foothold in that portion of Shantung. For the aid they rendered the people during the famine, the priests were enabled to place mortgages on a great many homes, and in this way they have kept their hold to this day upon many who have no sympathy with their doctrine. Some of these Romanist "converts" have sought our missionaries and seem interested in the truth.

Dr. Porter gives the following interesting account of a needle-seller named Chang:—

"Chang had met with others for prayer and Christian conversation, for a long time. He could read a little, and was very clear in his persuasion that he had found the true doctrine. He had come over hoping to be baptized. He said he had an old

mother who had also given up her gods, and would want to be baptized when the pastor could go over there. Chang had shown his zeal in a unique way. Hsia Fu Yuan had given him a few little tracts. He carried them in one of the drawers of his little pedlar's stand, and not only sold needles but the little books as well, as he went from village to village. I was so much interested in his story that I said: 'Suppose I give you a pile of books to sell in the same way?' He was very much pleased, and took away enough to keep him in stock a long time.

"Chang said his first interest in the gospel came from his getting some medicine from his friend Kao. He prayed over the medicine and was so much benefited, as he thought, that he determined to believe in the new doctrine. It did not seem best to baptize him at that time. Since then the man has been here twice, spending Sunday each time. He brought me several hundred cash, the proceeds of the tracts given him. On his last visit, the first week in January, he was examined and baptized. His simple-hearted faith was exceedingly touching. He takes the greatest delight in selling tracts wherever he goes. 'Wherever I sell needles and books now,' he says, 'they grasp my cue to detain me that I may explain the gospel.' He evidently is a genuine character and may sow seeds beside a good many waters as he moves about with his little needle crates."

A CHAPEL INSTEAD OF A THEATRE.

The reception given Dr. Porter at Pang-chia-chuang, in July last, by the people of that and other villages, when they made a feast and brought memorial tablets, will be remembered by our readers. On the arrival of Mr. Smith, in November, they proposed to do something in his honor. As to what their plan was, and how this plan was changed, Dr. Porter says:—

"The village people who had given me such a reception did not consider that quite enough for us two, and proposed to do something to emphasize their regard for Mr. Smith. The highest mark of regard possible is to give a theatrical show in honor of a guest or a friend, and they proposed to

have a theatre to honor the presence of Mr. Smith.

"We had seen the storm in the distance, and the helpers had told the people that we considered that regard enough had been shown. If they wished to do something that would be of some value to themselves and to the pastors they should contribute something for a Christian chapel. But they could not be persuaded at first, and came in a body one day to make their offer. They were, of course, received in an appropriate Chinese way. A whole afternoon was spent in chit-chat until at last the spokesman came to the point of making the offer of a 'show,' with all the *éclat* attaching thereto. Mr. Smith explained that we all were greatly pleased with their unabated interest in us and our work, and assured them that we had established ourselves here for their good, and that we sought only the very highest possible good for them. It was also explained that in Western lands theatricals were not regarded with great respect and that we especially thought little of them. In their own village they themselves had tabued theatricals for twenty years, and it would be unfortunate to begin them again on our account.

"So by much persuasion they agreed to consider the matter again, and to plan something that would really please us. Happily they appreciated the force of all that had been said and saw that a Christian chapel erected here would really give the village a lasting reputation. It was especially necessary that the enthusiasm of the people should be deflected, for many neighboring villages were bent upon following in the work of Pang Chia, ready for the gala day of a theatre, and its pleasures.

"It was only by a steady obstinacy that these people were restrained from another tumultuous expression of kindly regard such as we received last summer. The Pang Chia villagers after many long consultations at last decided on making the chapel subscription. The names of fifty heads of families appeared upon the list. The amount given, it is true, is laughably small considering the time spent in deliber-

ating. But when we think of this as a nest-egg for the future of self-support we are not disposed to make light of it. The people at least think they have done a very noticeable thing. We think so also from the fact that so many pure heathen are ready to give even a little for the erection of a Christian church."

WOMAN'S WORK.

Miss Porter, who is with her brother at Pang-chia-chuang, alludes to some matters in connection with woman's work:—

"The children of the Girls' School I hear of as praying in their homes, refusing to join in idolatrous rites; and some of their mothers and grandmothers, who most bitterly opposed their little girls coming to us at the first, now come with them to the Sabbath services. The influence does not stop even there. Wherever I go, the Christian women ask about the progress of the pupils, and are stirred to some desire to have their children learning, too.

"You can imagine our gratification when, a few weeks ago, one of our neighbors, not a member of the church, came to us with the request that we would hold a meeting at his house for persons who did not like to go to the chapel or come to our house. We now have a gathering there each week, one room being given to the women and children, while the men are listening to preaching in another room on the same premises.

"A walk through our village street, instead of being something to dread, as a walk in Peking always was, may be really enjoyed. Every woman returns a greeting with a friendly word. The farmers turn out or stop their heavy carts to let us pass, or stand guard over some savage dog to relieve our fears; and children, some of whom we do not know, surprise us by singing a strain of a Sunday-school hymn, by way of introduction, then perhaps follow us, hoping for a word or a smile,—while some of my little girls are almost sure to appear, to act as a small bodyguard before we can get very far. Of course these things we only find at our home in Pang-chia-

chuang, but all along the country roads as my chair passes, I hear, 'That is the lady doctrine-teacher'; and scarcely in all these months have I heard added a word of insult or even a discourteous epithet."

REVIVAL AT TUNGCHO.

Mr. Sheffield wrote from Tungcho, February 13:—

"We have held series of meetings with our native Christians, beginning with the week of prayer. There has been a deep religious interest among many of our church members, and they have been taught of the Holy Spirit concerning the hidden life of fellowship with God. Many of the school boys who were not before Christians, give us good grounds of trust that they have begun the new life. There are a number of outside women who seem determined to confess the Saviour. There are four recent cases which have come to our knowledge of families removing their idols from their homes after listening to Christian instruction. Our Boys' School contains thirty pupils, and is in a very encouraging condition. These boys are receiving a Christian education, are becoming rooted and grounded in the faith, and I think will make stronger laborers in the future than those whose youth was passed in heathenism.

"We have a theological class of ten students. One of the number is from the Presbyterian Mission, supported by them. I have taught them for four months in general and church history. Mr. Chapin has taught them in Gospel Harmony. Mr. Goodrich takes the class for three months, and I hope to be able to make a number of short tours to the east."

Zulu Mission.

MR. KILBON, of Adams, reports gratifying work at Amahlongwa, an out-station of Adams. The church had been in an unfortunate condition because of the refusal of the members to conform to the rules established by the mission concerning "beer parties" and the sale of daughters. A religious awakening has occurred, and

the resident membership have taken a new stand, and have pledged themselves to abide by the rules. At a recent communion season five new converts were received to the church, giving promise of efficient service. Mr. Kilbon says:—

“The best of all this encouraging state of things is that it was brought about, under God, by a native, one of our theological class. He went home to Amahlongwa to spend a few days of his vacation, and they persuaded him to stay through the vacation, and this is the result. I believe that both of his parents are still heathen, but he was brought up on the station and commands the respect and confidence of all at Amahlongwa to a remarkable degree. He is a steady, thoughtful young man, but possesses no striking qualifications, any more than scores of others. His education before coming here was of the commonest kind of station-school training, and he was very fond of beer and easily excited by it. His spiritual insight has been quickened, and his Christian character developed, since studying closely the Bible day by day. We can see this same development in all who come here to apply themselves to the study of God's word, and it encourages us to feel that the theological class, as defective as it necessarily is in intellectual attainments generally, is to be a power for good in the churches.”

THE INANDA SCHOOL.

Mr. Richards gives a cheering account of the condition of the Inanda Girls' School. He says:—

“All the girls are nearly always present at the religious exercises, though attendance on these exercises is not compulsory. And yet almost every day, if you were here, you would see them go off in groups of two to five or more, kneel in the grass, and pray aloud for twenty minutes. Our five little girls had excellent little meetings every morning, and on Sunday afternoons. What struck me most was that it made no difference who stood by or what was going on; when this time came, they deliberately, and in a dignified manner, took their Testaments and went to their place of

prayer. And I do believe they were in the right spirit to a degree far beyond many of our church members. In the last six months our girls have paid £116 cash. We have had only five charity students, all from kraal homes. We could doubtless have one hundred more kraal students, if we had the means to provide for them. However, I am fast becoming of the opinion that it is exceedingly unwise to make advantages too cheap.”

West Central African Mission.

GOOD HEALTH.—NEW KING OF BIHE.

A MAIL which left Bailunda, January 26, reached Boston only three days earlier than the mail which started February 26, the latter arriving May 1. The health report is excellent. Mr. Sanders says (February 24):—

“Day before yesterday was the anniversary of Brother Bagster's death. It is hard now to appreciate the way we felt at that time when matters seemed to forebode anything but prosperity. To-day, the mission is on a very different footing. All are well. No one molests us. The people appear to like us. We seem to be progressing fairly in our work, though not yet preaching. Brother Bagster's heart would rejoice, were he here.

“You know that we often wrote deploring the fact that we were compelled to build so close to the king's village. We are getting more and more reconciled to the place; at least, I am. Like most other missionaries, we are convinced that our hope is with the young. If we would get hold of them from all parts of Bailunda, we could not locate better than in this place, for each section of country has an enclosure at this capital village, and if a boy who lived far off wished to study, he could come and live in the place belonging to his district, daily coming to our place for instruction.”

Mr. Sanders reports that the rumor of the death of Chilemo, or Antonio Kangombe, the old ruler of Bihé, seems to be well authenticated, and he adds:—

“The new ruler is said to be Kaningini, or Kawunda. We are told that he is a

young man who can read and write, and speak Portuguese, and that he will not allow reprisals. This last, I do not believe. He must be stronger than I think he can be, if he has changed such an old and established custom. I trust it will prove true that he can read and write. If so, he would probably be in favor of education."

AT THE KING'S CAMP.

Messrs. Sanders and Stover had spent between two and three weeks at King Kwikwi's camp, for the double purpose of impressing upon the king the evil of war, and for a more favorable opportunity to study the language. They had but one talk with Kwikwi on the subject of his projected war. He listened, but did not care to have the matter discussed before his people. Mr. Stover writes of the king:—

"King Kwikwi is a strange mixture of the child and the man. When he came to call upon us, immediately after our arrival, and sat on my cot, asking to see everything, he seemed like a child who had been spoiled by having his own way. But when, a few days later, I saw him sit in judgment on a certain case, he impressed me as a man of no mean ability. And as I have seen more of him, the latter opinion becomes more and more confirmed. I am more and more convinced that there is in him the material of a large-hearted, earnest, faithful Christian, if the gospel once finds full lodgment in his heart. And I am praying earnestly that the day may not be far distant, when the Light of the World shall dispel the thick darkness that now enshrouds his heart. The vastness and importance of our work has been impressed upon me, since coming up here, as it never was before; and I begin to have a deeper realization of our great, great need of the 'Enduement of power from on high' of which Father Finney used to speak and write and preach so constantly.

"One sees more of the deep need of the people by being here among them, and our hearts often are moved, even to tears. There came into our tent, one day, a Sekulu of fifty years of age, or thereabouts, of fine form, manly bearing, and every

indication of a man of powerful intellect, keen insight, and fine executive ability. And as I lay upon my cot studying his face, as he sat listening to the conversation between Mr. Sanders and the Portuguese half-breed, I could not repress the tears. Such a sad, sarcastic, and withal, exceedingly interesting face, I have seldom seen. It seemed as if the very irony of fate were stamped upon every lineament, as if I could see the restive soul within longing for the better things it was capable of, but which were withheld by the bitter curse under which he groaned. How I longed to tell that restless soul of the liberty of the sons of God, and how forcible seemed the words of St. Augustine: 'Thou hast made us, O Lord! for thyself. And our hearts will be restless forever, until thou cause us to rest in thee.'"

WOMEN WELL TREATED.

Dr. Nichols reports the following facts illustrating the character of the natives:—

"We saw a party crossing the Kulili River on a bridge of the flimsiest construction. The young men went first, deposited their loads on the bank, and returned for the loads of the old men, who carefully crept over unburdened. Then some of the young men recrossed and took their baskets from the women, and their babies as well. Last of all, two strong youths assisted the women themselves to cross. Nothing could be more tenderly considerate.

"Whatever customs my prevail in other parts of Africa, here it is entirely false to say that the women are ill-treated. No one of either sex does any great amount of work, but such as is done, is fairly divided. You may see any day the men working in the corn-fields with the women, although it is understood that this is woman's work. The only work that I have never seen the two sexes share in, is the preparation of *fuba* (corn-meal) and basket-making; both seem to belong entirely to the department of the women. They are certainly as well-treated as the wives of the poorer classes at home, and do infinitely less drudgery. When the harvest-time comes, every man

takes charge of his own corn-fields, doing twice as much as his wife. I never heard of a case of wife-beating; it is a crime, punishable by a fine paid to the wife's parents.

"As for cooking, the women put on a few little pots of food late in the evening, and some young man builds a fire in the village council-room, and prepares a large pot of porridge. At sunset all the men collect in this place and hold a feast, chatting, story-telling, and eating from the general pot. Then the old men may be seen preparing their little stores of snuff, which each man shares with his neighbor. The boys have separate 'council chambers,' but are freely admitted to the men's room, while you may frequently see old men sitting in the other room, enjoying the company of their sons."

CHARACTER OF THE NATIVES.

Mr. Fay has been absent at the coast, on business for the mission, and while at Benguela he wrote, February 18: —

"I am more drawn toward the natives than I am toward the exponents of the so called 'civilization' of this west coast. Far better the pure heathenism of Bailunda than this civilization. I doubt not it will be more tolerable for the Bailundus in the day of judgment than for those who trade with and look upon them as brutes.

"To me now the tone given to the word *heathen* in many of our home prayer meetings would be utterly offensive, and I think the tone would be changed and a new meaning be put into the word, or a new word be used in their prayers, if our Christian people could see the bright, intelligent faces of many of these people.

"They are many of them full of vice, but we have far more offensive specimens of vice in our own land. I do not say this with the thought that they do not need our prayers and work, but with the hope that this very fact may make us more earnest in our prayers, and may work for their best good before they lapse still further into vice."

Gleanings from Letters.

S. T. Miller, Bailunda, West Central Africa.—I have commenced school again, having from three to eight scholars every day; a few are apparently becoming permanently interested in learning, as though they can faintly discern its future good. I expect to begin on the school-house as soon as practicable. Our gardens are not over flourishing, owing to the ravages of insects, though some of the vegetables are doing well.

William H. Gulick, San Sebastian, Spain.—Preaching services continue regularly in our house; at some of the meetings during the week of prayer, there were, counting those of our own household, sixty persons present. We are gradually extending our acquaintance in the city and in the neighboring towns and villages, and we find San Sebastian most favorably situated for easily reaching, either by person or by letter, all parts of our extended field.

Miss Sophia Crawford, Monastir, European Turkey.—One bright little girl, whose father is a teacher in Scopia, when asked about praying to saints, said: "When you allowed me to go to our friend's house, the other day, to dine, they asked me if those Protestants only kept Sunday as a holiday, and gave no honor to the saints, who could do so much for them by intercession. I replied," said she, "that if one was to go to the house of a king for a *baksheesh*, would he by the favor of a servant, or of the king himself?" You can imagine my delighted surprise at this reply. She is a quiet little girl, and I did not know that she had so soon caught the spirit of the New Testament.

George C. Reynolds, Van, Eastern Turkey.—It was pleasant to find, at Aghagh, a choir of young men, who, by a really sweet rendering of the hymns which have been translated into Armenian, were in the

habit of helping to a profitable spending of the evenings by the villagers assembled in the stable, which serves as the village guest-room. As travelers are often present, this becomes a really effective method of preaching.

L. Bissell, Ahmednagar, India.—The native agents in the Kolgav Church and district have been paying a tenth of their salaries for the support of the pastor. But a balance of three or four rupees per month was wanting to make up his full

pay. They have now, after reducing the balance as much as possible, divided it among themselves in proportion to their income, so that each one is paying something more than a tenth. The pastor joined in the effort, giving up a little more than a tenth of his salary — (\$7 per month with a family of eight children to support). How much more ought such a church to do for the support of gospel work in this district?

Notes from the Wide Field.

JAPAN.

STATISTICS OF 1882. — The Annual Report of the Evangelical Alliance of Japan, for 1882, brings the statistics of all Protestant Missions in the Empire down to the beginning of the present year. We give the following summary, indicating also the changes which have taken place since the report of 1881:—

		Increase.			Increase.
Missionaries, male . . .	89	1	Sunday Schools	109	8
„ female . . .	56	8	Sunday School Pupils .	4,132	368
Churches	93	10	Ordained Preachers and Pas-		
Members	4,987	575	tors	49	11
Theological Schools . . .	7	1	Assistant Preachers and Cat-		
„ Students . . .	71	*22	echists	100	*28
Secular Schools	63	5	Contributions of Native		
Secular School Pupils .	2,546	355	Christians (in yen) .	12,064	3,292

FOREIGN MISSIONS OF THE AMERICAN METHODIST-EPISCOPAL CHURCH.

THE Sixty-fourth Annual Report of the Missionary Society of the Methodist Episcopal Church covers the year 1882, and some of the statistics of its operations in foreign fields are given in the table below. Included in the enumeration are the missions in Norway, Sweden, Denmark, Germany, and Switzerland, where the chief aid rendered is through native helpers. The aggregate of communicants, including probationers, is 39,079. Progress in the line of education is quite marked. In place of the 12 high schools or colleges, with 39 teachers and 635 pupils, of the preceding year, there are now 22 schools, 94 teachers, 1,183 pupils. Theological students have increased from 79 to 110. The day schools have grown from 331, with 11,161 pupils, to 498 schools, with 12,913 pupils. The scholars in the Sunday schools number 54,097. In this connection may be mentioned some facts given in the *Quarterly Magazine*, of the Methodist-Episcopal Church, for April, relating to the contributions within that church for mission work, including home and foreign missions. In 1873 the average annual contribution per member for the whole church, for home and foreign missions, was 46 cents. The rate declined until 1878, when it was 30 cents per member. Since then there has been an increase, until during the last year it was about 36 cents per member. As these contributions are reported by Conferences, we find that the largest proportionate giving does not come from what might be supposed to be the richer Conferences.

* Decrease.

The statements upon this point show that this large branch of Christ's church is like other branches, not doing all it might for the extension of Christ's kingdom.

SUMMARY OF M. E. FOREIGN MISSIONS.

MISSIONS.	Foreign Missionaries.	Assistant Missionaries.	Native Ordained Preachers.	Native Unordained Preachers.	Native Local Preachers.	Members.	Probationers.	Average Attendance on Sunday Worship.
Africa . . . . .	..	..	17	3	53	1,964	186	.....
South America	3	3	2	10	6	224	274	1,690
Foochow	3	2	18	38	52	1,600	836	2,119
Central China	7	6	..	1	3	56	50	186
North China	6	6	2	3	6	239	150	346
Germany and Switzerland	3	2	73	10	48	9,760	2,359	16,070
Norway	1	1	26	..	20	2,898	477	5,130
Sweden	1	..	49	18	78	6,924	2,308	23,530
Denmark	3	2	4	3	2	678	120	1,965
North India	21	15	19	80	6	1,885	1,589	5,186
South India	27	14	7	3	28	1,253	726	3,147
Bulgaria	4	4	4	..	2	35	15	140
Italy	1	1	13	6	..	708	311	872
Japan	14	12	7	8	9	515	113	1,220
Mexico	9	8	5	7	4	356	471	1,139
Grand Total	103	76	246	187	317	29,095	9,984	92,740

AFRICA.

EGYPT. — Rev. J. R. Alexander, of the United Presbyterian Mission in Egypt, has an article in the *Catholic Presbyterian*, on the influence of the late war on the American Mission. It is a very pleasant report, of which this may be given as a summary: "While a few of the Christians were taken to the army, all returned safe and uninjured except one. The poor are no poorer, the needy are no needier, than they were before the war. The rich may not be quite so rich, but have lost nothing materially. New doors are opening up for the Lord's work. People everywhere are ready to hear the gospel preached. Schools are being established. Our training college has over two hundred pupils this session. We are beginning now to go round about Zion to count her towers, and we hope, when we speak of them in our Annual Report, to show that 'God is known in her palaces for a refuge.'"

MASASI. — It seems that the marauders who made the attack upon Masasi, the station of the English Universities' Mission, east of Lake Nyassa, were from that section of the Zulu tribe which was driven out of their own land in the time of Chaka — the grandfather of Cetewayo. They are sometimes called the Maviti — very warlike and cruel. The committees of the Universities' Mission, while highly commending the conduct of the Masasi missionaries, have yet advised that no settlement for freed slaves should be made without some preparations for self-defence, and that such arrangements for self-defence should not be connected with the mission, but under the authority of local chiefs, or of the Sultan of Zanzibar. Mr. Maples, of Masasi, thinks that the expectation that the stoppage of the slave-trade on the seas would practically end it upon the land is a delusion. He says that there is no such legitimate traffic in the interior of Africa as to warrant the hope that through its development the traffic in slaves would be brought to an end.

OLD CALABAR. — The quarterly journal, *Africa*, has an interesting item concerning the United Presbyterian Mission of Old Calabar, on the West Coast. Missionaries are successfully penetrating the interior by the Cross River. Four missionaries lately

returned from an extended exploration up the river. "They reached a point of two hundred and fifty miles above Calabar, and one hundred miles beyond that reached by Mr. Edgerley two years ago. 'We were kindly received everywhere,' Mr. Edgerley writes; 'called at about sixty towns, heard of many more; found many of them devouring each other, occasionally by war, and sometimes by their teeth, being cannibals. They all begged us to come back soon.' Mr. Edgerley's journal, when published, will have doubtless much interest. 'In all these places,' writes Mr. Jarrett, one of the young missionaries, 'there is a desire to know about God and his Word; that some one be sent to teach them. At Ikorana, one of the villages, the people have given a site for building, and have cleared it of the bush. Here they all understand Efik, so that in the matter of language there would be no difficulty. 'For my part,' he adds, 'I shall be very willing to go and labor at one of these places.' Mr. Clerk, the other young missionary, also narrates how pleased he was with the results of their visit, well received—a door open for stations. He is quite enthusiastic on the subject. The regions beyond here, as at the Cameroons, are thus opening up for the preaching of the Gospel. The mission has unhappily, by a fire at Duke Town, had two houses burned to the ground, but as the new year offering for 1883, in Scotland, was to be devoted to the improvement of the mission property at Old Calabar, they hope that these may be soon restored, and their other buildings repaired."

CENTRAL ASIA.

A BUDDHIST SHRINE.—The *Periodical Accounts* of the United Brethren, for March, contains an interesting letter from Rev. Mr. Redslob, a Moravian missionary at Kyelang, Thibet, who had visited a celebrated Buddhist place of pilgrimage—Triloknath in Lahoul. The place is some two days' journey from Kyelang, and the road is exceedingly difficult to travel, the mountain pass being some eighteen thousand feet high. Pilgrims come to Triloknath, not only from Lahoul and Thibet, but Hindus come even from Southern India, to perform their devotions side by side with the Buddhists. The pagoda is insignificant, and nothing but whitewash keeps it from the appearance of decay. The place owes its celebrity to a marble statue of Buddha, of which Mr. Redslob says:—

"This statue is said not to have been carved by human hands, but to have grown out of the earth in its present form; every one in these parts believes this, and the lama, who officiates as high priest, most solemnly declares it to be true. A peculiar mystical relationship exists between this image and the Great Lama, at Lhasa, who is the incarnation of Buddha, but the mystery admits of no more detailed explanation. The statue is enthroned in darkness, which is illumined only by two small lamps. I, who had to remain standing at the outer door, would have seen nothing at all, if the lama, willing to show me this wonder, had not gone in, and lifting the rags which partly covered it, thrown the light of a pine torch into it for a moment. In the interior, which Buddhists and Hindus are allowed to enter, there is a small table for offerings, on which stand little tin vessels, filled with oil or butter, which are lighted as a sacrifice every morning and evening.

"When I visited the temple, very few pilgrims were there, only three Buddhists and one Gaddi (Hindu); they repeatedly threw themselves down on the threshold of the holy place, murmuring a short form of prayer. They then gave the officiating priest some copper coins from a narrow strip of linen, which had been rubbed against the statue, and withdrew. This visit to the idol and worship of the shrine is thought, not only to earn a blessing on house and home, especially on children, but also—in direct contradiction to one of the fundamental principles of Buddhist teaching—to free the penitent sinner in a moment from all his sin, and to fit him for entrance into Nirvana, the abode of bliss. I entered into conversation with the attendant lama and his assist-

ant, but found them utterly ignorant concerning their own religion, and also so extraordinarily stupid and indifferent as to all religious matters, that I could not discover a single topic which I could use as a starting-point for a conversation about higher things. Their hearts were as dark as their temple, and to judge from their children, who hung about idly, their manner of life must be as unclean as the surroundings of the place."

PERSIA.

LIEUTENANT-COLONEL STEWART, of the Bengal Staff Corps, has recently traveled through the eastern and northeastern portion of Persia, part of the time disguised as an American horse-dealer, and part of the time openly, in the employ of the government. In a recent interview with the Committee of the British and Foreign Bible Society, he reported that he found in many places a call for the Scriptures. One day as he entered a shop, a man produced a box of books which proved to be Bibles and Testaments in Persian. He asked the man where he obtained these, and was told that Daud, a colporteur of the American Bible Society, had entrusted the books to him for sale. This man asked for a private interview, and came late one night for a two hours' conversation. He said he had read the Bible, and been deeply impressed by it, and asked earnestly, "Tell me—am I a Christian?" Even a Mohammedan priest came to Colonel Stewart, inquiring for a Bible, and showed that he was able to read it by reading several chapters. Colonel Stewart gives the following account of a Persian sect, which seems to be accessible by Christian teachers: "In Persia there is a very interesting sect of people called Babis. This sect was originated by Ali Mahomed, a native of Shiraz. He was born in 1823, and about 1843 commenced preaching, announcing that he had been commissioned to preach a new religion. He called himself Al Bab, or 'the door,' meaning that he was the door to heaven. He said that the spirits of all men emanated from God, and would, after various migrations, return to God. His religion was a species of pantheism. He said that a special spirit from God entered into certain people, and that the spirit which had been in Abraham, in Moses, in our Saviour, and others, was now in him. His tenets spread very widely, and his followers, who were very numerous, rose in revolt against the government. Ali Mahomed, who was a quiet sort of a man, did not join in the revolt, but he was imprisoned, and eventually shot by order of the government in Tabriz. Now these Babis, who have ceased to be Mohammedans, and who have lost their prophet, long for a new religion. In fact, they are inquirers, and just in the frame of mind to become Christians. They only require teaching, and leading to Christ. They are in the frame of mind when missionary effort would be most productive of good."

INDIA.

POWER OF HINDUISM. — Rev. Mr. McLaurin, of Samulcotta, gives a story in the *Canadian Baptist*, which illustrates the power of Hinduism over those who have been trained under it. It seems that a certain man, Ramakista, was an active, liberal Hindu, who, being greatly distressed at the sorrows of Hindu widows, encouraged their marriage, and at one time, simply as a matter of principle, paid the expenses of the wedding ceremonies of two couples where the brides were widows, at a cost of nearly \$1,500. But the caste priests saw that their craft was in danger if such a wealthy and influential man was allowed to escape discipline, so they proceeded against him, pronouncing an excommunication, similar in its effects to the major excommunication among the Roman Catholics some centuries ago. He was pronounced an outcast, a pariah, a dog. Ramakista brought an action against the priest for defamation, but did not obtain his case. He had no Christian principle to support him, and there was not in him the stuff to make a martyr, so he surrendered, confessed his sin, and asked restoration to caste. The usual humiliating penances were not required of him, but he was made to promise never to help the cause again. It is a singular illustration of mixture of good and evil in some

men, that the night of the very day when he made this promise, Ramakista sent \$5,000 to the society in Madras whose object is the promotion of widow marriages. The story clearly shows the immense power of caste, and at the same time the extent to which Christian ideas have permeated India.

Miscellany.

SHIVA OR CHRIST.

The following remarks appear in the *Bombay Guardian*, in commenting upon a statement made as to the worship offered to Shiva among the Hindus. It is in answer to the suggestion which had been made that the true God was approached by these Hindus who in their blindness were calling him Shiva.

“Between the mere name of Shiva and that of Jesus, we do not know that there is much to choose. But names of persons stand for persons. Shiva is the name of a Hindu god having a certain character, and that, to one who knows anything of the New Testament, exceedingly revolting. Even a Christian would be indignant if he were called by a name that suggested the most impure associations, and if addressed in that way by some one asking for help, would think it important to have the odious imputation withdrawn before extending that help. Now, the character of God is not only sacred to him, but upon it depends the happiness of all who are governed by him, and God owes it to them that he should be jealous of his own holiness, and not allow it to be thought that Shiva is his representative. ‘This is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.’ God’s Spirit is in the world to make men acquainted with him who is manifest in Christ, and this end is certainly not accomplished or approached when suppliants of Shiva are encouraged to believe that God hears them when thus addressed.”

INFORMATION NOT ENOUGH.

Need enough there is of information; but alas! in this year of grace fifty per cent. of the households of the Church will

not read missionary literature, though it fall like snow-flakes on their tables. And this is said in the face of the fact that no department of religious literature is fresher or more fully abreast of the time. The pastors are legion who do their best and who do well enough, and some actually find straw at hand to make the Monthly Concert or one Sunday service a month the brightest and best attended of all the meetings they hold; and yet these very men are the ones, often, who complain of the great indifference of a large per cent. of their membership to the diffusion of the Gospel. Let us not abate one jot of effort to make information, fresh and adequate, as abundant as possible; but let us not fail to see that the need lies deeper far in the hearts and in the unchristian attitude of multitudes, who say, ‘Lord, Lord,’ and do not the things that He bids. Our missionary impulses must be got where the apostles got theirs, when, as yet, there was no information to be had, and missionary history it was theirs to create. That is where multitudes of God’s humble ones get their missionary ardor now, and, believing that the kingdoms of the world are to become Christ’s, and praying, not saying, ‘Thy kingdom come,’ they want to know whether the promises are being fulfilled and their prayers answered. Hence, they *read*. Women getting their living by the work of their hands come in for the missionary magazine and pay for it. And as surely as we live, unless we are led to desire a great revival of missionary zeal, and to ask for it till we get it, though all the presses on earth were to do nothing else but to print missionary literature, and money were in hand to scatter the leaves till they rival the leaf-fall of autumn, we die without the sight.—*Rev. Dr. H. C. Haydn, in The Independent.*

BIBLIOGRAPHICAL.

Life and Labors of Robert Moffat, D. D., Missionary in South Africa. By Rev. William Walters. New York: Robert Carter & Brothers. pp. 336.

A book for the Sunday-school library; interesting and instructive. There is nothing more elevating than the life of a noble Christian hero like Dr. Moffat.

Historical Sketches of Woman's Missionary Societies in America and England. Edited and published by Mrs. L. H. Daggett, 227 Bunker Hill Street, Boston.

This is a revised edition of these sketches, giving, in compact form, valuable information concerning the various Woman's or-

ganizations for prosecuting missions, a brief history of each society and its work, with a list of its missionaries. Price, 75 cents.

BOOKS RECEIVED.

Current Discussions in Theology. By Professors Boardman, Curtiss, and Scott, of Chicago Theological Seminary. Volume I. Chicago: F. H. Revell. Price, \$1.00.

The Royal Anthem Book. By Mrs. Clara H. Scott. Cincinnati: F. W. Helmick.

Christian Missions Before the Reformation. By Rev. F. F. Walrond. London: Society for Promoting Christian Knowledge.

China. By Robert K. Douglas, of the British Museum. London: Society for Promoting Christian Knowledge.

Notes for the Month.

TOPIC OF SPECIAL PRAYER.

Missionary Counsels.—That in all annual meetings and station meetings, and in all gatherings for conference and for business, the chief desire may be to know what the will of the Lord is; that the teachings of Holy Scripture and of the Holy Spirit may be earnestly sought; that there may be readiness to discern and to accept every intimation of Divine Providence; that due mutual deference may reign; that concerning places and forms of labor, and all departments of missionary policy, right things in a right manner may be attempted; that every instrumentality and effort may be employed in such ways as shall accomplish most for the spiritual good of men, and for the honor of the Lord our God; and that to this end there may be such harmony of views and feelings as shall make it appear that all concerned are perfectly joined together in the same mind and in the same judgment.

ARRIVALS AT STATIONS.

January 19. At Foochow, China, Rev. J. E. Walker and wife.

March —. At Constantinople, Miss Emily McCallum.

April 2. At Kobe, Japan, Miss Mary E. Gouldy, Miss Mary A. Daughaday, and Miss Francis Hooper.

ARRIVALS IN THE UNITED STATES.

April 29. Rev. C. F. Gates, and Miss Sarah E. Sears, of Mardin, Eastern Turkey.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The story of Egin, in Eastern Turkey. (Page 240.)
2. Mission work in Bulgaria. (Pages 212 and 219.)
3. Further reports of the rescued Gilbert Islanders. (Page 210.)
4. The revival at Choonkoosh, Eastern Turkey. (Page 221.)
5. Remarkable openings in the province of Shantung, China. (Pages 224-227.)
6. The growth of the evangelical work in Japan during 1882. (Page 231.)
7. The tidings from the West Central African Mission. (Pages 228-230.)
8. The school at Roha, and other items from the Maratha field. (Page 223.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		MICHIGAN.	
Union, Rev. F. V. Norcross,	10 00	Detroit, Philo Parsons,	100 00
MASSACHUSETTS.			152 09
Cambridge, Pilgrim ch.	10 00	Previously acknowledged,	13,791 22
Chelmsford, A friend, to close a pledge,	5 09		13,943 31
Wellesley, Rev. P. D. Cowan,	15 00—30 09		
NEW YORK.			
West Bloomfield, Thank offering,	12 00		

Donations Received in April.

MAINE.		Caledonia co. Conf. of Ch's. T. M.	
Cumberland county.		Howard, Tr.	
Brunswick, Cong. ch. and so.	100 00	East Burke, C. A. Harris,	15 00
Cumberland, Cong. ch., with other		East Hardwick, Cong. ch. and so.	19 00
donat., to const. O. S. THOMES,		Lower Waterford, Cong. ch. and so.	16 23
H. M.	69 00	St. Johnsbury, Cong. ch. and so.	10 00—60 23
Gorham, Cong. ch. and so.	28 45—197 45	Chittenden county.	
Kennebec county.		Underhill, Cong. ch. and so.	5 00
Winthrop, Cong. ch., 34; Mrs. Otis		Essex county.	
Packard, to const. BERTHA L.		Granby and Victory, Cong. ch. and so.	7 78
PACKARD, H. M., 100,	134 00	Orange county.	
Lincoln and Sagadahoc counties.		Tunbridge, Cong. ch. and so.	5 57
Bath, Central ch. and so., 100;		Williamstown, C. C. Barnes,	2 00—7 57
Widow's mite, 1,	101 00	Orleans county.	
Penobscot county.		Coventry, M. C. Pearson,	5 00
Bangor, Cent. ch., E. R. BURPEE,		Rutland county.	
to const. himself H. M.	100 00	Benson, A friend,	1 00
Hampden, Cong. ch. and so.	4 75—104 75	Pittsford, "D."	1 00—2 00
Piscataquis county.		Washington co. Aux. Society. G. W.	
Garland, Cong. ch. and so.	5 00	Scott, Tr.	
Somerset county.		Northfield, Cong. ch. and so.	12 79
Norridgewock, Cong. ch., m. c.	33 66	Windham co. Aux. Society. H. H.	
Solon, Cong. ch. and so.	5 35—39 01	Thompson, Tr.	
Union Conf. of Churches.		Brattleboro', Cen. Cong. ch., 67; 10;	
North Bridgton, Cong. ch. and so.	20 00	H., 6,	73 10
Waterford, 1st Cong. ch. and so.	15 00—35 00	Jamaica, Cong. ch. and so.	12 58
Washington county.		South Wardsboro', Friends,	2 00
Machias, Centre-st. Cong. ch.	9 25	Windham, Cong. ch., 64.46; Banks	
York county.		Fund, 1,	65 46—153 14
Biddeford, 2d Cong. ch., Mrs. J. G.		Windsor county.	
Garland,	25 00	Ludlow, Cong. ch. and so.	40 00
Lyman, A friend,	5 00	So. Royalton, Cong. ch. and so.	4 43
Saco, 1st Cong. ch. and so.	8 51	Springfield, Cong. ch. and so.	10 38
York, A friend,	3 00—41 51	Woodstock, 1st Cong. ch. and so.	12 43—67 24
	666 97		416 71
NEW HAMPSHIRE.		Legacies.—Jericho Centre, Ezra Elliot,	
Cheshire co. Conf. of Ch's. George		to const. I. C. STONE, G. M.	
Kingsbury, Tr.		STYLES, and Mrs. J. H. FULLER,	
Alstead, 3d Cong. ch. and so.	12 00	H. M., by Rev. L. H. Elliot,	
Roxbury, Brigham Nims,	10 00—22 00	Adm'r (prev. paid, \$729),	308 24
Coos county.		St. Johnsbury, Luke Spencer, add'l,	50 00—358 24
Gorham, Cong. ch., Quar. collection,	7 72		774 95
Grafton county.		MASSACHUSETTS.	
Barnstead, J. S. Jones,	10 00	Barnstable county.	
Hillsboro' co. Conf. of Ch's. George		Yarmouth, 1st Cong. ch. and so.	30 00
Swain, Tr.		Berkshire county.	
Amherst, Cong. ch. and so.	36 09	Housatonic, Mrs. W. Fuller,	3 00
Bedford, Presb. ch.	8 00	North Adams, 1st Cong. ch. and so.	37 18
Bennington, Cong. ch. and so.	11 10—55 19	Sheffield, Cong. ch. and so.	5 93—46 11
Rockingham county.		Bristol county.	
Brentwood, Cong. ch. and so.	8 00	Fall River, Cent. ch., m. c.	49 47
Exeter, Nathaniel Gordon,	50 00	Norton, Trin. Cong. ch.	107 50
Kensington, 1st Cong. ch.	15 00	Rehoboth, Cong. ch. and so.	25 13—182 10
Newmarket, Cong. ch., 8; do., T. H.		Brookfield Ass'n. William Hyde, Tr.	
Wiswall, 10,	18 00—91 00	Barre, Evang. Cong. ch., to const.	
Sullivan county Aux. Society.		Miss MARY I. PARTRIDGE, H. M.	102 95
Langdon, Cong. ch. and so.	12 00	Brookfield, Cong. ch., to const. C. E.	
	197 91	STEBBINS, H. M.	100 00—202 95
VERMONT.		Essex county.	
Addison county.		Lawrence, Eliot ch. and so.	62 00
Orwell, Cong. ch. and so.	25 96	Essex county, North.	
Bennington county.		Haverhill, Centre ch. and so.	127 00
Manchester, Samuel G. Cone, 50;		Ipswich, Friends,	5 00—132 00
Rev. A. Hemenway, 20,	70 00	Essex co. South Conf. of Ch's. C. M.	
		Richardson, Tr.	

Beverly, Dane-st. ch. and so., 489;	
do., m. c., 51.15,	540 15
Peabody, South ch., add'l, 73; do.,	
m. c., 34,	107 00
Topsfield, 1st Cong. ch. and so.	90 15
Wenham, Cong. ch., add'l,	5 00—742 30
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Greenfield, 2d Cong. ch.	55 33
Montague, 1st Cong. ch.	36 41
Orange, Cong. ch. and so.	18 16—109 90
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 2d Cong. ch. and so.	47 84
Holyoke, A friend,	4 00
Indian Orchard, Evang. ch.	18 90
Monson, Cong. ch. and so.	39 55
Springfield, 1st ch., 77.61; South ch.,	
73.84; F. A. Brewer, Gen. 28:22,	
l. c. 500,	651 45
Westfield, 1st Cong. ch. and so.	12 18—773 92
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	50 00
Cummington, Village ch.	10 00
Northampton, A friend,	100 00
South Amherst, Cong. ch. and so.	4 76—164 76
Middlesex county.	
Cambridge, North-ave. ch., to const.	
Mrs. B. F. SANDS, D. BOWIE, S. D.	
DYER, M. L. WALTON, E. F.	
FOBES, and W. J. MANDELL, H. M.	671 43
Lowell, Pawtucket ch.	22 00
Malden, 1st Cong. ch.	100 14
Melrose, Ortho. Cong. ch.	75 03
Natick, Cong. ch. and so.	60 00
Newton Highlands, Cong. ch. and so.	100 75
No. Chelmsford, Cong. ch. and so.	56 00
Somerville, Franklin-st. ch., 184.78;	
m. c., 74.48,	259 26
Wakefield, Cong. ch. and so.	133 44—1,478 05
Middlesex Union.	
Tyngsboro', Cong. ch. and so.	7 77
Norfolk county.	
Braintree, 1st Cong. ch., m. c.	13 43
Dedham, 1st Cong. ch., m. c.	29 29
Sharon, Cong. ch. and so.	205 16—247 88
Ilymouth county.	
Campello, Cong. ch. and so.	150 00
Marion, S. D. Hadley,	10 00—160 00
Suffolk county.	
Boston, Park-st. ch., 5.361; Walnut-	
ave. ch., 4.42; Shawmut ch., 379.22;	
Central ch., 105; do., m. c., 44.21;	
Union ch., Mrs. E. C. Ford, 75;	
Mt. Vernon ch., J. S. Ellis, 20;	
Highland ch., 5.68; A friend, 100;	
A thank offering for Adana, 10;	
J. P., 5; J. D. W., 5,	6,552 11
Chelsea, A. M. Dutch,	5 00—6,557 11
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Auburn, Cong. ch. and so.	48 76
Oxford, 1st Cong. ch. and so.	23 00
Worcester, Union ch. and so., 102;	
Mission Chapel, 6.79; E. C. C., 20,	128 79—200 55
—, A friend,	30 00
	11,127 40
Legacies. — Boston, Mrs. Charlotte A.	
Stimson, add'l,	29 00
Danvers, Benjamin Hutchinson, by	
Elijah Hutchinson, Ex'r,	25 00—54 00
	11,181 40
RHODE ISLAND.	
Kingston, H. J. Wells,	20 00
Little Compton, A friend,	10 00
Providence, Pilgrim Cong. ch.	250 00—280 00
CONNECTICUT.	
Fairfield county.	
Bridgeport, 2d Cong. ch., 100.64;	
Park-st. ch., 24.75,	125 39
South Norwalk, J. M. Layton,	10 00
Southport, Cong. ch., for Africa,	44 00—179 39
Hartford county. E. W. Parsons, Tr.	
Hartford, Theo. Sem., 102.72; do.,	
G. Hale, 4,	106 72
Litchfield co., G. C. Woodruff, Tr.	

Hotchkissville, Mrs. R. P. Judson,	5 00
Morris, Cong. ch. and so.	12 07
Plymouth, Cong. ch. and so.	36 00
Thomaston, Cong. ch. and so.	33 95—87 02
Middlesex co., E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	83 15
East Haddam, 1st Cong. ch.	44 19
Saybrook, Cong. ch. and so.	13 10—145 44
New Haven co. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	27 00
Meriden, A friend,	50 00
New Haven, 1st ch., m. c., 9.34;	
North ch., m. c., 5; Miss J. A.	
Maltby, so,	64 34—141 34
New London county. L. A. Hyde and	
L. C. Learned, Trs.	
Griswold, Cong. ch. and so.	4 00
Jewett City, Cong. ch. and so.	20 00
Montville, 1st Cong. ch.	35 10
New London, 1st ch., m. c., 81.15;	
2d ch., m. c., 28.71,	109 86
Salem, Cong. ch., 10; Rev. J. Ord-	
way, 5,	15 00—183 96
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch.	35 28
Union, Cong. ch. and so.	5 55—40 83
Windham county.	
Westford, Cong. ch. and so.	11 00
Woodstock, 1st Cong. ch.	32 84—43 84
Naubuc, P. H. Goodrich,	10 00
—, A lady,	500 00
	1,438 54

NEW YORK.

Antwerp, 1st Cong. ch. and so.	52 67
Binghamton, 1st Cong. ch. and so.	144 77
Brooklyn, A friend,	200 00
Danby, Rev. S. Johnson,	1 00
Deep River, Cong. ch. and so.	5 00
Flushing, 1st Cong. ch. and so.	52 77
Gilbertsville, Mrs. A. Wood,	5 00
Gloversville, Cong. ch. (of which 100	
from A. Judson, to const. Miss C.	
VAN VOAST, H. M.; 100 from Mrs.	
S. B. Place, to const. Miss P. C. AN-	
DREWS, H. M.), to const. JOSEPH	
STEELE and JOHN SVE, H. M.	432 51
Hillsboro', Cong. ch. and so.	10 00
New York, A lady of Madison-sq. Pr. ch.	10 00
Northville, Daniel Hudson,	100 00
Norwich, I. S. Newton,	20 00
Wadham's Mills, H. A. Sanders,	50 00—1,083 72
Legacies. — New York, John S. Ken-	
yon, by Erastus F. Brown, Trustee,	1,000 00
	2,083 72

PENNSYLVANIA.

Carbon Run, Welsh Cong. ch.	3 00
Philadelphia, Member of Calv. Pr. ch.	5 00
Scranton, F. E. Nettleton,	30 00
Sewickley, Lucy F. Bittinger,	10 00
Troy, Mr. and Mrs. G. P. Sewall,	10 00
Wilkes Barre, Welsh Cong. ch.	16 00—74 00

NEW JERSEY.

Summit, Central Pres. ch., to const.	
Rev. J. H. McILVAINE, H. M.	50 00

NORTH CAROLINA.

McLeansville, 1st Cong. ch.	5 00
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MISSISSIPPI.

Toulagoo, Cong. ch., 5; Miss. so. of	
University, for Africa, 5,	10 00

TENNESSEE.

Springfield, M. L. Minott,	1 00
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GEORGIA.

Midway, Cong. ch.	5 00
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TEXAS.

San Antonio, A friend,	3 00
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OHIO.

Brooklyn Village, Friends, for the	
steam Launch,	1 10
Brownhelm, Cong. ch.	10 00
Bryan, S. E. Blakeslee,	11 00
Chardon, Cong. ch., 8.63; Rev. A. T.	
Reed, 5,	13 63

Cincinnati, Vine-street ch., for steam Launch for Micronesia Mission, 300;	
Columbia Cong. ch., 32.25;	332 25
Cleveland, 1st Cong. ch., 19.51; Frank- lin-ave. ch., 15;	34 51
Delaware, William Bevan,	300 00
Farmington, M. H. Cooley,	4 00
Litchfield, Cong. ch.	18 00
Lodi, Cong. ch.	11 57
Pisgah, Cong. ch.	3 00
Sandusky, 1st Cong. ch.	50 00
Toledo, 1st Cong. ch., 111.70; Mrs. Eliza H. Weed, 20;	131 70
Vermillion, Cong. ch.	2 65
Wauseon, Cong. ch.	30 00
West Mill Grove, Cong. ch.	1 39
West Williamsfield, Cong. ch.	4 00
Windham, 1st Cong. ch.	37 70—996 50

Legacies. — Bellevue, Mrs. Elvira Boise, by Spencer W. Boise, Ex'r,	1,000 00
	1,996 50

INDIANA.

Fort Wayne, Plymouth Cong. ch.	30 00
Lowell, Thomas Peach, 10; E. N. Morey, 5; A friend, 2,	17 00—47 00

ILLINOIS.

Aurora, S. B. DYCKMAN, with other dona., to const. himself H. M.	25 00
Chandlerville, Cong. ch.	7 55
Chicago, Plymouth Cong. ch., m. c., 51.39; U. P. ch., m. c., 10.73; Theo. Sem. Miss. So., 7.10;	69 22
Danville, Mrs. A. M. Swan,	5 00
Griggsville, Cong. ch.	26 41
Kenosha, Rev. T. Gillespie,	5 00
Knoxville, J. G. Pringle,	1 00
Port Byron, A thank offering,	2 00
Sterling, Cong. ch.	25 75
Woodstock, Cong. ch.	6 95—173 88

MISSOURI.

Amity, Cong. ch.	5 00
New Cambria, Cong. ch.	4 00
Salem, Cong. ch.	2 00—11 00

MICHIGAN.

Armada, 1st Cong. ch.	42 86
Charlotte, Cong. ch.	20 00
Hubbardston, Cong. ch.	7 17
Litchfield, 1st Cong. ch.	10 85
Northport, 1st Cong. ch.	12 46
Pontiac, 1st Cong. ch.	8 69
Port Huron, Cong. ch.	32 50
Richmond, Cong. ch.	5 00—139 53

WISCONSIN.

Berlin, Un. ch. Miss. So.	15 00
Brant, Mr. and Mrs. E. W. Scott,	2 00
Madison, 1st Cong. ch., to const. W. A. TRACY, H. M.	100 00
South Koshkonong, Cong. ch.	5 47—122 47

IOWA.

Bear Grove, Cong. ch.	11 94
Belmond, Mrs. B. Whiting,	2 00
Chester Centre, Cong. ch.	47 00
Clay, Cong. ch.	9 00
Cresco, E. T. Stoddard,	4 00
Davenport, H. T. Bushnell,	10 00
Fairfax, Rev. R. Hassell,	2 00
Houghton, Cong. ch.	7 00
Keokuk, Cong. ch.	76 00
Miles, Oliver Emerson,	2 00
Monona, Cong. ch.	10 00
Muscatine, Cong. ch.	62 95
Osage, Ch. Miss. So.	10 44—254 33

MINNESOTA.

Duluth, Pilgrim Cong. ch.	12 55
Minneapolis, Plymouth ch., 30.97; 2d Cong. ch., 1.44,	32 41
Winona, Cong. ch., with other dona., to const. Mrs. LOUISA WILSON, H. M.	50 00—94 96

KANSAS.

Cottonwood Falls, Cong. ch.	3 00
Cent Bend, Cong. ch.	6 75
Green, J. and F. H. Pettijohn,	1 25
Wellsville, Cong. ch.	3 99—14 99

NEBRASKA.

Aten, Rev. Lewis Bridgman,	5 00
Lincoln, K. and C.	8 00
West Point, Cong. ch.	3 69
Wisner, Cong. ch.	4 10—20 79

CALIFORNIA.

Murphy's, Cong. ch.	2 45
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DAKOTA TERRITORY.

Clark, Cong. ch.	5 00
Henry, Cong. ch.	4 25—9 25

CANADA.

Province of Quebec.	
Danville, "C."	28 00
Province of Ontario.	
Garafraxa, A few friends,	5 00

FOREIGN LANDS AND MISSIONARY
STATIONS.

England, Liverpool, J. Q.	50 00
New Zealand, Friends, for publishing Mortlock books,	12 50
Sandwich Islands, Miss L. K. Bingham, for Africa,	5 00
Sandwich Islands, Honolulu, "N."	27 00
Turkey, Constantinople, Nicola K. Oghlon,	8 83
Manisa, m. c., coll. for Bihé Mission,	36 61
Sis, Church at,	6 60
Trebizond, Zenope Felician,	2 20
	148 71

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Miss Emma Carruth, Boston, Treasurer.	
For several missions, in part,	8,144 92
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	2,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Cumberland, Cong. ch., for Boys' School at Zeiton,	40 00
VERMONT. — Bennington, 2d ch., Green Box Bank Co., 35; Cabot, Cong. Sab. sch., 10; Granby and Victory, Cong. Sab. sch., 3.22; Lower Waterford, Penny contribution, 12.70;	60 12
MASSACHUSETTS. — Auburn, Cong. ch., 2.50; Dracut, Young people's offering, 10; Kings- ton, Sab. sch. May-flower ch., 2.77;	15 27
CONNECTICUT. — Cromwell, Cong. Sab. sch., 45; Fairfield, Miss Anna P. Nichols, for Boys' School in Cesarea, 30; Ledyard, Cong. Sab. sch., 6.31; Middlebury, Cong. Sab. sch., for Kioto Training-school, 10; New Preston Hill, Cong. Sab. sch., 50c.; North Stonington, Cong. Sab. sch., 30.78; South Coventry, Cong. Sab. sch., for student at Pasumalie, 20; South Norwalk, Sab. sch. class, for Cesarea, 15,	157 59
NEW YORK. — Brooklyn, Greene-ave. Pr. ch., for Choonkoosh schools,	12 50
DISTRICT OF COLUMBIA. — Washington, Little Rills of Liensmary,	2 00
OHIO. — Brownhelm, Cong. Sab. sch., for Africa, 5; Etanville, Cong. Sab. sch., for Africa, 8.03; Lodi, Cong. Sab. sch., for Africa, 10; Unionville, Cong. Sab. sch., for Africa, 2.78;	25 81
ILLINOIS. — Oswego, Cong. Sab. sch., 7.49; Polo, Cong. Sab. sch., 17.46; Waverly, Cong. Sab. sch., 13.69,	38 64
MICHIGAN. — Armada, Cong. Sab. sch.	9 01
IOWA. — Clay, Cong. Sab. sch.	3 00
NEBRASKA. — Fairfield, Cong. Sab. sch.	5 50

370 24

Donations received in April,	27,943 27
Special Offerings " "	152 09—28,095 36
Legacies, " "	2,412 24
	30,507 60

Total from September 1, 1882, to April
30, 1883: Donations, \$242,636.11;
Legacies, \$48,651.51=\$291,288.11.

FOR YOUNG PEOPLE.

HOW THE GOSPEL REACHED EGIN.

BY MISS C. E. BUSH, HARPOOT, EASTERN TURKEY.

THE city of Egin, four days' journey due north from Harpoot, is peculiar among the cities of Turkey as to situation, the characteristics of its people, and the style of life. Long years ago, the Armenians built a city on the eastern slope of one of two lofty mountains, which, facing each other, stand guard over the western branch of the Euphrates as it flows between them. The sterility of the soil, the inaccessibility of the place, and its undesirability as a site, gave them hope of being delivered from the envy and the enmity of their enemies, while a wonderful spring of water, clear as crystal, cheered them with the prospect of making even "the desert to rejoice and blossom as the rose," and gave the name to the place Egin, that is, the "Eye" of the mountain.

The place grew also to be one of the strongholds of the Gregorian, or old Armenian, faith, and now contains two large stone churches, having a bishop and numerous priests. The people are hospitable, refined, and versed in all the etiquette of Oriental life. The city affording but small facilities for earning a livelihood, its inhabitants have been forced to seek support in the surrounding villages, Constantinople, and even foreign lands, so that many are absent from home for fifteen, twenty, or even thirty years. They often acquire wealth, and a knowledge of the world, so that their homes are quite luxurious. The better class of women dress in broadcloth and silk, and are bright and pretty. They possess far greater influence than in most towns in this land. The largest Gregorian school for boys has about one hundred and fifty pupils, and one for girls is well attended; but the training is deficient in almost every respect, and many of the beautiful and ladylike women whom one meets do not even know how to read! The houses, which are neatness itself, are surrounded by gardens of fruit-trees, and the clear water from that exhaustless spring flows even through the streets in the summer time. The eastern mountain hides the sun as long as it dares in the morning, and in the afternoon the western peak wards off the heat. Here, as in cities so situated in Switzerland, that sad deformity, the goitre, is found, as well as asthma, caused by climbing the steep streets.

About sixteen years ago, the Bible in the modern tongue first found a welcome in a few homes and hearts. Muggerdich, a poor man, was the first Protestant. He was not known as such for a long time, as he had no companions. Now, his family is considered the most truly Christian and carefully trained in the place. Paris, one of his daughters, was in our school awhile,

and now Muggerdich is to send another daughter, a very lovely Christian girl. He has been quite a bookseller, of course without pay.

In 1870, Kapriel Agha and Harootune Agha became convinced of the truth, and often met to read the Bible and pray together, but did not separate them-



MOUNTAIN PASS IN EASTERN TURKEY.

selves from the old church. Alexan Agha joined them after awhile and their first thought was to employ a priest who should read the Bible, preach, and pray, without the rites and ceremonies of the old church to which they had been accustomed from childhood. They collected money for a school also, but soon found that their plan would not work; they must come out as Protest-

ants and they were advised by Protestants in other places to send to Harpoot for a preacher. The most suitable person was thought to be Mr. Mardiros Iknadosian, of this city, then in the Theological Seminary at Harpoot. The request was sealed and sent, Nikoghos Agha, one of the wealthiest men in the place, and now a prominent church member, putting his seal thereto and saying, "I am with you," though he did not leave the old church till six months later.

Three years now had passed since these brethren had become convinced of the truth, but, though they had borne much reproach, they had not separated wholly from the old Gregorian faith. One Sunday, it being a feast-day in the church, when their absence would be most noticeable, Kapriel Agha and Harootune Agha, each without knowing the decision of the other, determined not to attend the services that day or go to the Gregorian Church any more. The former came to the latter's house; each made known his decision; and they spent the day in prayer, conversation, and reading the Bible. They did not know any gospel hymns. People then commenced to call them "Protes," and a few who had joined them in searching the Scriptures and praying, now could not bear the reproach and turned back.

A church was formed, or rather thirteen members were received as a branch of the Arabkir Church. In 1873, this became a separate organization, with Mr. Mardiros Iknadosian as pastor. There was great earnestness in preaching the truth to individuals, and in learning to read. Old ladies with white hair, and spectacles on nose, pored over the primer, and learned with remarkable rapidity. I think that they are the most striking examples of diligence in this direction, of any women in our field.

Before the formation of the church, or about that time, there was bitter persecution, friends refusing to speak to relatives who had become Protestant, and even spitting upon them when meeting them in the street. One man was set upon in his own home and beaten severely. For three days he was obliged to hide in caves in the mountains. The most notable instance was the persecution of Harootune Agha and his family at the time of the death of their child, eight years of age. The Gregorians did not allow them to bury the body anywhere, not even in their own garden. The Turks offered a place in their burying-ground, but even this would not be permitted by the excited crowd who hated Protestantism. All the time that the body was in the house two other children were very ill. The mother, Gada Hatoon, said, in the anguish of her soul: "What shall I do if they also die?" But she remembers to this day the perfect peace and joy with which she went about the house at her work, and says, "It was wonderful!" They finally had to send the body to the village of Shepik, at least eight and one half hours distant, for burial, and on the road their enemies tried to bribe the muleteer to leave it half way, unburied, but he refused to do so mean an act.

The pastor has now gone to a professorship in Aintab College, but has left his mark on the congregation, and there are a number of young people fully capable of leading a prayer meeting, and three or four who fill the pulpit with great acceptance on the Sabbath. There are forty-five members in the

Protestant Church, six of whom have been lately received as the fruit of some special interest among the women during the week of prayer. Between eighty and one hundred persons form the average Sabbath attendance. The amount given last year by the people for pastor, schools, and benevolent objects, was



A TURK AT HOME.

some 7,970 piastres, or \$314, a large sum where money is worth so much more than it is in America.

The school is taught by a graduate from Aintab. It is not large, containing only thirty pupils, nor is the place suitable. The people will soon have to raise money for a new chapel and schools. They have no girls' school at present, for lack of a suitable teacher, which we hope soon to supply. I understand

that there are about forty Protestant families in the place, but the Bible is found in many other houses, and many are convinced of the truth but are kept back from receiving it, from regard for friends or their station in society. There are many infidels among the young men belonging to the Gregorian Church. The Protestant families are among the first and most influential in the place.

Many of the people were persuaded of the truth of the Bible by their little children who attended our Protestant school. One dear girl was observed to go regularly to a quiet corner in the house and pray most earnestly and tear-



A WATER WHEEL AND AQUEDUCT IN TURKEY.

fully for forgiveness and salvation. "If this is necessary for my little daughter, who scarcely knows what it is to sin, what is my duty?" reasoned the father, now the most upright and influential of the Protestants. This same little Mary grew to a lovely Christian womanhood, and was married to the only educated physician they have in the city, a devoted Christian, and graduate of Aintab Medical School. A few brief months of happiness only were granted them, and then by her patience and beautiful faith in all the trying sufferings of consumption, she preached the gospel to one and all as they had never heard it before.

These Egin Christians have a sturdy piety. They "search the Scriptures," and are thoughtful and independent. Will you not pray that God will send his Holy Spirit with convicting power to make the souls about them willing to be saved?

THE MISSIONARY HERALD.

VOL. LXXIX. — JULY, 1883. — No. VII.

NINE MONTHS. — The receipts from regular donations during the nine months to June, 1883, have been \$254,040.75. Adding "special donations," amounting to \$13,968.91, the total donations are \$268,009.66. For the same months last year the total donations were \$236,029.55. The legacies last year during the nine months amounted to \$87,099.90; this year they amount to \$86,144.49. Thus the total of donations and legacies this year is \$354,154.15, against \$323,129.45 for the same period last year. It must be remembered that this year a large increase in current receipts is necessary inasmuch as the Otis Legacy cannot be drawn from as heretofore. During the month of May the receipts from legacies, which previously had fallen off greatly, have increased till they make the total legacies thus far nearly equal to those of the previous year. This increase was chiefly during the last days of May. To make up the sum already appropriated to the several missions, the treasury absolutely needs to have, in donations and legacies, during the remaining part of the fiscal year, the sum of \$140,000. The sum received during these months of last year was \$130,000.

THE Bishops of the Church of England in India and Ceylon held a meeting at Calcutta a few weeks after the great Decennial Conference had adjourned, and eight of them have sent forth a letter, addressed to persons of every race and religion in India, presenting the claims of the Church of England. They affirm that, with the truth they hold, they "have received the one framework of apostolic organization which has preserved the truth to our times." The prime object of the letter is to offer this "apostolic organization" as a rallying-point to Christians not of that church, though it also offers to non-Christians "access to those gifts of truth and grace, and of the means of cherishing these, with which God has entrusted us for India's sake." The letter is kindly in tone, and its assertions of superior, if not exclusive, apostolic grace and authority are carefully guarded; yet it can hardly fail to raise a smile on the faces of those who remember that at least three fourths of the missionaries who have carried the Bible and evangelical truth to India, have received whatever grace they have had through other channels. We should have thought that the fresh reports of the Decennial Conference, showing what God has done in India by other churches, would have impressed these Bishops somewhat as Peter was impressed at Joppa when the vision he saw corrected some of his previous ideas as to what was common and unclean.

THE General Conference of the Protestant Missionaries of Japan, held at Osaka, April 16 to 21, was a marked success. Eighteen missionary societies were represented, the Japanese also taking part in many of the services. Our brethren report that the impression produced both upon foreign laborers and native Christians was most excellent. We shall hope to give some extracts from the papers presented at the Conference, in a future number.

TIDINGS from the Deputation from the Mission Rooms, at Constantinople, have been received down to May 22d, at which time the Conference was progressing. The Secretaries report that the Divine Spirit seems manifestly present in the assemblies. The Deputation were to leave Constantinople on May 29th. The Deputation from the Special Committee of the Board have also been in Constantinople, but no information has reached us concerning their work or plans.

HARDSHIPS WANTED. — One of the missionaries to West Central Africa writes, in a familiar personal letter to a friend in this country, as follows: "If we had come as missionaries to Africa simply for the sake of enduring hardships, our hopes would have been sadly disappointed. We did expect some hardships, though we did not make them the object of our coming; but we find as yet absolutely nothing worthy the name. Privations, of course, there are; but these are simply in the nature of inconveniences. And who in this world lives free from inconveniences and vexations of one sort or another?"

TIDINGS of revivals are still coming from mission fields. Reports from South Africa and Japan will be found among the letters from those missions. Our letters from the Turkish fields are exceedingly brief, the brethren saying that the extraordinary pressure of the work will not allow them time to write fully. Mr. Christie reports, from Adana, that there seems to be a special renewal of interest, and that about one hundred persons are to join the church, by profession, in June. We learn by way of Constantinople of an extraordinary revival at Hadjin, and that daily services are held in each of the three chapels of the city, with eight hundred persons present at a prayer-meeting. From Samokov tidings come that while the special meetings are not continued, the work of grace has not ceased. We hope to receive full reports from these fields in season for our next issue.

In his sermon before the General Assembly of the Presbyterian Church, the Moderator, Rev. Dr. Herrick Johnson, made some striking statements respecting the peril of the church arising from the decrease of its ministry. The fact which particularly arrests attention is that the number of candidates for the ministry is not only falling off, but that such candidates as there are come not from the well-established churches but from the poorer fields and from foreign lands. The statement is made that one sixth of the six hundred and twenty-six candidates are fresh from heathenism or slavery, and that the churches in the more favored localities, with all the appliances of education, are not sending into the ministry anything like their own proportion of young men to fill the ranks of the ministry. We cannot admit that culture and wealth necessarily destroy the heroic element in human souls, but the tendency in that direction is strong, and this tendency should be clearly understood and steadfastly resisted.

AN interesting table is given on another page, showing what might be raised for foreign missions if one tenth of the members of the Congregational Churches of the United States should contribute at a rate which surely is not extravagant. Every Christian ought to give *something* for this work. But could not one tenth of our church members be induced to make *definite pledges* at the rate suggested? The writer of the article, Rev. Mr. Ballantine, of Dorchester, Mass., would be glad to receive communications on the subject from any who are interested in the plan.

It is sometimes thought that converts in pagan lands do not appreciate the work that is done for them. But ingratitude is not a fault which specially marks those rescued from heathenism. A certain native of Namaqua Land, in South Africa, in the Wesleyan Mission, once wrote to some of his people, saying: "We can not lose our missionary. If we lose him, we lose our all. Rather than he should go, whoever has two horses must give one for the support of the cause, and we must give up our cows and our sheep or anything else we have that he may be retained." This man did as he advised others to do, and his contributions for the support of the mission for a series of years amounted to \$162 annually.

A NEW monthly magazine devoted to missions in Africa, especially those connected with the Universities' Mission, has appeared in England. It is entitled *Central Africa*, and aside from its specific object, devotes some space to the "News of other Workers." We have before this spoken of *Africa*, a quarterly review and journal, published by the Native African Missions' Aid Association. This is the journal formerly edited by Major Malan, and is a valuable review of the operations of various societies in the Dark Continent. *L'Afrique Explorée et Civilisée*, a monthly journal, published by J. Sandoz, Geneva, continues to give valuable reports of all scientific and geographical explorations in Africa. These are not the only journals which are devoted entirely to the work of elevating Africa and her people. They are a sign of the increasing interest of the world in that Continent which is calling for the aid of the civilized world, and they show that God is already making "a way in the wilderness."

THE first work of the missionary is to bring the Gospel of Christ to bear upon the hearts and lives of the people to whom he goes; but incidentally he becomes an invaluable teacher in other matters. His own courage and enthusiasm he imparts to those who watch him. A Christian convert in India, who had traveled with one of our missionaries doing evangelical work, was greatly impressed by the indomitable energy of his leader. He could hardly understand how he maintained his courage in the presence of certain obstacles. In writing of the matter to a friend, he said: "That is the American spirit, and this I am quite sure is what has made America so prosperous. I wish I and all my fellow-countrymen should imitate the Americans. I am glad I have the pleasure of being in the company of the Americans, because it has done me lots of good. I grow more and more enterprising. I get more and more to the habit of patience and perseverance. I have a great deal more to learn."

THE Rev. C. R. Hager, who went to Hong-kong, to establish the new mission of the American Board, reached that city the 31st of March. He received a warm welcome from many of the Chinamen who had returned from the United States. He finds the missions of the London, the Wesleyan, the English Church, and the Basle Missionary Societies in vigorous operation. The special work which the mission of our own Board has in view, concerns the Chinese who return from this country, and their friends who live in the vicinity of Hong-kong. Among these people Mr. Hager is persuaded there is an abundant field for effective missionary service.

IN connection with Rev. Mr. Rood's account of the revival at Umvoti, to be found among the letters from the Zulu Mission, it is interesting to learn of the opening of a church and school building at that station, designed as a memorial of Mrs. Lindley, wife of Rev. Dr. Daniel Lindley, and daughter of Dr. Willard Parker, of New York City. Mrs. Lindley was the first to begin schools at Umvoti for kraal children, and her friends have erected this neat building as a memorial of her self-denying life and labors. The *Natal Mercury*, in giving an account of the dedication of this building, speaks very appropriately of Mrs. Lindley as "a woman of much culture and of rare talent, who thought nothing too good for the Master's use."

SIR ARTHUR GORDON, formerly English Governor of Fiji, has an interesting article in *The Contemporary Review* for May, upon "Native Councils in Fiji." In referring to matters connected with the Wesleyan missions in the islands, he gives the following striking testimony to the value of their work: "When allowance is made for every drawback, it is almost impossible to overrate the influence for good exercised by the Wesleyan Mission, or the salutary effects of its all-pervading presence. That influence has seldom been employed in the furtherance of personal objects; and the ugly features of selfish ambition have been masked to the consciences, even of those in whom the lust for power is most strongly developed, by a sincere belief that they are solely animated by a zeal for pure religion and the spiritual welfare of the Church."

THE British Parliament has again rejected a resolution looking toward the checking of the opium traffic with China. Though the evils connected with the traffic were fairly depicted, there were some members of Parliament bold enough to affirm that the statements made concerning the disastrous effects of the use of the drug were greatly exaggerated. There is still much to be done in the way of enlightening public opinion on this matter. We are glad to hear that the vigorous pamphlet of Rev. Mr. Liggins on *England's Coercive Opium Policy*, published in this country, has reached a second edition. Christians in England have recently formed an "Anti-opium Prayer Union," members of which agree to remember the subject in prayer at least once a week (on Thursdays), and to seek to interest others in the cause. So intertwined has the matter become with political and financial affairs that the conflict against the iniquity will be severe and long. Well may those who have at heart the interests of their fellow-men throughout the wide world unite in prayer for the suppression of this vast evil.

TO THOSE WHO DO NOT BELIEVE IN FOREIGN MISSIONS.

You say you do not believe in foreign missions. Then there are certain other things which you cannot believe.

I. You cannot believe that God so loved the world that He sent His Son to save it, or that it is His wish that none should perish, but that all should come to repentance. You deny God's universal love.

II. You cannot believe that the Gospel is the power of God unto salvation to every one that believeth. You deny its efficiency.

III. You cannot believe that He was the Son of God, or has any claim upon your obedience, who said: "Go ye into all the world and preach the Gospel unto every creature." You deny His authority.

For it is as clear as noonday that if you believed these things, namely, God's loving wish to save all men, and the power of the Gospel to save them, and that it was God's Son, and not an imposter, who gave the command to preach the Gospel throughout the world, then you *must* believe in foreign missions. Think, therefore, how many denials are involved in your denial of the claims of foreign missions. What is there left in Christianity for you? To you it has neither efficiency nor authority; it has no crowning glory as a revelation of God's infinite love to the race of man.

Unless you find in the Gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you: you have missed its meaning; you do not know its power. The root of unbelief in foreign missions is want of faith in the Gospel.

THE DEPUTATION FROM THE PRUDENTIAL COMMITTEE
TO TURKEY.

ONE of the most judicious of the missionaries of the Board, in writing from a city of Turkey, not his own station, after speaking most hopefully of the condition of the evangelical work in that region, and of the promise for the immediate future, adds: "In the midst of all these signs of good, one of the most discouraging influences comes from the missionary rooms—the cutting down of our estimates for the prosecution of the general work. In all this great field there are only six preachers, and while, in obedience to the Saviour's command, we all ought to be praying that he will send more laborers into the harvest, these missionary brethren are trying to decide which of these faithful men they shall turn out of the work. The Board can give only what it receives. Are the churches at home prepared to assume the great responsibility which is involved in this sweeping retrenchment?"

The "retrenchment" here referred to means that the Otis Legacy, the source from which the missions have received large grants within the past four years, is no longer available to the extent it has been in the past.

In the financial year ending August 31, 1882, the expenditures for the four Turkish Missions amounted to \$245,313.61. The estimates forwarded from these

missions for the present year amount to \$210,493.14, a sum less than that appropriated to them for 1882 by \$34,820.47; but even this reduction did not bring them within the limits which the Prudential Committee deemed itself bound, in common prudence, to regard in making appropriations. For during last year, the Committee were able to draw from the portions of the Otis Legacy, set apart for enlarged evangelistic work and education, the sum of \$162,246.74, while at the beginning of this year there remained available from this source for these purposes but \$33,700.20. Only this latter sum, with the interest upon it, could be added to the current receipts from donations and legacies to meet the appropriations for the year. The Committee judged, in view of the pledges and utterances made at the Annual Meeting at Portland, that at least \$50,000 might be counted upon as "additional to regular contributions," but this increase, added to the whole sum remaining from the Otis Legacy for educational and evangelistic work, is less by \$78,000 than what came from the legacy alone last year. The Committee found, therefore, that unless they were ready to run the risk of a large debt, they must reduce the appropriations below the estimates forwarded from all our mission fields, on an average of about fourteen per cent. On this general scale the appropriations for the four Turkish Missions were less by \$66,562 than the amount received by these missions in 1881-82.

It is plain to see that these diminished appropriations would, at least in some cases, necessitate a radical readjustment of forces on the mission fields. Many of the Turkish missionaries reported that, in the impoverished condition of the people, they deemed it was impossible for them to carry on the work begun, if the sums asked for were not granted. The outlook was to them discouraging, for native helpers must be discharged, and they must shut their eyes to most promising openings for a forward movement.

In April, 1881, the Prudential Committee, foreseeing the approach of the time when the Otis Legacy would be exhausted, and fearing that the extraordinary receipts from that source would not be made good by increased donations from the churches, sought to prepare for the exigency which has now come. A "Memorandum" to the Turkish Missions was prepared, in the hope of developing in greater degree self support on the part of the native Christian communities, and so reducing the calls upon the treasury of the Board. The Committee had also in contemplation at that time the sending of a deputation to these missions, to examine anew on the ground the plans proposed in the Memorandum, and, if deemed expedient, to further their adoption by the missions. When the reductions became necessary at the beginning of the present year, and the poverty of the people seemed to the missionaries to render impracticable at present the application of the principles of the Memorandum, they pleaded earnestly for the coming of this deputation from the Mission Rooms, to take counsel with them on the spot as to plans for the future of their work.

It was in answer to this call that the deputation from the Prudential Committee has gone to Turkey. The necessity arose not from the condition of the work abroad, save that the missionaries desired to expand the work, while the means could not be granted them to carry it forward even on the scale at which it has been prosecuted within the three previous years. The deputation goes to take

counsel with the missionaries as to the best adjustment of forces made necessary by the fact that they are not to have as much money as last year by \$66,000. We are happy to say, in this connection, that the expenses of this deputation will not be a charge upon the treasury of the Board.

This full statement is made here for two purposes: first, to correct a wrong impression formed in certain quarters, that alleged internal troubles in the churches of the Turkish Missions led the Prudential Committee to send its deputation; and secondly, and chiefly, in the hope that the friends of missions in this land will appreciate the force of the appeal for enlarged contributions to the work of the Board. The former rate of giving will not suffice to meet the calls which are coming from the mission fields we have entered. The harvest is of our own sowing, and it is too great for the reapers. Are we ready to sustain the work now begun, which is expanding every year and is now so full of promise?

SOME FEATURES OF MISSIONARY WORK IN JAPAN.

BY REV. M. L. GORDON, M. D., KIOTO.

THERE is in the minds of many people a vague thought that the missionary's work consists in his landing from his boat on savage islands and repeating the "old, old story" to the half-naked, but kneeling and receptive, savages. But the missionary soon realizes that he can't tell the people of salvation till he knows their language, and that there is connected with his work such an incalculable amount of study, and incidental drudgery, as to leave for that most delightful of all occupations—the oral preaching of Christ's salvation to the ignorant heathen—a much smaller proportion of his time than he had dreamed of. In the first place, he must learn the language, perhaps reduce it to writing, and print it in books with his own hands. The Bible must be translated, hymnbooks, catechisms, tracts, and treatises, prepared and printed; and the people taught to read them. If he would work widely and economically he must also train the converts for work as Bible-women, lay preachers, evangelists, and pastors.

Who can read of the labors of the early missionaries in Africa, the Pacific Islands, and elsewhere, without a thrill of admiration for the wonders which their heroic efforts accomplished! Even cold scientists who have no sympathy with the main objects and efforts of their lives, who look only at the dry shell of scientific or philosophic achievement, have paid glowing tributes to their ability, faithfulness, and success.

Far be it from me to utter a word in disparagement of their remarkable labors. We cannot estimate them too highly; and yet I cannot avoid the feeling that it was Divine wisdom which opened these less civilized countries before the highest forms of non-Christian civilization, as found in China and Japan, were made accessible to Christian missionary effort.

The church needed the experience gained at the Sandwich Islands and Madagascar, it needed its more than a half-century of training in missionary work, before advancing to its greatest and, one might almost say, final conquest. What is the meaning of those forty years of preparatory work in China, with scarcely a

perceptible effect on the imperturbable Chinese? or this quarter of century of waiting around the half-dozen open ports of Japan? *It means time and opportunity for thorough preparation, organization, and consecration for the mightiest struggle, the grandest victory, that the Church has ever known.*

Have we realized this as we ought, and made the thorough preparation God has so graciously given us opportunity for? I fear not. We still hear occasionally, the sentiment that our young men of the highest ability and culture should stay at home rather than bury their talents in labors among the heathen. Even the more enlightened friends of missions fail to grasp, I fear, all the conditions of this most difficult problem which lies before us, and are expecting us to conquer organized and thoroughly equipped heathenism with the same preparation and with the same tactics that overcame the crude heathenism of the Pacific Islands—are expecting us to fight the ironclad Merrimac with wooden vessels. Is this the part of wise men? Ought we not to study carefully the difficulties in our way, and prepare to meet them, cost what it may? As a contribution to this study, I wish to note some of the special features of missionary work in Japan.

1. And I mention first *the Japanese language*. It is not a rude, undeveloped form of speech. Aside from the Chinese element in it, it is a most elaborately developed language. The Japanese have had a syllabary of their own for a thousand years, and have used the Chinese ideographs for five hundred years longer. They have a voluminous literature, some parts of which date back before the time of the English King Alfred.

2. To this we must add *the Chinese language*: a language differing more from the vernacular than German differs from English, whose words are treated by the Japanese language as a foreign element, and yet are incorporated with it to so great an extent that they far outnumber those of native origin. In addition to this, all the classic literature of the Chinese is available to the Japanese scholar; and Japan's own literature and all the official and private business of the empire are expressed by the Chinese ideographs, either alone or in some one of the innumerable degrees of combination with the Japanese syllabary, itself originally derived from these same characters. The Japanese have at least two ways of pronouncing, and three ways (more or less abbreviated) of writing each one of these ideographs, so that to be able to use one thousand of them, one has practically to learn three thousand forms. So great a difficulty is this, that although foreigners have been living in Japan for more than twenty years, there are probably not five persons among them all who can, unaided, carry on a correspondence in Japanese, unless the Japanese correspondent "accommodate" himself to his foreign friend's lack of ability.

I have spoken of the Chinese literature introduced into Japan. It includes works on medicine, and other sciences; works on history, morals, and religion. To illustrate the extent of this literature, I will mention that I once asked a friend, a Buddhist priest, for a list of books wherewith to begin the study of his religion. The list embraced about two hundred volumes. It is true one may study Buddhism from English books; but the Buddhism of Ceylon, Burmah, and China even, is different from that of Japan. One may also avail himself of Dr. Legge's

great labors upon the Confucian writings, but to understand the questions and meet the difficulties of Japanese Confucianists, one must look at that system with Japanese eyes, and speak of it with Japanese words.

Having hinted at the character and extent of the two literatures which we find in Japan, I need only refer to the highly complex civilizations of which they are the exponents. Leaving these with this passing word, I notice —

3. *The remarkable change in the national life*: — the overthrow of the Shogun ; the restoration of the Mikado to power, and the abolishment of feudalism ; free intercourse with Western nations, and the introduction of Western ideas on science, government, morals, and religion. The question of a representative form of government is being constantly discussed in more than two hundred newspapers and magazines, and upon thousands of platforms, where, for the first time, the delights of a measure of free-speech are being enjoyed.

Now this state of things entails on the missionary a great increase of labor. For, in the first place, he cannot afford to remain ignorant of this new life that is flowing in upon the nation. Can he make the daily thought of the people feel the full force of the benignant influence of Christianity if he does not know what that daily thought is? And yet we should hardly be willing to publish to the world how few of us either now are, or at an early date expect to be, able to closely follow the Japanese press in its discussion of these questions. How can we, unless we have much more time for preparation than the missionary is expected to take? Of equal importance is it that we should know something of the writings of Mill, Spencer, and Buckle, both in their original and translated forms, the latter of which are found even in small interior towns ; for that they are powerfully and rapidly drawing the upper classes towards atheism and materialism we have abundant evidence.

In the second place, this increases almost beyond calculation the difficulty of mastering the language. For these new thoughts, new terms are being invented almost daily. Often there is the attempt to pronounce the English, French, Dutch, German, or Latin term. Often entirely new combinations are made by means of Chinese characters, but these are so often inadequate or misleading, that one comes to expect that before he has comfortably learned the old forms, they will have been replaced by newer ones. Some Americans have felt worried over the change in chemical nomenclature : how would they get along with an entirely new nomenclature every three months? * All this, taken in connection with the fact that the Japanese language has no relation whatever to the English, except that of utter opposition, will feebly indicate the size of the burden that missionaries in Japan are struggling under. Do you wonder that a thorough scholar in most of the European languages is reported to have said that “the Japanese is the most difficult language in the world”? Do you wonder that a gentleman, speaking from personal experience, recently said that “a man can learn to understand as much Spanish in six months as he can Japanese in six years”? Do you wonder at the words of Dr. Verbeck (himself one of the most accomplished scholars in the land) to younger missionaries as to the way to

* Since writing this I have listened to an address in which it was said that people had grown so tired of listening to exhortations to *virtue* that it was proposed to give up the word, and two substitutes were mentioned.

learn Japanese: "*Stay twenty years in the country*"? Do you wonder that missionaries of fair ability and studious habits, who have been more than ten years in Japan, feel that there is as great need of their studying the language now as there was on the day they landed? And finally, do you wonder that there is reported to be "something in the climate of Japan which peculiarly affects the nervous system"?

In this rapid glance at missionary work in Japan, many things that help to swell the size of the missionary's burden have been passed by, two of which must be at least named: these are (1) "the care of the churches" and (2) the way in which he must stand comparison with the accomplished scholars and preachers already found in the Japanese Church. Enough has perhaps been said, however, to show that:—

1. Missionaries for Japan should be men and women of the best ability, the most thorough culture, the soundest bodies, and the most earnest piety.

2. They should come with the fixed determination to devote *a term of years* wholly to the work of acquiring a knowledge of the language and people.

In connection with the last, I may refer to the recent action of the "Kobé and Osaka Association of Protestant Missionaries," carried by the unanimous vote of all present. It was as follows: "Resolved, that whether we regard the missionary's health, his efficiency as a worker, or his ability to work harmoniously with the Japanese heathen, it is our opinion that his highest and most permanent success demands that for *a period of at least three years* he should not be expected to take any responsible charge, but should give his whole time and strength to the work of securing a knowledge of the language and people."

But it may be said, Is this not a very depressing and discouraging view of the work? Perhaps so, but will not the wise soldier, who estimates at its full value all the strength of the enemy, be much more likely to use effectively the ample resources which the Great Leader places at his command?

ORGANIZING OUR BENEVOLENT WORKERS.

BY REV. JOHN W. BALLANTINE, DORCHESTER, MASS.

WE have often been told that if the 387,619 members of Congregational churches in the United States would each contribute one cent a day to the treasury of the American Board, that treasury would be full, and half an Otis Legacy be left over; but the futility of such computations is apparent from the fact that no one can rationally expect that even one half of these church members could be induced to adopt any such system. If we say they ought to do thus much, we must yet admit that they will not, until they are better educated. We must take into the account the probable action on the part of Christian souls under such influences as in these days can be brought to bear upon them. Now, out of these 387,000 church members reported in the latest Year-Book, it is thought probable that at least one fifth, or twenty per cent., are already contributors to some extent to the treasury of the Board. But in a plan which we have to propose, we seek to avoid the error into which previous calculators have fallen, and be moderate in our estimate of the number of donors and of the amount they will each

give. Let us see what, not one half or one fifth even, but what one tenth of our number can do. We take out of the reckoning 349,019 church members, and speak only of the remnant, a Gideon's army of givers. There are unquestionably a large number of donors not church members, and some large givers to our treasury outside of our denomination. But we make no account of these, and reckon upon only one in ten of those on our roll of church members as entering upon the plan for regular monthly giving for the great work of foreign missions. The following table shows what might easily be done by this one tenth should they adopt a rate of giving which is believed to be entirely practicable and within bounds.

1,000 givers at	10 cts. per month, would furnish in a year,	. . . . .	\$1,200
2,000 " 20 "	" " " " " " "	. . . . .	4,800
2,500 " 25 "	" " " " " " "	. . . . .	7,500
5,000 " 50 "	" " " " " " "	. . . . .	30,000
7,500 " 75 "	" " " " " " "	. . . . .	60,000
6,000 " \$1.00	" " " " " " "	. . . . .	72,000
4,000 " 1.50	" " " " " " "	. . . . .	72,000
3,000 " 2.00	" " " " " " "	. . . . .	72,000
2,500 " 2.50	" " " " " " "	. . . . .	75,000
2,000 " 3.00	" " " " " " "	. . . . .	72,000
1,500 " 4.00	" " " " " " "	. . . . .	73,000
1,000 " 5.00	" " " " " " "	. . . . .	60,000
500 " 10.00	" " " " " " "	. . . . .	60,000
100 " 25.00	" " " " " " "	. . . . .	30,000
38,600 givers.			Total, \$688,500

In the estimates of the above table, the maximum offering is put at \$25 per month, and that for only one hundred individuals. Now Massachusetts alone has over five hundred churches, and it would seem possible to find in each group of five churches at least one person who could give this amount, especially when we remember that there are many givers who might each take several of these maximum pledges. Such a system as the above could be inaugurated by issuing cards for pledges similar to the method employed in the so-called "Harris Plan" of envelope collections. Each individual might be furnished with three cards on which to make his pledge: one to be forwarded to the treasurer of the Board, the second to be handed to the pastor of the church or its treasurer,—the church thus receiving the credit of the gift,—and the third to be retained by the individual as a reminder of what he has undertaken to do.

Without dwelling upon the blessings which would come to individuals and the churches to which they belong, by the adoption of some such system as this, we especially allude to the greater efficiency of the missionary work which might be secured. The notes of sadness, in the letters of the missionaries given in the *Herald*, because of enforced retrenchment, would cease, and a reliable basis could be had early in the missionary year on which the Prudential Committee could make its appropriations. The amounts received from legacies could then be appropriated for special expenditures at important points. Cannot Massachusetts, with her ninety-one thousand church members, take the lead, and each pastor see that at least one tenth of his church enter upon some system of giving like this?

BARTHOLOMEW ZIEGENBALG.

THE Evangelical Lutheran Missionary Society, of Leipsic, celebrates, on the twenty-fourth of June, the two hundredth birthday of Bartholomew Ziegenbalg—the first Protestant missionary to India. It is proposed to build a memorial church, probably in Madura, and collections for this purpose have already been begun toward the erection of this fitting monument in honor of the first Lutheran missionary.

In 1621, one year after the Pilgrim fathers landed at Plymouth, Denmark obtained possession of the town of Tranquebar, on the Coromandel coast of India, but it was more than eight years after this that a chaplain of the Danish King suggested that a mission ought to be formed for the conversion of the heathen at Tranquebar. The king asked Dr. Francke, of Halle, to select from among his pupils some who by their learning and piety might be qualified for this important missionary task. Dr. Francke named Ziegenbalg, a devoted young man, of eminent ability, who joyfully accepted the proposal. Accompanied by Henry Plutscho, a young man of like mind, he reached Tranquebar on the ninth of July, 1706, and the first Protestant mission in India then began.

At that time there was no common language understood by the missionaries and the people, and Ziegenbalg and Plutscho learned the Tamil by joining the children in their school. They sat down amongst the little boys, repeating the lessons with them, writing them in the sand with their fingers. Their little associates must have been greatly astonished at seeing these grown men by their sides, writing their alphabet, and the foreign settlers who looked on were as much perplexed as were the children at what seemed the strange conduct of these graduates of a German University. By this method of study, and being possessed of remarkable linguistic talents, they were able to acquire Tamil with extraordinary rapidity, so that in the course of a few months they were catechizing native children in the two schools they had themselves established. The Danish authorities and the English residents gave the missionaries no sympathy, yet within a year several persons were baptized, and a church edifice of stone was commenced, which, in 1807, was dedicated in the presence of a large assembly of Christians, Hindus, and Mohammedans. The progress of the mission to the natives was not hindered by the hostility of the authorities, although Ziegenbalg was arrested by the Danish governor and kept in prison for four months. Other missionaries arrived from Europe, and tidings of the work begun had reached England, and had awakened the interest of the Society for the Propagation of the Gospel and the Society for the Promotion of Christian Knowledge. As soon as Ziegenbalg had acquired sufficient knowledge of the language, his thoughts turned to the translation of the Scriptures. Beginning the work in 1708, he completed the New Testament in 1711, though three years elapsed before it was issued from the press at Tranquebar. This was the first version given to the natives in their own tongue, for although the Jesuits had been on the ground for two hundred years, they had never attempted to give the Bible to the people. A French historian well says that

this work of Ziegenbalg, in translating the Scriptures into Tamil, gives him a much better claim than Xavier, or any other man, to the title of "Apostle of India."

Ziegenbalg visited many portions of Southern India, especially Madras and the Tanjore, and once visited Germany and England for the furtherance of the missionary work in which he was engaged. On his return he was employed incessantly in preaching the Gospel and in the translation of the Old Testament. In the year 1714, the number of converts amounted to three hundred, and the indefatigable missionary was found at all times engaged in conversations with the natives on religious themes. His character is well indicated by a remark of an officer of the Rajah of Tanjore, as Ziegenbalg was once seeking to enter his territories. The officer, on demanding tribute money, said to him, "We know you are not one of our priests; you are the *Christian-maker* of Tranquebar." It was an honorable title to have earned in so short a time.

Ziegenbalg's term of service, in years, was brief. He died, February 23, 1719, at the age of thirty-six. His life was marked by ceaseless toil—his death by calmest rest. On the day of his death, when reminded of Paul's desire to depart and be with Christ, he answered, "So do I desire. God grant that, washed from my sins in the blood of Christ and clothed in His righteousness, I may depart from this world to the kingdom of heaven." Then, requesting that one of his favorite hymns might be sung ("Jesus, my Saviour"), he fell asleep.

The record of this life is a rich legacy to the world. Disciples of Christ of every name will be glad to join those connected with the Lutheran Church, who are specially interested in the event, in remembering the two hundredth birthday of the first Protestant missionary to India.

HINDU WOMEN, AND PANDITA RAMABAI.

BY REV. C. W. PARK.

THE position of Hindu women has been fixed for ages, first by law, and secondly by custom. Manu, whose code of laws, now twenty-five centuries old, is still revered though not always obeyed, takes a very ungenerous view of female capabilities. He indeed inculcates the duty of treating the women of one's own family with reverence and kindness, but he has no notion of the respect due to womanhood as such. Woman exists, he says, solely for her husband. She must seek independence in nothing. Apart from her husband she is allowed no religious rite, and "has no concern with the texts of the Veda"; her sole concern is with the affairs of the house. Education would unfit her for the duties of home, and so must not be allowed. This low theory of female life has been stereotyped into the rigid custom of Indian society. The cases have been rare indeed in which Hindu women have dared to depart from it.

In fighting with these evils, Indian philanthropists meet with a great obstacle in the prevalent custom of early marriage. This cuts off the process of education as with the scissors of fate. It is a common thing in India to hear

those who are interested in girls' schools, bemoaning the loss of a bright and favorite pupil; and when you ask with sympathy what caused her death, you are told that the poor child is not dead at all—she had only gone to live with her husband! This usually happens at the best age for school instruction. Henceforth her mother-in-law is to be her only teacher; cooking and drudgery the only branches of her education. Sometimes hardship, sometimes positive cruelty, adds bitterness to her lot of ignorance. Her husband may be intelligent, kind-hearted, and progressive; he may, as the best educated men of India do, bewail the prevalent wrongs of women; but he will certainly be too timid to stand out against Manu and custom, and give practical effect to his convictions.

Under such circumstances, the appearance, not long since, of the Pandita Ramabai, a highly educated and remarkably gifted young Brahman widow, whose self-appointed task is to plead for a reform among her own people of the hard social customs which bind Indian women down, caused no small stir.

The *Missionary Herald* has lately alluded several times to Ramabai and her work. In the number for April last (page 154) will be found many particulars of her life and labors, as given by herself. Her linguistic attainments and her remarkable familiarity with the Sanskrit classics are such that she commands the respect of learned Hindus, giving her position and influence in Hindu society. She has secured, by general consent, the title of "Pandita," or, learned woman; while her self-denying efforts to right the universally acknowledged wrongs of her own sex have excited the sympathy of the more progressive classes. Her lectures on female education were begun in 1874, but were interrupted soon by her marriage and the duties of domestic life.

On the death of her husband, she resumed her public career. Last November she addressed several audiences in Bombay. Some of her public performances consisted merely in expositions of difficult passages in *Bhagavad-Gita*—the famous theological poem of Hindustan. These readings were largely attended by learned Hindus. Other addresses were delivered upon her special topic of reform, to audiences composed largely of native ladies. These lectures made a great impression upon the native community. While the effect was partly due to the novelty of seeing a Hindu woman stand up as a lecturer before a large audience, and speak with the modest composure which characterizes the public efforts of Ramabai, it was also owing in large measure to *what* she said. She urged the importance of education to Indian women; education, she said, had been rapidly advancing during recent years among the male population of India; and unless the women should also be educated, domestic happiness, dependent as it is on sympathy and unison of feeling between husband and wife, would be out of the question. Her lectures were delivered in the Marathi language, and, in the words of a native newspaper in Bombay, "had something of an electric effect" on the native women who heard them.

At the close of one of them the native ladies present were invited to give their views on the subject which had been presented. Those who know the usual bashfulness of Hindu females need not be told what a difficult task this would be for most of them, but so greatly were they moved by Ramabai's

example, that half a dozen arose, one after another, and with much self-possession expressed their sympathy with what had been said. It was a remarkable sight; the native editor already quoted, in describing it, said that "the most hopeful of women's advocates among us were hardly prepared for this singular but most delightful spectacle."

In religion, Ramabai sympathizes with the theistic movement represented by the Brahmo Somaj of Calcutta, and the Parthana Somaj of Bombay. Yet we do not think that she is a member of either of those bodies. For some reason she has incurred the displeasure and violent dislike of Kessub Chunder Sen. In a recent letter from Dr. Bissell, of Ahmednagar, which was quoted in the February *Herald*, he says that she is standing on the "border-line of Christianity."

A great awakening is pending in Hindustan. Signs of it are seen everywhere. The appearance of Ramabai, the interest she has aroused, the manner in which she has been received by her own people, in spite of the violation of venerated custom involved in all she is and all she is doing, and the influence which she is exerting, are unmistakable in their meaning. Would that the Christian Church could realize the greatness of the opportunity which the present state of India is presenting to it!

Letters from the Missions.

Zulu Mission.

REVIVAL AT UMVOTI.

MR. ROOD sends joyful news of a deep religious work at his station, Umvoti. His letter is brief, owing to his absorption in evangelistic work. He has been greatly assisted by Mr. Russell, a lay evangelist, of Scotland, who has spent some time in Natal, and who has been instrumental in gathering a congregation and forming a flourishing church in Durban. Mr. Rood writes:—

"Mr. Russell has special gifts as an evangelist to awaken people and lead them to Christ, and is greatly respected by all evangelical ministers and Christians. He consented, at our request, to spend his *holiday* in working at our stations. He has labored with us at Umvoti for some days and his labors have proved a great blessing to our people. The way for his coming had in a measure been prepared by the meetings which we held during the week of prayer, in January, and which were well attended, and in which there was shown some special interest.

"Two weeks after this we had a visit

of two days from Dr. Somerville, the great Scotch evangelist. He was accompanied by Mr. Russell, and then formed an acquaintance with our people and they with him. So their hearts were open to receive him. He preached morning and evening to large congregations, and on several days held an intermediate service, and conversed with many who came to him at his room. Inquiry-meetings were also held.

"We do not wish to-day to attempt to estimate the fruits which will come from these special services. More than twenty persons profess to have found Christ, and at least fifty have declared that they are seeking him. The whole station has been greatly moved. I have now taken him in my wagonette, and we shall make a short visit to this station, which we reached last night, and also Noodsberg and Mapumulo.

"We know this will give you great joy, and, we trust, will stir up Christians in America to pray more earnestly and hopefully for their missionaries and native workers and churches, and for the whole Zulu people."

REVIVAL AT MAPUMULO.

Mr. Wilcox, of Mapumulo, under date of April 10, reports a great increase of religious interest:—

“We have now in all thirty-four inquirers, a few of whom I really believe have found the ‘precious pearl of great price.’ One of them, a young man, astonished me this afternoon, in a kraal-meeting, by taking up the prayer after the man whom I had called on to lead had ceased. This is something unusual for these natives; they always wait to be asked to pray. But this man made a good prayer, and afterwards testified that he knew he had found the Saviour.

“The first word that I spoke to this man on the subject was when returning from a heathen dance. I had set out with one of the men of the church to hold a meeting in another place, but hearing a great noise in a kraal, I stepped in to see what it was about. Finding that they were celebrating the sale of a girl for a wife, I was about to go out when I saw one of our church members there. This certainly should not be, I said. But, when he showed me the Bible under his arm and the hymnbook in his pocket, and said he thought he ‘would come over and tell these people to turn from these vanities and serve the Living God,’ I thought the idea was not bad, and I would stay and help him. Going home from this meeting I fell in with the man first referred to, and had a few words on the great subject. The next week when we had a few extra meetings, he was one of the first to offer himself as a subject of prayer. Now he has given up tobacco, beer, and hemp,—three curses which enslave most of the people here.

“We have now, within from two to four miles of the station, ten preaching-places, which are supplied by seven men and six women. We have a workers’ meeting, where they give in their reports of the numbers present, the inquirers or sick, if any, and then some instruction is given as to preaching, and winning souls. At these places we began with an average attendance of fifteen or twenty, but we have now reached about

forty, and we think we shall easily bring the number up to fifty.

“Besides this the church has just voted to support a young man to give his whole time to study and preaching at kraals which are too far away to be reached easily by men who have other work. He will study with me in the morning and go out in the afternoon. So then we anticipate bringing the Gospel to eight hundred or a thousand different people every week, instead of one hundred or one hundred and fifty as when we first began the work here.”

THE INTEREST EXTENDING.

Since the foregoing letters were received, the following account has come to hand of special meetings at Adams (Amanzimtote), conducted by Mr. Russell. Mr. Ireland writes, April 20:—

“This week Mr. Russell, accompanied by Mr. Rood, has been here holding a three-days’ meeting. The congregations twice each day varied from three hundred to five hundred. This morning our Mission Chapel was packed as full as it would hold. Many old church members have been revived, and many profess to be seeking the way of salvation from among those who have hitherto been wild and careless, and it is to be hoped that some backsliders have been reclaimed, as the result of these meetings. May God give us all grace to make the most of the opportunity by following up the deep religious impressions now made, by personal effort with each one who has thus committed himself or herself to the Lord’s side. What added to the interest of the meetings here was the presence of all our missionaries, together with seven of the ladies, who had assembled to consider what more was possible to be done to ensure the going forward of the Umzila Mission the present year.”

Mr. Ireland also gives a pleasant report of the success that had attended the effort to raise £500 towards the erection of buildings for the Amanzimtote Seminary. The Governor of Natal, Sir H. E. Bulwer, on behalf of the government, furnished one half the amount (£250), and the colonists in

Durban have responded generously, the mayor of the city rendering personal aid in receiving subscriptions. The whole sum needed has been raised, and the missionaries are greatly cheered by the cordiality manifested by the foreign residents in Natal. The present outlook for the Zulu Mission is very bright.

Western Turkey Mission.

SIVAS.—MOVEMENT IN THE OLD CHURCH.

DR. BARNUM, of Harpoot, in passing through Sivas on his way to Constantinople to attend the annual meeting of the Western Turkey Mission, wrote that he saw more signs of encouragement in Sivas than ever before. Some hindrances had been removed, and better material was found in the Protestant community. He speaks particularly of a hopeful work in progress among the adherents of the old Armenian Church:—

“I have often heard of this movement, but my conviction of its importance has been greatly strengthened by a long conversation which I have had with one of its principal leaders. The leaders of the ‘reform’ movements whom I have hitherto met, have relied upon education, upon the introduction of French literature, and the securing of certain political privileges for the Armenians. But I find this man to be apparently an earnest Christian and, so far as appears, thoroughly evangelical. The missionaries here have much confidence in him. He was formerly a prominent teacher, but he has now given up teaching and devotes himself to preaching and to labor for individuals. He holds regular preaching services, with *extempore* prayer, in the modern Armenian, precisely like our own services. He is doing, practically, the work of a Protestant pastor or preacher, and I have seen few preachers who have impressed me as being more in earnest. Yet he does not separate from the old church. He believes that those who accept the truth ought to stay in the church and labor for its complete evangelization. He will probably not attain perfect success, but he certainly is doing much

good. His preaching-place will accommodate only about a hundred persons, but it is crowded to overflowing, and his congregation are arranging for more commodious quarters. He is said to preach with much unction. Those who do not relish this movement, do not dare to oppose it for fear of driving its adherents to the Protestants. May I not ask that this man and his congregation be remembered in prayer?

“Another feature of the work here which strikes me as very hopeful, and which does not exist anywhere else, so far as I know, is the large proportion of Armenian pupils in the Protestant schools. Including the high schools and the common schools, there are about one hundred and eighty boys and the same number of girls in the different schools. Of these, only about one sixth are from Protestant families; the rest are from Armenian families. And they have been sent to these schools *with the express purpose of having them under evangelical training*. The Armenians are making great efforts to have good schools, and so far as I can learn, they are succeeding well, at least in the matter of mental training, but the impression prevails that they are poisoned with infidelity; therefore, a large number of parents patronize our schools, although they encounter much obloquy in consequence of it, and although they are taxed for the support of the Armenian schools.

“It is a rare opportunity for sowing seed, and our friends are improving it faithfully. Many Bibles are finding their way into Armenian families through these pupils, and the pupils themselves are receiving a Christian education. The Armenian preacher whom I have named has been one of the chief instruments for turning the tide in this direction.”

Eastern Turkey Mission.

TREBIZOND.—PROGRESS AMID PERSECUTION.

TREBIZOND was reoccupied as a station of the Board, on the return of Dr. and Mrs. Parmelee to Turkey, last December.

The audiences at first numbering about twenty-five, gradually increased to fifty. The people engaged a young man from Harpoot as teacher, and subsequently they built a tower to receive a bell presented to them by the young ladies of Wheaton Seminary, Norton, Massachusetts. On the first Sabbath of April, this bell called large audiences to the church, chiefly of Greeks. One of these Greeks was so persecuted by others of the same race, that he was obliged to shut up his shop and run away. The Greek Bishop, when appealed to, denounced the persecutors, and the government lodged three of the leaders in prison. Dr. Parmelee says of Sunday, April 8:—

“The stir was greater than ever. Three hours before the time for service a throng was gathered before our chapel door. At the appointed hour every seat was occupied, and an uncounted throng packed the aisles. With the aid of the police good order was preserved, and the exercises in Armenian, Greek, and Turkish passed off successfully. Many Greeks were surprised to find that we talked like Christians, having supposed that ‘Farmasones,’ the name by which we are known among the more ignorant, must be hideous monsters. The persecuted brother was present, but required a guard on returning to his house.

“Since Sunday, two other Greeks have been subjected to different forms of persecution and the end is not yet.”

Writing on April 26, Dr. Parmelee gives an interesting account of further developments:—

“The past two weeks have been filled with many exciting incidents. Large audiences attended our services Sunday, the 15th inst. Large numbers gathered outside the chapel at the afternoon service. The persecuted brother, Panayotti, was escorted home by Zabtiehs. But regardless of the police, the rabble followed at a distance, hooting and throwing stones. That night some rude fellows entered Panayotti’s house and maltreated him, one of them striking his wife. The perpetrator of this outrage is now in prison and will probably be duly punished.

“Another Greek brother, Gregorios, was the same evening followed from the chapel by a hooting rabble, which insulted him in many ways. Last week the government called on the Bishops of the different Christian communities to restrain their people from excesses. In response to this request, I learn that the Armenian and Greek Bishops addressed their congregations very appropriately, admitting freedom of conscience in religious matters, and warning violators of the peace that they must be punished according to law. They also commanded their people not to assemble in the streets near the Protestant chapel at time of service. As a result the streets were nearly vacated last Sunday morning, and we hoped the excesses had ended. But at the afternoon service a crowd greater than ever gathered, so that the chief of police felt called on to ask for a squad of soldiers to assist in keeping order. When I left the chapel the sea of heads extended for a block in one direction, and soldiers with bayonets were picketed up and down the streets.

“The report reached the *Mutuseriff* that five thousand people were in the streets. He telegraphed this news to the *Vali*, then in Samsoon, who immediately dropped all business there and came on by the first steamer, arriving Tuesday. Last Sunday night Panayotti went to a neighbor’s for medicines for a sick child. On his return he was waylaid, knocked down, and beaten and kicked so unmercifully that he is still in bed from his injuries. It is well known who perpetrated this outrage, but as he is a Greek who enjoys Russian protection, it is difficult to bring him to justice. It remains to be seen whether the Turkish authorities will be unable to defend their own peaceful citizens against the assaults of foreigners.

“Last autumn a young Greek, Triandiphillides by name, came here from Constantinople to act as clerk to the Greek consulate. He had become interested in the truth in connection with the work of Mr. Brooks, and had avowed himself a Protestant. During the winter he came regularly to our services and when the influx of

Greeks into our chapel began, I invited Triandiphillides to address them in their own tongue, which he has done repeatedly and very acceptably. The Greek Consul was greatly annoyed at the prominence which this gave his clerk in connection with the new movement, and asked him to desist from speaking, urging the impropriety of his doing so, as he was not a priest. But he replied that all the Protestant brothers spoke in meeting and he could not forego this privilege.

"The result was that the consul discharged him from service, refusing all recommendation. His first thought was to send him, willing or unwilling, to Constantinople, but this project he afterwards abandoned. Young Triandiphillides is now making himself useful in comforting the persecuted families, and preaching the truth both in public and in private. The Lord seems thus to be providing laborers as well as a harvest in this Greek work. Pray for us."

ERZROOM. — SELF-HELP.

Mr. Robert Chambers wrote from Erzroom, February 18:—

"We are greatly encouraged by the work throughout our field this winter. From Khanoos we hear of persecution in the village of Bournaz, but our schools in that plain are well attended and both workers and people are rejoicing together. Miss Powers, Mrs. Chambers, and I spent a week or so on the Passen plain lately. The work there seems to have taken a new start. It never, so far as I know, has been so encouraging as at the present moment. I expect to have more to say about it after a while. Miss Powers, as you know, has charge of the Girl's School, the Primary School, and the Woman's Work, in this city. We sometimes fear that she is working beyond her strength, but the genuine spirituality, sustained interest, and gratifying progress of the work in her hands give us unfeigned pleasure.

"In the Erzroom congregation, interest has considerably deepened. The subscription list for 1883 shows an advance of

\$66 on the amount paid so far by the people toward the pastor's salary. In addition to this advance the people are raising \$44 a year to liquidate a debt of \$440, incurred in the erection of the manse which was completed last summer. They had expected help from friends in England, but only a little came, and they are paying this debt themselves. A deputation from the congregation called upon us last evening and, after thanking the Board and its missionaries for past and present favors, announced the desire of the people to assume hereafter \$198 of their pastor's salary instead of \$132 as heretofore. This, I am convinced, is an offering of genuine love. This people are doing nobly."

Maratha Mission.

SEED GROWING IN SECRET.

A MOST interesting letter has been received from Rev. Edward S. Hume, of Bombay, giving an account of a Christian community discovered by him at the town of Lalitpur, a place of about ten thousand inhabitants, in the southern part of the Northwestern Provinces, about two hundred and fifty miles west of Allahabad. It seems that at Khirya, a village near Lalitpur, there was a family, four members of which had lived a good deal in Bombay, and that three of the brothers were members of our mission church in that city. For five years past they have told Mr. Hume that a large number of their friends and neighbors, some of them in villages even forty miles away, were Christians, and had asked for a preacher or teacher. These brothers had often urged Mr. Hume to visit their home, and though it was a great distance from his field of labor he determined to accept their invitation. There were no missionaries in that whole region, save two of the Swedish Society, who had not been connected at all with this movement. From Lalitpur Mr. Hume wrote, March 22:—

"In coming here from Bombay I have traveled about seven hundred miles. Of this, I came five hundred and fifty miles by rail, seventy-five by mail *tanga*, and the last

seventy miles by common cart drawn by bullocks, at the rate of two miles an hour. As it is already very hot in the middle of the day, we travel at night, and rest during the hottest part of the day.

"At Sagar I met one of the Swedish missionaries and brought him with me. On reaching Khirya we conversed with each individual of the Christian company separately, and were greatly gratified at their apparent sincerity and earnestness. Last evening we had a delightful service, and one long to be remembered, at the close of which I had the pleasure of baptizing seventeen persons, eleven of whom were adults. The eldest of these was a fine looking man about fifty years of age. He is the father of the young men whom we had known in Bombay. This old man and his wife were the most satisfactory of all who were baptized. They claim to have been Christians for twelve or fifteen years. They had all the appearance of mature Christians. This was true, although in a less degree, of all the candidates, who have been under Christian influence, and have lived as Christians, for years. You will also be interested to know that these people own fields and are well off. They need nothing from us, and are able to support a preacher among themselves. There are a number more who are asking for baptism, but as they are living in other and, in some cases, distant villages they were not able to be present yesterday. We are expecting some here to-day, and those who do not come now will have to wait until some one can come up again from Sagar. These people are thoroughly earnest in this matter, as will be seen from the fact that one or two of those expected here to-day, are from a village forty miles away. If they come they must have walked the whole forty miles since yesterday morning.

"The interesting fact in connection with this whole work is that no one can say, 'This is the result of what I have done.' It is plainly not the work of man. Such cases as this show us some of the ways in which God may speedily and mightily carry out his plans for India, when the right

time comes. This work has been going on here unknown to any one in all this region. Perhaps there may be many places where the seed is secretly growing. It must, however, become known some time, and when that time does come, there will be great rejoicing."

CHARACTER OF THESE CHRISTIANS.

"Since writing the above, I have learned that these people gave up their old heathen custom of burning the dead some eight years ago. Since then they have been known and regarded as Christians. It is quite a remarkable fact that in all these eight years, but one, I think, of this community has been removed by death.

"One of those baptized yesterday is a high-caste widow. Her husband died six years ago. I don't know all the circumstances connected with her first hearing the truth, but about that time she came to live with the Christians because she did not believe in idolatry, and because she was convinced that Christianity is true. She has fine fields, and owns a good deal of property, so that she had no worldly motive in joining the Christians. Her examination was very satisfactory, and she is evidently the most intelligent of all the candidates whom we have seen.

"Most of these people were formerly not ordinary Hindus, but followers of one Nanak, who lived some five or six hundred years ago in Sindh. In the book which he wrote he praises Krishna, and Ram, and various other persons and Hindu deities, but represents himself as the true mediator between God and men. In one passage he speaks of Christ and says that He was born of a virgin. He adds that on the night in which Christ was born there fell a shower of roses from heaven. The Shiks generally are followers of this Nanak, one of whom, Dhulep Singh, is a well-known character. One of the Christians in Khirya has given me his old sacred book. It is in the Panjabi language and has the appearance of having been well read.

"I already find my heart greatly drawn out toward this people and this new work.

It would be a pleasure to settle in Lalitpur and develop what has been so wonderfully begun. This region is, however, too far from Bombay for us to undertake it, so you will, I am sure, approve of what has been done in passing it over to the Swedish Mission."

FRUIT IN A MOUNTAIN VILLAGE.

ANOTHER instance of the springing up of the seed in unlooked for places is mentioned by Mr. Bruce, of Satara, who says, in his Annual Report:—

"During the last rainy season it accidentally came to our knowledge that, at a mountain village thirty miles from Satara, there were several men who were a good deal interested in Christianity. I improved the first opportunity to send a man there, that I might learn the exact state of the case. The principal man among them, a Brahman of high standing, was some years ago employed as a government school-teacher within a few miles of Indapur. He there became acquainted with Rev. Narayan Sheshadri, and meeting him occasionally they discussed religious subjects. He afterwards left the service of the government and found employment in this small mountain village. He continued his investigations and became fully convinced of the truth of the Gospel. His convictions were freely made known to others, and with him several persons began to read Christian books and papers.

"We first learned of the increasing interest through one of the friends of this man, who is a teacher in a village twenty miles from there, and who is himself exerting an influence in favor of Christianity. Early in October our Kirttan band started to go to that mountain village, but they were unable to reach it. In December, I myself went there with the Kirttan band and stayed three or four days. We met with a very pleasant reception and had several large and attentive audiences. Our friend urged that we should place a Christian teacher there permanently, 'for,' said he, 'there is now a readiness to listen which there never was before, and which, if unimproved, there never will be again.'

"We found several persons who were thoroughly convinced of the truth of the Gospel, and two persons declared their purpose to be baptized as soon as certain obstacles could be removed. We were very sorry that they were not ready just then to profess their faith in Christ openly before the world. We have reason to fear delays of this kind, but whatever the result may be in this case the incident is encouraging to all sowers of the seed, for we know not *where*, in the Providence of God, the seed may germinate and bring forth its fruit."

PREACHING WITH THE AID OF A SCIOPTICON.

Mr. Gates, of Sholapur, reports that he has preached more or less in about seventy villages during the last cold season; sometimes spending a week at the larger towns and visiting places where there were signs of special interest. Similar testimony to that given below as to the value of the sciopticon, when preaching among the villages, comes from Mr. Bruce and other missionaries in India. Mr. Gates writing, March 29, from Mahableshwar, of his extended tour, says:—

"Being alone I could not preach to the women, especially of the higher castes, except as they came to the sciopticon exhibitions. These exhibitions drew out all classes, and were given in many places which I visited. During the touring season in this part of India, the weather is such that exhibitions can be given in the open air in any place where the people can assemble. The whole apparatus, as I have it arranged, can be put up ready for use in an open plain in fifteen minutes. The audiences where I have been the past season have varied from one hundred (in one very small town) to fifteen hundred. It has given me opportunities to speak to educated natives and to those in high positions under the government, whom I could have reached in no other way, and generally there has been no objection to plain and pointed preaching. Beginning soon after dark, I have generally continued for an hour and a half or two hours, the

audience always increasing till the close. The influence of these exhibitions has not been limited to the persons present. One day I was hailed by a party of men on the road who asked me if I was the man who had been preaching in a certain place. 'Yes.' 'Well, *saheb*, we have one question to ask: How is it that there is salvation in your religion and not in ours?' In other places the cultivators made remarks to our native agents like this: 'There is probably truth in your religion, and our Brahman teachers have not allowed us to hear about it before.'

"Opposition to the preaching has sometimes been shown by the Brahmans, and two or three unsuccessful attempts have been made to break up the exhibitions. Once my screen was thrown down, and after putting it up again two false alarms were given, at which the people rose and fled pell-mell, but only to come back again very soon. A more carefully planned disturbance was begun one evening by a Brahman and a number of his associates. After trying several times to 'get the floor,' he gave orders in a loud tone to all his friends that when I showed pictures *without preaching*, I might go on; but when I began to speak of the Bible they must make a noise and interrupt me. He attempted for a time to follow out this plan. I was a little puzzled to know how to proceed, but did not feel inclined to yield. I slipped in a picture of the whale. Instead of telling about Jonah, I spoke of a good many other things of interest in connection with the animal, and followed with a picture of the cobra. The audience had become quiet, but the picture, as usual, riveted their attention still more closely. After speaking of the deaths in India from the bite of this and other snakes (about eighteen thousand yearly), and giving other facts about the snake, I suddenly changed the subject, and said: 'As the poison of the cobra is in the body, so is the poison of sin in the soul. The poison is very little in quantity, but works rapidly and surely; so with a little sin. No remedy has been found for the cobra's bite. One and only one has been

found effectual for sin.' No opposition was shown to this preaching. I followed with Scripture pictures and more preaching, and there was no further disturbance."

Madura Mission.

BATTALAGUNDU.—A SACRIFICE TO KALI.

MR. J. S. CHANDLER reports progress at his station, Battalagundu:—

"At our communion season, in February, eight persons were admitted to the church on confession of their faith: two girls, four boys, one backslider (a preacher), and one teacher from heathenism. We have our difficulties as usual, but our joys too, and my helpers are working more and more faithfully every year. Night-schools have prospered more than usual. Our boarding-school for boys has been flooded, eighty-five boys having been admitted in January. But my funds can not stand such a strain, and hereafter the standard will be raised and the lowest class abolished.

"The priest of the Roman Catholics has been showing his enmity by tearing up books lent to some school children by my teacher. My Sunday-school in the own is thriving, and I have a large class of Hindus and Mussulmans every Sunday morning that I am here. The Christians are working more for their own people than ever before.

"The reductions come hard in many ways. The funds for village repairs were so small last year that the necessary work could not be done well, and now some roofs are tumbling in, within a year, and to do the work this year we have eleven per cent. less than last year.

"Last night I went to see and encourage my catechists on their itineracy at a place eleven miles from here, although I had to drive fourteen miles to get there. In the middle of the village is a shrine devoted to one manifestation of the cruel goddess Kali, and once in four or five years the villagers bring sacred buffalo bulls to be offered as a sacrifice. About dusk I walked into the midst of the crowd surging and shouting around the little shrine and

was asked to go near and see the slaughter. After they had with bamboo rods beaten the crowd back to make a place for me, I went forward and saw in a large pit the warm, headless bodies of twenty-five buffaloes, with the heads lying there too, while a small beast was brought forward and beheaded, and added to the pile. After more than thirty had been slain, the pit (the bodies filled it) was covered over with earth, and the reeking mass left there in the midst of a thickly settled community, to produce a stench that no Christian would be willing to endure. And yet a Brahman was at the head of it, and for the sake of the income it brought him, when the first animal was slain put a drop of the warm blood on his forehead to show how sacred it was! I mentioned this fact to my intelligent Brahman *Munshi* and he declared it to be abhorrent to the feelings of the better Brahmans.

“In one place three helpers went to preach to some Brahmans when they called for a discussion and put a Brahman teacher forward as their champion. He said, ‘I have nothing to say against Christianity: it is a pure and lofty religion, whereas ours is on the lowest level.’”

PERIAKULAM. — THE CHOLERA.

Mr. Noyes, of Periakulam, writes of the ravages of the cholera, during the past year, at and near his station: —

“In this town of Periakulam alone, containing a population of fourteen thousand, there were eight hundred deaths within three months. In Kambam and some other towns and villages the mortality has been quite as large. Our Christian people have suffered less than the heathen, yet they did not entirely escape. Thirty-seven members of the Kambam congregation, and twelve members of that church, were victims to this fearful disease. In our congregations, as a whole, the losses by death were three times as many as in ordinary years. About one thirty-sixth of the whole membership have died.

“But notwithstanding our hindrances, the work has gone steadily on. We have, in the beginning of 1883, thirty-eight

Christian congregations instead of the thirty-seven at the beginning of 1882. The membership of these congregations shows a net gain of one hundred and twenty-two, making the present number two thousand six hundred and fifty-six. Thirty-three persons have been added to our churches on profession of faith, and twenty-four in other ways, which would have made an increase of fifty-seven but for the heavy losses by death, which bring the net gain down to four only. Twenty-seven day-schools have been in operation (seven of the teachers being females), most of them being more satisfactory than ever before. The whole salary of two native pastors and nine sixteenths of the salary of another have been paid by the people, besides an equal amount for other objects in the line of self-support. Five itineraries for preaching to the heathen have been conducted, and the Gospel has been proclaimed in two hundred and seventy towns and villages, to nearly thirty thousand hearers.”

MADURA STATION.

Mr. Rendall, writes from Madura City, March 28: —

“In visiting the villages of the station during the past two and one half months, I have seen much to interest me. In February, I dedicated a new church at Velliangundum and the services were kept up by the natives until near midnight. Many heard the Word gladly. At our communion seasons, very few have joined thus far, as they have been gathering in a very heavy rice crop, and the people have been in the fields incessantly. The work is now over and the catechists will find it easier to reach the people. The hope for the future church in our district is in the young. We cannot expect great progress in adults who do not know how to read, and with all their struggles barely subsist. We look with hope to the young now in our schools. In some of the villages the schools were never in a more hopeful state than at the present time.

“Four lads have asked to unite with the church this year, the children of heathen and Roman Catholic parents who

have studied in our schools. Quite a number of heathen lads, connected with the schools, now worship regularly at our Sabbath services. This is a token for good, and there is reason to thank God and take courage. I have heretofore written you about the Sunday-school for Hindu lads conducted in the central part of the city of Madura, at which from seventy to ninety Hindu boys attend. There are over twenty lads in my daughter's class and it seems plain that the Lord has directed us in this matter. At the Sunday-school connected with the West Church, Madura, about forty Hindu lads attend. The Sunday-school has thus been enlarged during the past year and is beginning to have an influence on the Hindu youths, as well as upon Christians."

North China Mission.

MISUNDERSTOOD.

REV. H. P. PERKINS, who joined the mission last autumn, at Tientsin, wrote from that city, March 26:—

"It looks very much as though we must blow our trumpets here for a long time before the walls of the city tumble down. For twenty years and more, missionaries have been here, yet to-day the deepest ignorance as to our purposes prevails among the masses, and the crudest theories are current. I have a good example of this in my teacher.

"When being engaged as my teacher, it was suggested to him that he should come to the chapel once in a while. In considerable excitement he turned and whispered to Mr. Stanley's teacher, his question being, as we afterwards found, whether or not those stories were true which were told about us, i. e. that we gave to the audience a soporific drink, and used for making medicine the eyes of all the human bodies that we could get hold of by fair or foul means. He assures me that at first he really feared to come into my house lest some atrocity should be attempted. As he is six feet two or three, one would think him unnecessarily timid. All this from not a coolie, but a

Chinese scholar, with a good mind, and who hopes to pass the examination and become an official.

"He has been a school-teacher, yet he gravely informs me that the Yellow River and the Milky Way, which they call the River of Heaven, are *joined*. He wonders why, if the earth is round, the things on the other side do not fall off, and asks if the heaven is round also. He has an idea that negroes all live inside a mountain, etc. Though he laughs at worshiping mud-idols, he allows that he fears the Great Dragon, who lives now in the earth and now in the sky, and who makes the rain and thunder and lightning. He is very doubtful about any future life, and naturally thinks life hardly worth living.

"There is certainly a call for preachers of the Gospel in a land where the better classes are represented by such a man as this. I am glad that I am here, and here I hope to be for years to come."

INQUIRIES—TOURING.

Mr. Roberts wrote from Kalgan, February 15:—

"Soon after the Week of Prayer, I went to Yücho, going out of the direct course several times, in order to reach certain individuals who were supposed to be interested in the Gospel. I was unexpectedly successful in finding four new inquirers, who, in addition to the number of inquirers known of before, make a total number of eleven persons of each of whom we have more or less hope that they are receiving the Word with faith. One of them, who lives at Ta-Pai-Tsiu, will soon, I trust, be received to church membership. He gave us a practical exhibition of his zeal and love for us, by running through a river where the water was knee-deep and full of blocks of ice, to help us cross the stream safely, and accompanying us a long distance on the road to show us the way, where the road divides. In his village, as well as in two others that I visited, no missionary had ever been seen before. In each place I received a most cordial welcome, and spent the entire day in teaching them.

"On this tour, I had the assistance of our faithful old helper Chao, and of my cook, a fervent Christian, who has had good teaching from his childhood, and who, we hope, may be chosen of God to preach the Gospel after he shall have received the necessary training. We visited all the Christians in the Yücho region, exhorting them, and preaching the Word everywhere. I reached home on February 5, after an absence of twenty days.

"The Kalgan station has done not a little touring of late. Mr. Sprague is now touring in the vicinity of Yücho, where three previous tours have been made since the middle of October: one by him, one by Mr. F. M. Chapin, and one by myself. Besides these tours to the south, I have reached Yung-ning on the east, and Mr. Chapin has reached Kui-Hua-Cheng on the west. Thus in these four months we have preached the Gospel, in greater or less degree, through a region of ten day's journey in length from west to east, and of three day's journey in breadth from north to south; in other words, through almost the entire extent of the Kalgan field; besides repeatedly visiting the Christians in the vicinity of Yücho."

Mr. Pierson writes briefly of the work at Pao-ting-fu:—

"Our new year is opening with some evidences of progress. Our boy's school is growing daily and now numbers thirteen or fourteen. We hope much from it in winning neighbors. Already one lad has gone from it to Tung-chou school and by and by more will follow. The girl's school also gives promise. It is doing good directly to the girls and indirectly to the families they represent. An unusually large station-class has come in upon us. Among them are two men who have been scourged by Satan for their lack of faith. One was excommunicated from the church two and a half years ago for indifference. The other having 'given his name,' years ago, as a seeker for the truth, turned away to idolatry. Two long sought boys have come with the class and gone into the boy's school for the time."

Japan Mission.

A JAPANESE ACCOUNT OF A CONVERT.

WE greatly regret that several letters from Japan, which were to have appeared in this place, have been lost in transmission. We are able to give the following account, presented in a Japanese newspaper, of the conversion of a person concerning whom the missionaries had previously written. The article in the native paper was accompanied with an illustration of a man bearing a heavy cross, while his garments are covered with small crosses. Mrs. J. T. Gulick, of Kobe, gives the following as the substance of the article:—

"Every person has a right to believe what he chooses, but one may be too thoroughly given up to his religion. In this city, in—— Street, No.—— (the street and number are given), lives a man by the name of Araki. His business is that of furnishing costumes to theatre actors. This business being a profitable one, he has furnished employment to many workmen, and has gained for himself the means for a luxurious living. Until twenty-four or twenty-five years of age he was quite profligate; but at that time he began to reflect upon his sinfulness, and repenting asked favor of heaven. Casting aside all worldly lust he took to serving idols, trying various sects one after another. Finding nothing satisfactory he concluded that all religions were vain, and that for his part, he would have nothing to do with any of them.

"At this juncture a friend who had become a Christian came to see him, and taught him the foreign religion, telling him that the 'Jesus way' was the only true way, and urging him to yield himself to it for a while and see. At first he refused, saying that he had tried all the religions of Japan, and he had found them all of no use, and now why should he believe a foreign religion? His friend was disappointed, but persevered and finally persuaded him to go to the foreigner's church. He went rather against his own will, but was struck with the good reasoning of the foreign preacher. After that he went of his own

accord to hear the preaching. Gradually learning the deeper meanings of the new religion, he began to believe that there was a God in heaven, and began to think that to go to the Christian's heaven at death would be better than the dangerous sailing to Amida's heaven on a lotos flower. So he became a strong believer and received baptism of the foreigner. Having plenty of money, he bought all the Christian books he could lay hands on, and unceasingly, day by day, he says 'Amen! amen!' And so his deeds have changed from bad to good.

"As soon as he began to believe, he closed his shop every Sunday, gave his employees rest on that day, transacted no business with customers, had his cooking done on Saturday so that no extra fires need be made on Sunday, and became in all respects quite like a crazy man. There was no one to reprove him for these things, so his faith continued until it reached the extent of leading him to sell all his costumes and other valuables, and all the things in his house that he did not need. For these he received the sum of 30,000 *yen*, which he put out at interest so that now the monthly profit of his money is 300 *yen*. Living on this interest he intends to do nothing now for six months but read Christian books and teach the Christian religion.

"He now sends his daughter to the foreigner's school, where the expense is 50 *sen* a day. He has also furnished his house in foreign style, having tables, chairs, mirrors, and pictures, and every day after one room is put in order, he, making his heart in unison with the heart of Christ, sits in that room saying, 'Amen! amen!' This man having become a very remarkable being, his fame has spread abroad, so we thought it worth while to publish the story."

THE NATIVE MISSIONARY SOCIETY— BAPTISMS AT KIOTO.

Mr. Learned writes from Kioto, April 28:—

"This week the Japanese Missionary Society has met here. The meeting was not so large or so long as some previous

ones, but a very pleasant spirit prevailed. Decentralization is popular at present in missionary work among these churches, and very little work is done by the central society. At present it employs two men. The most of the work has been done by groups of neighboring churches during the last year or two, and a farther step was taken in that direction this year by allowing each church to work independently. While each church has so much opportunity for missionary work within its own vicinity, it is not likely that much money will be raised for the central society.

"Two of our young men were baptized this week. During the mission year now closing, twenty-eight from the training-school have been baptized, the largest number in any one year yet.

"Yesterday there was a public preaching service at the theatre where Mr. Cook spoke a year ago. There was a full house, and the audience gave excellent attention. Mr. Davis and Dr. Gordon were the foreign speakers. I had an opportunity to see some of the fruits of the work of Dr. Gordon, Mr. Davis, and others, in Tamba, when eight young men from that province called on me this morning; all believers, I trust. They had come to attend the preaching service."

THE GENERAL CONFERENCE—REVIVAL AT TOKIO.

The letters received from Japan as yet make but brief reference to the General Conference at Osaka, the reports of the sessions not having been published when the mail left. Of the Conference, and of other meetings of much interest, Dr. Davis writes from Kioto, May 3:—

"The General Conference in Osaka, from April 16 to 21 inclusive, was a great success; over one hundred missionaries, including ladies, were present. A grand spirit of harmony and union prevailed, and some very valuable papers were presented. The united sessions with the native workers were a success, and the whole impression of this meeting of over one hundred missionaries, representing a dozen

different societies, sitting together for a week's discussion of the best way to secure the great object at which all are aiming, was, I think, invaluable upon our native workers.

"Following this came our native Home Missionary Society's annual meeting here in Kioto, last week. A very good degree of harmony prevailed in these meetings also, and it added some zest to the meeting when during one of the sessions a Corean gentleman, who was seeking for me, came in and sat awhile in the meeting, and it was announced to the brethren that this man wanted to get missionaries to go Corea. This man would prefer to have American missionaries come there, and he made me promise that I would send on his request to America.

"The Romanists have been at work in Corea many years, and this gentleman gave a graphic description of the persecution of the Catholic converts eighteen years ago, when about four thousand were put to death for their faith. He is anxious that Protestants should come. I encouraged him to bring over a class of promising young men and put them in our school here to be trained and go back as *seed* in that empire, or to help the first workers who should come from America. *

"The same day I also received a letter from Rev. Mr. Kosaki, pastor of our church in Tokio, which filled us with gladness. Here are a few extracts from it:—

"*"Thank God! He is doing a mighty work among us. The day of pentecost is*

now being realized here. Many churches about Tokio are just now undergoing the baptism of the Holy Spirit. Our church and the Methodist church are especially blessed. We are holding prayer-meetings every evening this week through. Every evening many were blessed with the Spirit, and many new ones confessed their faith in Christ, while all were undergoing the most extraordinary experience. I now realize the prophecy of the prophet Joel, "and it shall come to pass in the last days, saith God, I will pour out my Spirit," etc. The last night I could not sleep till one o'clock because of the anxious inquirers after the truth; this morning about half-past five they came again to see me,' etc.

"Mr. Kosaki also speaks of proud men, who have been nominally Christians for many years, who break down completely, crying like children as they seek for pardon and peace. The work began with the week of prayer in the churches in Yokohama, and it is increasing in volume and power. We hope it will reach every Christian heart in Japan, and thousands who are not yet converted.

"There is, as a result of this heavenly influence, a better feeling of union between the missionaries and the native brethren than has existed for a long time; some proud hearts that have said hard things are broken.

"To-morrow our Annual Mission Meeting begins here in Kioto, and we are praying for the presence and power of the Spirit with us."

Gleanings from Letters.

C. H. Brooks, Constantinople.—Tuesday is still my day at the "Rest." I spend there six hours—sometimes in constant, earnest conversation. At one P. M. we have now in Miss West's sitting-room an hour or more for heart-searching and supplication to God. Yesterday I had four young men with me. That place is worth a great deal to our work; they are seeking new quarters—may they

prove even better than the old. I find that the more intensely spiritual, and the more personal, the talk, the more it commands the attention even of strangers; I have got acquainted with several such lately, and I do so long to see them converted to God.

S. B. Fairbank, D. D., Wadale, Maratha Mission.—We had at Shingawé an enthusiastic meeting, and with the excep-

tion of one man, and he one of their deacons, every Christian man, woman, and child subscribed something, and six Hindus subscribed, of whom three were *patils* (village officers). Most gave promises of grain. One gave a sheep. Three or four gave money. The whole of the grain subscribed amounted to one and a half *khandis*, which weighs about four thousand pounds and measures seventy-five bushels. But as grain is cheap this year, the amount realized from the collection will be sixty-five or sixty-six rupees. This was a half more than the most sanguine had expected and all were jubilant over the result as a grand success. I should add that the deacon who would not subscribe, said that he would give, but that he did not wish his left hand to know what his right hand gave. He was at once advised to let his light shine, and not hide it under a bushel.

D. Z. Sheffield, Tung-cho, North China.—We held a series of daily meetings with our Native Church, beginning with the week of prayer, and continuing for three weeks. There was a very earnest spirit of prayer manifested, and many were taught more than they had before known of that life which is hid

with Christ in God. Nearly all of our school-boys not before Christians have expressed their determination to follow the Saviour. A number of women are also beginning to pray. Four new families have taken down their false gods. Thus the leaven is working, and the time of the redemption of this great people is hastening on. We who are at the front, and you who are holding up our hands, have need of faith, and patience, and perseverance in prayer and work.

S. T. Miller, Bailunda, West Central Africa.—My school is getting on well. My pupils attend regularly since I have made, or had made, little garments for them, with the expressed understanding they can have the use of them so long as they attend school, but on leaving the clothes must be left. This policy so far has worked well. Those whom I have adopted come every day except Sunday. Many more have made application but as yet have not been received, fearing that their object is to get the articles of dress without applying themselves to study. I teach them manuscript letters and find them much more convenient than those large letters formerly used.

Notes from the Wide Field.

BRITISH MISSIONARY SOCIETIES.

THE anniversary meetings of most of the great Benevolent and Missionary Societies of Great Britain are held in London during the month of May, and call together great assemblies of people from all parts of the kingdom. The meetings this year were, according to the reports, as crowded as ever, and the record of the year's work was, on the whole, most gratifying. In almost all cases an increase in contributions was reported. We give below some facts respecting the principal Societies engaged in foreign missionary labors.

THE LONDON MISSIONARY SOCIETY.

The eighty-ninth annual meeting of this Society was held on May 10, in Exeter Hall, the Earl of Shaftsbury presiding. The report speaks of grave anxieties which had arisen during the year, but of substantial progress, mentioning especially the extension of the field occupied by the Society, the increase of its missionary force from England and from the people to whom the Gospel had been preached, and the outpouring of the Spirit upon many fields. The Society has one hundred and sixty-six European missionaries in its employ, and there is now no lack of candidates for missionary service. The total income for the year was \$623,785. It is gratifying to notice that of these

receipts so large a portion as \$87,770 came from Mission stations, including of course the gifts of some Europeans, but indicating the active co-operation of the native Christians.

THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

THIS Society, established in 1834, was the first organization of women designed to carry the blessings of the Gospel to women in pagan lands. The education it offers is not secular, teachers being required to carry into zenana, the school, and the private family, the Bible and the message of the Gospel. The receipts of the past year have amounted to \$41,065. There are connected with it 35 missionaries, 268 schools, with 16,668 scholars. Work has been done in 288 zenanas, in which there are, so far as reported, 1,458 pupils. In respect to the zenana and school work in India, a veteran and able missionary in that land—Rev. James Smith—has said: "They were really setting at liberty a tremendous influence which was fast permeating the people right and left. The cry was for teachers, teachers, teachers. They wanted more to instruct them." He did not know of any work more full of hope than the zenana work in India.

ENGLISH CHURCH MISSIONARY SOCIETY.

THE annual meeting of this Society was held on May 1, at Exeter Hall, the new Archbishop of Canterbury presiding. The year reviewed has been one of remarkable prosperity, both at home and abroad. The work has been extended into new fields, and spiritual blessings have been received at the old stations. The ordinary income of the Society for the year amounted to \$1,002,010, or nearly \$50,000 in excess of that of the preceding year. Special contributions have also been received of over \$100,000, among which are included \$8,755 for the mission in Egypt; \$10,305 for the Niger Mission; \$6,630 for the mission at Bagdad; \$7,500 for a new mission in China. Aside from these contributions there was the great gift of W. C. Jones, Esq., amounting to \$360,000, for a "China and Japan Native Church and Mission Fund." This last noble gift has already been referred to in our pages. The ordinary income of the Church Missionary Society now averages \$215,000 a year more than it did ten years ago. Thirty-six candidates for missionary service have been accepted during the year. This record is exceedingly gratifying; and yet the report of the Society well says that "It is impossible to look out upon the vast populations of Africa and the East, of India, and China, and Japan and see the doors everywhere standing wide open, without the deep conviction that the Society is as yet only on the borders of the great harvest-field."

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

AT the late annual meeting of this Society, the English primate presiding, addresses were made by Bishop Caldwell, of Tinnevely, and the Bishop of Calcutta. The Society reports a prosperous year, the receipts having amounted to \$713,060 which is an increase of \$18,560 over the receipts of 1881, and \$8,000 more than those of any preceding year. The Society now reports 527 ordained missionaries, of whom 161 are in Asia, 129 in Africa, 20 in Australia and the Pacific, 216 in America and the West Indies. The Society also employs 1,404 catechists and lay teachers, mostly natives.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE seventy-ninth meeting of this noble organization was held at Exeter Hall on Wednesday, May 2, presided over by the Earl of Shaftsbury. For thirty-four years in succession this nobleman has presided at these anniversaries. The Society rejoices in the record of a successful year of labor, its income having been \$562,140, an increase of \$37,950, with sales amounting to \$490,340. The issues of the Bible from the London Bible House have amounted to 1,542,413 copies, and from depots abroad

to 1,422,223, making a total of 2,964,636 copies. A larger portion than usual of these issues have been complete Bibles and New Testaments. Every one of the eighty-six departments of France has been visited by colporters; and an increase of ten thousand copies was shown in the circulation of the Scriptures in Austria. The remarkable openings in China have induced the Society to recast its arrangements, so that hereafter three distinct agents are to be established in Northern, Middle, and Southern China, with a European colporter and native helpers in each of the eighteen provinces of the Empire. Surely "His word runneth very swiftly."

RUSSIA.

THE *London Times* states, on the authority of its St. Petersburg correspondent, that the Council of the Empire has passed a bill granting certain liberties of worship to the "least harmful and immoral" of the Russian sectarians, by which would seem to be meant those Christians who do not conform to the Greek Church. In this connection may be mentioned the recent report of the British and Foreign Bible Society, which shows that the Russo-Greek Church is taking a more favorable attitude toward the circulation of the Scriptures in Russia. Not less than 314,422 copies of the Bible were sold in Russia the past year, and these at prices very little below the cost of production. Heretofore the circulation of the Scriptures within the Empire has been restricted to the New Testament; but the past year an edition of the entire Bible in Russ has been specially printed by the Holy Synod for the use of the agents of the British and Foreign Bible Society.

AFRICA.

THE NIGER MISSION. — The English Church Missionary Society has received reports for the last year from its Niger Mission, which its organ characterizes as among the most remarkable that have reached the Society from any part of the world. The *Gleaner* says:—

"In the Delta, at Bonny and Brass, where ten years ago the most degraded heathenism and barbarism reigned almost undisturbed, there are now four thousand souls under regular Christian instruction; and at some of the upper stations (the furthest of which is three hundred and twenty miles up the river) there have been notable conversions in the past year. The Committee are especially sensible of the mercy of God in making Onitsha, which six years ago was the scene of the barbarous cruelty for which two native ex-agents of the mission have lately been brought to justice, a field for very signal manifestations of the power of the Divine Word. Not only were forty-three adult converts baptized there in the year; not only are many hundreds attending the church services; not only has the King, hitherto hostile, suddenly commanded the observance of Sunday, and arranged for a public service at his own court; not only has a leading chief been buried without the offering of human sacrifices at his grave,—but the Onitsha Christians have spontaneously visited neighboring towns to tell the story of the Gospel, and Archdeacon Johnson, being invited to one of them, found fifteen hundred people waiting to hear him."

CENTRAL AFRICA. — Mr. Price, the English Church missionary at Mpwapwa, says that the chief of that place is anxious to have him remain as a missionary, and though there are no inquirers as yet, the people are beginning to confide in the missionaries. Mr. Last, at Mamboia, reports that a chief with his two wives attend regularly at church, and are always ready to listen to spiritual conversation. The people also are coming in greater numbers to church and to the missionary's house. Still the African is more interested in his food and clothing and material things than in spiritual matters. It is much, however, to have gained the goodwill of the natives.

THE BARALONGS.—The English Wesleyans have established a mission, called the Molopo Mission, on the southwest border of the Transvaal, among the Baralongs. During the late conflict in the Transvaal this mission has not been under the watch of any foreigner, but recently Rev. Mr. Watkins paid a visit to Montsioa the Baralong chief, whose name is well known in England. This white-haired chieftain received the missionary on the Sabbath morning after his arrival, saying, "This is the Lord's day, and you have much to do; we will talk to-morrow." On that Sabbath there was a congregation of over one thousand, though it was said to be *small*, because many of the people were away from home. These people hold regularly two sessions of the Sabbath-school each Sabbath, and though, on account of the non-arrival of any missionary, the church had not celebrated the Lord's Supper for between two and three years, it had still nearly three hundred members who were holding steadfastly to their faith. Montsioa spoke sadly of his impression that he had been forsaken by the English government as well as by the Wesleyan Society. He begged that a missionary might be sent to reside among them. The story is remarkable as indicating the steadfastness of these Kaffir Christians when unsupported by foreign aid.

EAST AFRICA.—The Church Mission at Freretown and Rabai makes a cheering report. The settlement at Rabai has now six hundred souls connected with it. The people are spoken of as well behaved, regular in attendance at the services, and manifesting evident desire to learn. The missionary reports that among the six hundred villagers it is exceptional to have as many as one case of wrong-doing in a week. He also reports that the neighboring villages are friendly, and are continually asking for teachers.

MADAGASCAR.

The London Missionary Chronicle reports a remarkable native prayer-meeting held in the Memorial Church, built upon the "Rock of Hurling," in Antananarivo. The object of the meeting was to pray for the land in view of the Franco-Malagasy political crisis, the idea originating with the native pastors. It was not expected that many would meet, but on the appointed day the church was filled at nine o'clock, though the hour named for the service was two o'clock. Aisles, pulpit, every portion of the building, were crowded, and the streets were so filled that an adjoining building was opened and still there was a crowd without. The meeting was one of intense interest, the prayers and addresses manifesting the deep feeling of all the people. Whatever trials may come upon the Malagasy there is every reason to hope a happy issue when the people are thus united in prayer.

A correspondent of the *London Standard* in Madagascar has sent to that journal some very interesting accounts of affairs in Madagascar, dated in April last. He affirms that there are twenty thousand well-drilled troops, partly armed with breech-loaders, beside fifty thousand spearmen who could render effective military service. The writer speaks of the substantial dwellings seen in passing from the coast to the capital, and of the many signs of thrift. "The townships had each its detached building, trim and neat, whose style of architecture at once indicated the village chapel. There were, moreover, other indications of missionary work in the land. As we passed through the streets, we could hear the hum of children busy at their lessons, and singing sometimes the morning hymn so well known in many an English school. There could be no question that, so far as outward appearance went, the people of Imerina had reached a high level of civilization, and seemed in little need of protection from any European State." It was Sunday as this writer reached Antananarivo, and he speaks of the people clustering along the footpaths on their way to church, or sitting in the grass outside waiting for the service to begin. "It was difficult to imagine," he says, "that this peaceful country, with its pretty cottages,

its innumerable chapels, whose bells were then calling the people to worship, and its troops of white-robed men and women answering the summons, was the barbarous Madagascar of twenty years ago."

CHINA.

IDOL-WORSHIP DECREASING.—A correspondent of the *Interior*, writing from Canton in March last, says that there has been an evident decline recently in idolatrous worship. The fact has been observed both by Christians and non-Christians in that city that there has been a very marked decrease of worshipers at the prominent temples. These temples are ordinarily leased to certain companies who receive the proceeds of worship, paying sometimes six or seven thousand dollars annually for the rent, making money at that. The profits come from the sale of incense and from contributions, but now the faith of the people seems so shaken that the leases go begging, and the temple-keepers are said to be in deep despair. The cause of this, it is affirmed, has been the wide-spread proclamation of the Gospel, and this may account for the bitter hostility to Christianity in certain quarters. It must be remembered, however, that something more is necessary than to destroy the faith of the people in their idols. There will be little improvement if the Chinese turn from their idols to infidelity. The work of missions is to lead them to the true God.

CHINESE OFFICIALS ON THE OPIUM QUESTION.—Miss Jones, a missionary of the China Inland Mission, when itinerating in the province of Kan-Suh, met at one place a mandarin of the district, with about twenty followers, destroying the fields of poppy. Much was destroyed at the time it was getting ripe. An order had been given to the mandarins to go in person over the country; but it was found that only the fields nearest the roads were destroyed. The cultivation of opium is so extensive that it would be wellnigh impossible for the officials to destroy all the fields. But the fact here stated shows the purpose of some of them.

Miscellany.

BIBLIOGRAPHICAL.

Leading Men of Japan, with an historical summary of the Empire. By Charles Lanman, author of "The Japanese in America," etc. etc. Boston: D. Lothrop & Co. pp. 421.

This volume gives brief sketches of the prominent men of the Empire, from the Mikado to some of the rising statesmen, concerning whom little is known in this land. It is quite suitable that the volume should contain a brief story of Mr. Nee-sima. A portion of the volume is devoted to a history and description of Corea.

History of Indian Missions on the Pacific Coast: Oregon, Washington, and Idaho. By Rev. MYRON EELLS. With an introduction by Rev. G. H. ATKINSON, D. D. Philadelphia: American Sunday School Union. pp. 270.

A son of one of the early missionaries of the American Board among the Indians of Oregon, himself a missionary to the same

people, here tells the profoundly interesting story of the efforts to give the Gospel to aborigines on the Pacific Coast. The account of Dr. Whitman's remarkable winter journey across the Rocky Mountains, on his patriotic errand, and of what was accomplished by missionaries in securing for the United States the territory of Oregon, cannot be told too often.

China and the Chinese: a general description of the Country and its Inhabitants; its Civilization and Form of Government; its Religious and Social Institutions; its Intercourse with other Nations, and its Present Condition and Prospects. Revised Edition. By the Rev. JOHN L. NEVIUS, twenty-eight years a missionary to China. With a map and illustrations. Philadelphia: Presbyterian Board of Publication. pp. 452.

This is a revision, after fourteen years, of a volume which has been properly regarded as a standard popular account of the Empire of China, and of the character

and social customs of the people. The chapter on the results of missionary work is, of course, a new one, and the alterations made since the first edition illustrate the rapidity with which changes are taking place in the Empire as to the acceptance of the Christian religion. The volume is to be highly commended.

Notes for the Month.

TOPICS FOR SPECIAL PRAYER.

Increase of Contributions.—That the ear of every Christian may be opened to appeals which come, louder and louder, from many parts of the world; that the heart and hand of every one may respond gratefully and generously, in view of revivals and of ordinary blessing on mission fields; that there may be none, however poor, who shall not give something, however small the amount; that all present givers may be enabled and disposed to give more and more; that all may appreciate the blessedness of giving as superior to that of receiving, may desire that the blessing of Him that was ready to perish may come upon them, and may find, in happy experience, that the liberal soul is indeed made fat; that the rich in this world's goods may be rich in good works, ready to distribute, willing to communicate, and so honor the Lord with their substance and with the first fruits of all their increase. The petition may well go up that ample thank-offerings for special mercies, personal and domestic, be placed in the Lord's treasury, and that all offerings may have acceptance with Him who loveth the cheerful giver. "Whoso hath this world's goods, and seeth his heathen brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Thanksgiving for the revivals in Turkey, South Africa, and Japan, with prayer for the continuance and extension of these works of grace.

DEPARTURE.

May 24. From Boston, Miss Ellen M. Stone, returning to Samokov, European Turkey Mission.

ARRIVAL AT STATION.

March 31. At Hong-kong, Rev. C. R. Hager, of the new Mission to South China.

ARRIVALS IN THE UNITED STATES.

May 6. At New York, Miss Minnie C. Brown, of the Central Turkey Mission, returning on account of failure of eyesight. May 18. At New York, Rev. Edward W. Jenney and wife, of the European Turkey Mission. May 22. At New York, Rev. James Herrick and wife, and Mrs. Martha Burnell, of the Madura Mission; also Miss Myra A. Proctor, of the Central Turkey Mission. June 3. At New York, Rev. Richard Winsor and wife, of the Maratha Mission. May—. Rev. S. F. Woodin, of the Foochow Mission.

MARRIAGE.

May 31. In Chicago, Ill., Rev. C. F. Gates, of the Eastern Turkey Mission, to Miss Nellie, daughter of Mr. S. M. Moore, of Chicago.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The condition of Hindu women. (Page 257.)
2. The story of the first Protestant missionary to India. (Page 256.)

3. Two incidents from India, illustrating the self-propagating force of the truth. (Page 263.)
4. Village preaching in India. (Page 265.)
5. Some notions of a Chinese teacher. (Page 268.)
6. The revivals in the Zulu Mission. (Page 259.)
7. Items from the Madura Mission. A sacrifice to Kali. (Page 266.)
8. Converts in Japan. (Page 269.)
9. At what rate of giving could one tenth of the members of Congregational Churches in the United States contribute \$688,000 next year for Foreign Missions? (Page 255.)
10. Among the Greeks of Trebizond. (Page 261.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		MASSACHUSETTS.	
Portland, State-st ch.	15 00	Belchertown, Rev. P. W. Lyman,	10 60
		Previously acknowledged,	25 60
			13,943 31
			13,968 91

Donations Received in May.

MAINE.		St. Johnsbury, North Cong. ch.	
Cumberland county.		Essex county.	100 00
Freeport, Cong. ch. and so.	23 00	Lunenburg, Cong. ch. and so.	17 44
Portland, West ch., Young People's Society, 4; A friend, 4-33,	8 33	Lamoille county.	
Yarmouth, 1st Cong. ch.	108 97—140 30	Johnson, Dexter Whiting,	50 00
Franklin county.		Orange county.	
Farmington, 1st Cong. ch.	40 00	Chelsea, Cong. ch. and so.	32 50
Hancock county.		Orleans county.	
Bucksport, Elm-st. Cong. ch.	38 53	Newport, Cong. ch. and so.	9 50
Lincoln and Sagadahoc counties.		Rutland county.	
Topsham, Fanny E. Purinton,	1 00	Hubbardton, Cong. ch. and so.	5 00
Wiscasset, Cong. ch. and so.	10 00—11 00	Washington county Aux. Soc. G. W. Scott, Tr.	
Penobscot county.		Berlin, Cong. ch. and so.	11 91
Brewer, 1st Cong. ch.	7 00	Windham county Aux. Soc. H. H. Thompson, Tr.	
Washington county.		Brattleboro', Central ch., m. c.	27 63
Cherryfield, Cong. ch. and so.	25 00	Saxton's River, Cong. ch. and so.	8 15
York county.		Westminster, Cong. ch. and so.	30 00—65 78
Elliot, Cong. ch. and so.	5 00		295 13
Kennebunk, Union Cong. ch.	32 76—37 76		
	299 59		
NEW HAMPSHIRE.		MASSACHUSETTS.	
Grafton county.		Barnstable county.	
Campton, Cong. ch. and so.	23 00	Falmouth, 1st Cong. ch., 143; do., m. c., 16,	159 00
Littleton, Cong. ch. and so.	45 38—68 38	No. Truro, Cong. ch. and so.	5 12
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		Waquoit, Cong. ch. and so.	8 00—172 12
Hancock, Cong. ch. and so.	25 00	Berkshire county.	
Milford, Wm. Gilson,	10 00—35 00	Curtisville, Rev. A. G. Beebe,	5 00
Merimac county Aux. Society.		So. Egremont, Cong. ch. and so.	10 00—15 00
Pembroke, Cong. ch. and so.	23 23	Brookfield Ass'n. William Hyde, Tr.	
Webster, Cong. ch. and so.	35 00—58 23	Spencer, Mrs. S. C. Marsh and Miss Sarah Eaton,	10 00
Rockingham county.		Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Portsmouth, North Cong. ch.	133 25	Beverly, Dane-st. ch., m. c.	19 00
Strafford county.		Lynn, Chestnut-st. ch.	15 80
Great Falls, 1st Cong. ch., to const. Rev. SAMUEL BELL, H. M.	52 00	North Beverly, Cong. ch. and so., 8; Rev. E. W. Harrington, 25,	33 00
	346 86	Salem, Tabernacle ch.	688 58—756 38
VERMONT.		Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bennington county.		Coleraine, Cong. ch. and so.	12 00
Peru, E. Batchelder,	3 00	Whately, Cong. ch. and so.	93 00—105 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		Hampden co. Aux. Society. Charles Marsh, Tr.	

Palmer, 2d Cong. ch.	25 07
Springfield, Olivet ch., 53.19; E. A. Thompson, 3,	56 19
Tolland, Mrs. D. Spring,	20 00
Westfield, 1st ch. (of wh. from N. T. Leonard for Eastern Turkey Mission, 75),	176 46
West Springfield, 2d ch., 23.67; Park-st. ch., 28.85,	52 52—330 24
Hampshire co. Aux. Society.	
Amherst, Officers and Students of Amherst College,	411 83
Granby, Cong. ch. and so., to const.	
CLINTON W. STEBBINS, H. M.	100 00
Northampton, Edwards ch., 30; A. L. Williston, 420,	450 00
So. Hadley Falls, Cong. ch. and so.	30 00—991 83
Middlesex county.	
Auburndale, M. Davis,	20 00
Burlington, Cong. ch. and so.	11 37
Concord, Trin. Cong. ch.	20 50
Everett, Cong. ch. and so.	10 72
Lowell, High-st. ch.	107 15
Newton Highlands, Cong. ch., add'l.	100 00
Wayland, Cong. ch. and so.	10 00
Woburn, North Cong. ch.	8 00—287 74
Middlesex Union.	
Fitchburg, Calv. Cong. ch., H. F. Coggsall,	25 00
Norfolk county.	
Canton, Cong. ch. and so.	10 00
Holbrook, Winthrop ch., m. c.	30 00
Hyde Park, 1st Cong. ch.	11 89
Milton, 1st Ev. ch. and so.	15 53
South Braintree, So. Cong. ch.	15 00
South Weymouth, 2d Cong. ch., with other dona., to const. GILMAN B. LOUD, H. M.	50 00
West Medway, Edmund Shumway, 3; Mrs. Patience Shumway, 2; Mrs. Olive S. Partridge, 1,	6 00
Wollaston Heights, M. H. Swift,	8 00
Wrentham, Jemima Hawes, to const. LIZZIE WILKINSON, H. M.	100 00—246 42
Old Colony Auxiliary.	
New Bedford, North Cong. ch., 117.-44; 1st Cong. ch., 60.16,	177 60
Plymouth county.	
Abington, 1st Cong. ch.	35 48
East Bridgewater, Union ch. and so.	18 57
Hanover, 2d Cong. ch.	7 25
North Abington, Cong. ch., m. c.	5 00
Plymouth, Mrs. W. R. Drew, for Japan,	1 00
Plympton, Friends,	2 00—69 30
Suffolk county.	
Boston, Park-st. ch., 242; Mt. Vernon ch., 50; A friend, 25; A friend, 3.25; Rev. Mason Noble, 2; A friend, South Boston, 2; A. B., 2,	326 25
Revere, Cong. ch. and so.	12 00—338 25
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Worcester, Plymouth Cong. ch., 92.14; David Whitcomb, 1,000,	1,092 14
	4,617 02
Legacies.—Fitchburg, Aaron Eaton, by Ezra B. Rockwood, Ex'r,	100 00
Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x,	186 67
Salem, Mrs. Susan F. Appleton, by Jos. H. Phippen,	100 00
So. Amherst, Ellen M. Jackson, by Mrs. Sarah H. Smith,	25 00
Townsend, Mrs. Mary A. Bertram, by Sam'l S. Haynes, Ex'r,	400 00
Wakefield, Addison Hubbard, by Amasa Norcross, in part,	2,016 12
Whitinsville, E. W. Fletcher, by Charles F. Whitin, Ex'r,	3,000 00—5,827 79
	10,444 81

RHODE ISLAND.

Providence, Beneficent Cong. ch.	168 47
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CONNECTICUT.

Hartford county. E. W. Parsons, Tr.	
Buckingham, Cong. ch. and so.	14 55

Enfield, 1st Cong. ch.	104 20
Farmington, Cong. ch., quar. coll.	69 18
Hartford, 4th ch., 22.50; 1st ch., m. c., 17.19; "L. C. D.," 100,	139 69
Marlboro', Cong. ch. and so.	12 00
No. Manchester, 2d Cong. ch.	100 00
So. Glastonbury, Cong. ch. and so.	8 94
Windsor Locks, A friend,	2 00—450 56
Litchfield co. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	30 42
Torrington, Cong. ch. and so.	55 15—85 57
Middlesex co. E. C. Hungerford, Tr.	
Haddam Neck, Cong. ch. and so.	10 00
Middle Haddam, Cong. ch. and so.	13 72
Middletown, 1st Cong. ch.	174 41
Millington, Cong. ch. and so.	5 00—203 13
New Haven co. F. T. Jarman, Agent.	
Derby, 1st Cong. ch. and so.	26 30
Meriden, 1st Cong. ch., to const. JOHN L. BILLARD, E. K. BRECKENRIDGE, and Mrs. ELI BUTLER, H. M.	300 00
Middlebury, Cong. ch. and so.	56 58
New Haven, College-st. Cong. ch.	125 00
Westville, Cong. ch. and so.	31 00—538 88
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Norwich Town, 1st ch.	10 00
"Eastern Connecticut, Thank-offering for a Golden Wedding,"	1,000 00
	2,288 14

Legacies.—Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, add'l,	42 30
Southport, Frederick Marquand, by A. Trask, Ex'r (prev. rec'd, 5,000),	19,892 89
Woodbridge, Mrs. Eliza Carrington, by Jared Sperry, Ex'r,	1,000 00—20,935 19
	23,223 33

NEW YORK.

Albany, Geo. C. Treadwell,	250 00
Belmont, L. A. Hickok,	300 00
Brooklyn, Tompkins-ave. Cong. ch.	459 38
Broome co., A friend,	1,000 00
Cambria, Cong. Sab. sch., for "Morning Star,"	13 60
Clinton, Mrs. George K. Eells,	25 00
Coventryville, Cong. ch. and Sab. sch.	35 13
Eaton, Cong. Sab. sch., for "Morning Star,"	5 50
Fairport, Cong. ch. and so.	79 74
Fredonia, T. S. Hubbard,	1,000 00
Gaines, Cong. ch. and so.	30 72
Honeoye, Cong. ch. and so.	82 75
Mott's Corners, Cong. ch. and so.	5 00
New York, Pilgrim Cong. ch., 37.06; J. H. Lane, 100; C. M. Mather, 20,	157 06
North Walton, Cong. Sab. sch., for "Morning Star,"	5 00
Poughkeepsie, 1st Cong. ch.	73 28
Wadham's Mills, Cong. Sab. sch., for "Morning Star,"	4 31
Walton, 1st Cong. ch., with other dona., to const. RICHARD A. ROGERS, H. M.	67 39
West Carthage, Cong. ch. and so.	5 00
West Groton, Cong. ch. and so.	14 00
Woodhull, Pres. ch.	10 00—3,622 86

Legacies.—New York, James Stokes, by Anson Phelps Stokes, temporary Adm'r, less expenses,	9,945 00
	13,567 86

PENNSYLVANIA.

Blossburg, Welch Cong. ch.	8 50
Philadelphia, Chas. Burnham,	200 00
West Spring Creek, Cong. ch.	5 00—213 50

Legacies.—Pittsburgh, David O. Jones, by Margaret D. Rees, Ex'x,	285 00
	498 50

NEW JERSEY.

Lakewood, Geo. Langdon,	1 00
Montclair, Cong. ch.	28 60
Newark, Belleville-ave Cong. ch.	85 97—115 57

VIRGINIA.	
Clifton Station, Wm. Bradley,	5 00
DISTRICT OF COLUMBIA.	
Washington, 1st Cong. ch., 86; Howard University, m. c., 12,	98 00
GEORGIA.	
Atlanta, 1st Cong. ch. and Sab. sch.	70 00
OHIO.	
Delhi, John Winsor,	5 00
Four Corners, Cong. ch.	3 87
Hudson, Cong. ch., 68.24; Wm. C. Webster, 10,	78 24
Madison North, per J. C. Burnell,	5 00
Nebo, Welsh Cong. ch.	9 80
Oberlin, Penny offerings,	4 00
Wellington, Mrs. Mary R. Hamlin,	100 00—205 91
ILLINOIS.	
Amboy, 1st Cong. ch.	55 00
Chicago, N. E. Cong. ch., 48.43; Plymouth Cong. ch., m. c., 56.48; 1st Cong. ch., 146.57,	251 48
Geneseo, Cong. ch.	50 00
Lena, A friend,	10 00
Mendon, Mrs. J. Fowler, to const. ARTHUR C. GARRETT, H. M.	100 00
Oak Park, 1st Cong. ch.	199 88
Roseville, L. C. Axtell and wife,	400 00
Sandwich, Cong. ch.	41 38
Seward, Cong. ch.	35 00
Udina, Cong. ch.	2 89
Winnetka, Cong. ch.	44 84—1,190 47
MISSOURI.	
Kansas City, Clyde ch., m. c.	2 00
MICHIGAN.	
Big Rapids, Cong. ch.	3 00
Sugar Island, 1st Cong. ch.	4 00—7 00
WISCONSIN.	
Beloit, L. Meacham,	5 00
Janesville, Cong. ch.	15 40
Milton, Cong. ch.	13 00
Platteville, A thank-offering from S. T. and E. N. T.	15 00
Racine, 1st Pres. ch.	38 60—87 00
Legacies. — Walworth, Mrs. Diana R. S. Colton, by B. W. Maxon, Ex'r,	400 00
	487 00
IOWA.	
Cherokee, Cong. ch.	15 27
Corning, Cong. ch.	13 50
Cresco, E. T. Stoddard,	9 00
Dunlap, Mrs. P. K. Smith, deceased,	10 00
Edgewood, N. G. Platt,	14 00
Garden Prairie, Cong. ch.	5 15
Grinnell, Cong. ch.	148 14
Iowa Falls, Cong. ch.	16 70
Kelley, Cong. ch.	3 10
Le Mars, Cong. ch.	4 07
Maquoketa, Cong. ch.	34 13
Meriden, Cong. ch.	2 84
Red Oak, Cong. ch.	41 40
Winthrop, Rev. L. W. Brintnall.	10 00—327 30
Legacies. — Grinnell, Rev. Jas. H. Kasson, by Mary S. Kasson, Ex'r,	100 00
	427 30
MINNESOTA.	
Mankato, "R. R. M."	5 00
Minneapolis, Plymouth ch., 71.06; Pilgrim ch., 3.78,	74 84
Waudena, H. B. Hamlin,	10 00
West Union, A. H. Billings,	1 00
Worthington, Union Cong. ch.	12 48—103 32
KANSAS.	
Ossawatimie, Cong. ch.	11 20
Sterling, Cong. ch.	17 54
Waukarusa Valley, Ch. of Christ,	5 00—33 74
NEBRASKA.	
Linwood, Cong. ch.	14 50

OREGON.	
East Portland, Cong. ch.	7 25
IDAHO TERRITORY.	
Boise City, Wm. P. Chandler,	4 00
CANADA.	
Province of Quebec.	
Granby, Cong. ch.	11 00
Montreal, Am. Pres. ch.	1 00—12 00
FOREIGN LANDS AND MISSIONARY STATIONS.	
England, Stalybridge, Agnes Cheetham,	7 34
Japan, Kobe, DeWitt C. Jencks,	175 00
Turkey, Kessab, Miss Proctor's Sab. afternoon Bible Class, for West Central Africa,	4 00—186 34
MISSION WORK FOR WOMEN.	
FROM WOMAN'S BOARD OF MISSIONS.	
Miss Emma Carruth, Boston, <i>Treasurer.</i>	
For several missions, in part,	8,144 90
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	
	2,500 00
MISSION SCHOOL ENTERPRISE.	
MAINE. — Portland, 2d Parish Sab. sch., A Chinese class for a boy at Tung-cho, 15; Waterford, Centre Cong. Sab. sch., 13; Yarmouth, 1st Cong. ch., 12.35,	
	49 35
NEW HAMPSHIRE. — East Alstead, Cong. Sab. sch., 10; Kensington, 1st Cong. Sab. sch., 3; Pembroke, Cong. Sab. sch., 30,	
	43 00
VERMONT. — East Dorset, Cong. Sab. sch., for Turkey, 10.80; West Randolph, Cong. Sab. sch., for school at Marash, 40,	
	50 80
MASSACHUSETTS. — Halifax, Cong. Sab. sch., 2; Hanover, Class in 2d Cong. Sab. sch., 4.10; Leicester, 1st Cong. Sab. sch., 18.77,	
	24 87
CONNECTICUT. — East Canaan, Cong. Sab. sch., for Kioto Training-school, 6.50; East Hampton, Cong. Sab. sch., 4; Ellsworth, Cong. Sab. sch., for Kioto Training-school, 7.08; Southport, Cong. Sab. sch., for Kioto Training-school, 14; Stonington, 1st Cong. Sab. sch., for Madura, 14,	
	45 58
NEW YORK. — Gaines, Cong. Sab. sch., 2.76; Honeoye, Cong. Sab. sch., for Kalgan, 10; New York, Edward Hallett Crittenden, deceased at age of nine, his savings, to help educate a student at Marash, Turkey, for mission work, 100; Walton, 1st Cong. Sab. sch., 4.24,	
	117 00
PENNSYLVANIA. — Allegheny City, Plymouth Cong. Sab. sch.	
	12 00
OHIO. — Geneva, Cong. Sab. sch., for sem'y in Africa, 17; Plain, Cong. Sab. sch., for sem'y in Africa, 6.50,	
	23 50
ILLINOIS. — Chicago, N. E. Cong. Sab. sch., 8.16; Hennepin, Cong. Sab. sch., 81 cts.	
	8 97
WISCONSIN. — Watertown, Cong. Sab. sch., for scholar in Mardin,	
	7 50
MINNESOTA. — Detroit, Cong. Sab. sch., for Turkey, 3; Plainview, Cong. Sab. sch., 5,	
	8 00
	381 57
Donations received in May,	25,347 46
Special Offerings " "	25 60—25,373 06
Legacies, " "	37,492 98
	62,866 04
Total from September 1, 1882, to May 31, 1883: Donations, \$268,009.66; Legacies, \$86,144.49= \$354,154.15.	

FOR YOUNG PEOPLE.

THE IDOL OF FLESH.

BY MISS ADA P. HAVEN, PEKING, CHINA.

NOT such an idol as is to be found enshrined in many homes in America—an idol guarded by adoring papa and mamma. The father and mother of this idol have lain under their little cone-shaped mounds in the wheat fields for a century and a half; they are now gone and forgotten, but their little daughter, the “Idol of Flesh,” is still remembered and worshipped: not as we worship our heart-idols, with kisses morning and evening, and little thoughtful acts of service all the way between. No one ever kisses the little flesh-idol. Another strange thing is, she has no flesh at all, only bones and a gilded mask. I will tell you what I know about her and how I made her acquaintance.

We had been resting over Sunday on our trip to the Great Wall of China, my friend from Swatow and I. We had been watching the sun set over the hills, and seeing the purple shadows creep over the plain; and when Peking in the distance, and the watch-towers and temples near at hand, began to melt into the twilight, we called to our attendant to bring in our benches and wraps. He took the great bundle in his arms; but before reaching our room, he put it down, and pointing to the main door of the temple asked, “Have you been in there?” No, we had not. The temple at which we were stopping seemed so small and insignificant, that we had not thought it worth while to trouble the idols of the place by a visit. But now following the man, we entered.



CHINESE IDOL WORSHIPERS.

A star of light on the table showed where an incense-stick had just been kindled, in honor of the god behind the table. We could just trace the outline of the great idol, a glimmering, uncertain mass, only partly revealed in the gathering twilight. By this time the old priest had joined us. He led to the next shrine at the right. "Here," he said, "is the Idol of Flesh." "It isn't made of clay, it's a real person," added another, under his breath. One's first impulse was to start back on hearing this. It seemed so dreadful for a human being to be sitting there alone in the gloom, with the great idols looming up all about. "How long has he been sitting there?" I asked, with bated breath. "Over two hundred years," was the answer. One might think in that space of time a person would become used to the horrors of the place, so we would waste no pity, but march boldly up and investigate the idol of flesh.

It was a sight to puzzle one's eyes. I thought I could discern through the darkness the outline of a broad mummied face, with bits of tinsel-paper fringes pasted over it. We could just discern the gleam of the gold by the twilight from the open door. By the light of a candle the blackened face turned out to be a highly ornamented gold cap. The head was bent forward so that the face was hidden. We stooped to see the face, and the candle-light showed, not a blackened, wizened face, nor a skeleton, but the small rounded features of a child, shining with gold. We called the old priest and plied him with questions.

"Now tell us why you call this a flesh-idol. It has a gilded face just like any other idol."

"We call it a flesh-idol because it is a real person." And then he went on to tell the story. Over two hundred years ago a little girl came here with her father. While he prayed she watched the little Buddha sitting cross-legged in his shrine. By and by she disturbed her father's devotions by saying, "I want to sit up there where he is, and be a god, too." Her father, of course, said "No," whereat, just like some children in America, she fell on the floor and began to cry and scream. She made such a disturbance that the priest came running in to see what was the matter. When he heard what the child wished, he said she ought to have her way. So removing the idol to a neighboring shrine, she was placed on the table. She seated herself in the proper position, with legs crossed and folded hands, and there remained, neither eating nor drinking. When the flesh all fell away, they made her this mask of gold to cover her empty eye-sockets and bony cheeks lest people should be afraid of her. And now many wonderful cures are wrought by her, as we can see by the number of little shoes all about the shrine, and the silk dresses they bring for her. She wears them all, one over another.

Every year, in the fourth month, on the anniversary of her coming here, all her family come and prostrate themselves before her shrine, and burn incense to her; for her family are still living in the adjoining village.

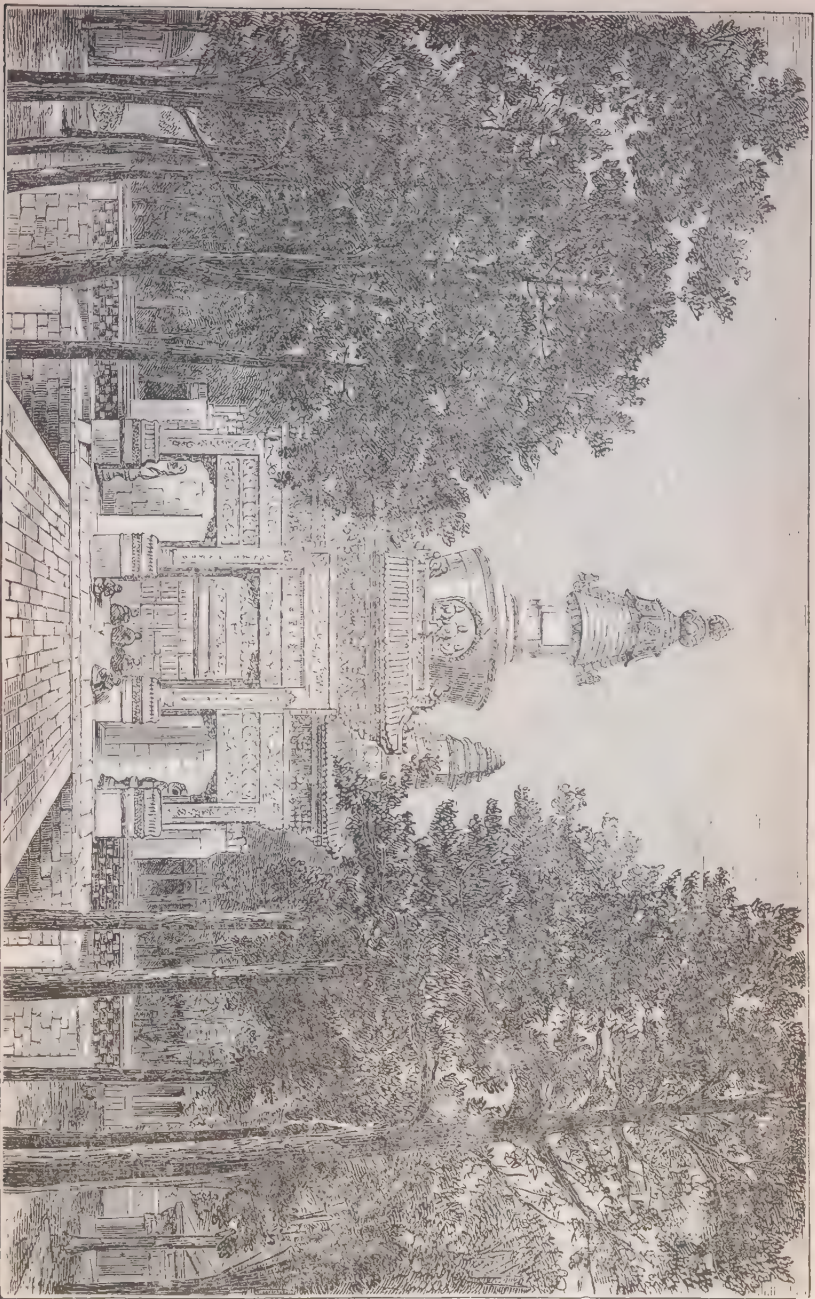
"But why is her head bent down so that we have to stoop to see her face?"

"She is bent with the weight of years."

"But I thought she was only seven years old!"

"She was seven when she first came, but she has been here two hundred years."

MONUMENT OF A CHINESE BUDDHA, PEKING.



We put the question in other forms, but he was persistent in using the present tense in speaking of her, as was the little maid who would have her way, and say "*we are seven.*"

I have told you the story as I heard it, not as I believe it. I think it much

more probable that if the child cried, it was because she did not want to be put there, not because she wished it. And I think it more likely still that she was put there after death. But it is useless asking any questions. The lips of the old priest are accustomed to lying; and it is vain to expect an answer from the mute golden lips of the little flesh-idol. So it must remain a mystery.



CHINESE WHEELBARROW CARRIAGE.

While thinking over in our minds what was the probable truth of the matter, we went to see the occupants of the other shrines. There was quite a crowd of idols for one small room, and it appeared like an overstocked toy-shop. How that little girl would have liked it if she could have had them all to play with! Returning to take a last look at her, she was motionless as ever.

So going out and shutting the door, we left her in the darkness, but for the tiny spark of an incense-stick, and in the solitude, but for the neighborhood of her strange companions.

THE
MISSIONARY HERALD.

VOL. LXXIX. — AUGUST, 1883. — No. VIII.

SECRETARY ALDEN and Mr. Torrey, of the deputation from the Prudential Committee, have reached Boston, while Secretary Clark will remain in Europe for a brief season of rest, and is expected in Boston the latter part of August. Secretary Means, under the direction of physicians, has been constrained to suspend labor for a time, that he may secure needed rest.

TEN MONTHS.—The receipts into our treasury for the month of June are about \$4,000 in advance of those of the corresponding month of the previous year. The receipts for the ten months ending June 30 are about \$35,000 in advance of the corresponding months of the previous year. Of this amount a little over \$14,000 have been reported as “special donations” in addition to regular contributions. We have received so many urgent calls from the missions during the past few weeks for necessary additional sums for 1883, that we sorely need additional donations of not less than \$100,000, in order to meet these calls, and others which are sure to come. Everything indicates a summons forward to the churches of Christ in America in behalf of their work, which is growing rapidly in Spain and Bohemia, in Turkey, in China, and in Japan. May God give us grace heartily to respond to this Divine summons.

ATTENTION is called to the notice, on the cover of this number, from the Committee of Arrangements at Detroit, relative to the Annual Meeting of the Board, to be held in that city, beginning October 2d. The friends in Detroit are anticipating a good meeting, and they will do all they can to make it a success. We are permitted to say that, at the request of many persons who desire to provide for themselves during the meetings, the Committee at Detroit will make arrangements at hotels, and will aid in securing rooms for such as apply through them for entertainment in this form.

A SPECIAL OPPORTUNITY.—A new building must be immediately erected at Kioto, Japan, for the accommodation of the increasing number of students in the Theological Training-School. It will cost \$6,500. God is blessing the young men of this institution in a remarkable manner. There is need also just now of \$500 for the purchase of a few books for the use of these young preachers. Who will add to their contributions for the year special thank-offerings for these objects? A few spontaneous gifts of \$1,000 or \$500 each would be exceedingly refreshing during these hot months.

OUR readers will not fail to note the accounts of the religious awakening in Japan, given in the letters from that mission. The story is certainly remarkable. Since these letters have been in print, we have received further tidings from Japan, that the brethren are anticipating a mighty work of grace. The delegates from the Conference of Native Christians, held at Tokio, have returned to their fields of labor, and deep impressions have been produced by their reports. At Kioto, special prayer-meetings are held in all the churches. A delightful feature in all these meetings is that the time is generally occupied in prayer. Another interesting feature of the work is that it seems to be almost entirely under the direction of native Christians. The missionaries were engaged in their Annual Meeting, and in their General Conference, and so could not, for the time, participate in the special services which were held by the natives at the several stations. There is said to be a remarkable spirit of union among all Christians, both foreigners and natives. Let earnest prayers with our praises go up for Japan!

SEVENTEEN years ago, as the second Morning Star was about to be built, and the call was made upon the children for the necessary funds, more than fifty thousand copies of the "Story of the Morning Star" were called for. That "Story" written by Rev. Hiram Bingham, who for a time sailed as captain of the vessel, is as interesting to-day as when first written. In view of the renewed interest in the missionary work in Micronesia, there has been a call for information concerning the vessel and the Islands to which she goes. The "Story" has therefore been reissued, with a sequel, bringing the history down to the present time, making an attractive little book of 88 pages, in paper covers. It will be sold at 10 cents a copy, or five copies for 30 cents. Address, C. N. Chapin, 1 Somerset Street, Boston.

THE mission of the American Methodists in Bulgaria is experiencing great trouble from the political obstructionists. The order for the closing of the schools has been enforced at Loftcha, and all representations to the authorities have failed to secure a reversal of the order. Politically the outlook in Bulgaria is far from hopeful. Russian influence has overborne any independent action, and there is little freedom for evangelical missionaries. Still the missionaries are holding on, and it cannot be doubted that this reaction against religious liberty is but temporary. It is of the highest importance for the welfare of the nation, and for the right settlement of questions relative to religious liberty, that American missions in Bulgaria should be maintained in full force in this trying hour.

THE heir-apparent to the throne of Japan has just returned to his native land, after two years of study and travel in Great Britain, the Continent, and America. Though but twenty years of age, he is well spoken of as a student and a young man of intelligence. It is but a few years since princes of his rank in Japan knew nothing of foreign lands and very little of their own, having been permitted to look upon the outside world only through lattices which entirely hid them from the view of the people. This change in the training of a prince is but a sign of other changes which are taking place in Japan. There is at present a crisis in that nation the like of which the world has seldom seen.

THE English Church Missionary Society, in referring in its Annual Report to the efforts to secure, during the present year, "one half as much again," says that it is difficult, if not impossible, to trace the responses. In many cases the gifts have been increased. By an unknown number of persons the scheme has been strictly followed, yet in the grand total the income has not been increased anything like 50 per cent. It is an interesting question with the friends of the American Board, What will be the result of the call to double their contributions for the present year? A large number of our friends are known to have already fulfilled their pledges. Others doubtless will do so. It will be impossible to tell who has done so, as many of the gifts come through the usual channels, with no explanations. But He who ever stands over against the treasury will know, and it is his judgment which is of importance. Let each one see that he acts as in His sight.

FRIENDS in this country often ask for the name of some native youth in a mission field whom they can support. Aside from the fact that our beneficiaries are seldom known by name at the Mission Rooms, there are other difficulties which may be learned from the following response sent by a missionary to a request that he would select from a school under his charge a young Christian pupil who would eventually become a preacher. He objects to so doing, giving the following reasons: "(1) I do not know which of these boys may become preachers. (2) Though I hope some of them are Christians, yet the temptations of the old life are so many and we have had so many disappointments that all we can say is, we *hope* that some of them will become Christian preachers. (3) The influence upon the boy would not be good, to know that he was the recipient of all, or nearly all, his support. I should be very glad," he adds, "to have the money to help one or more boys, as may seem from time to time expedient, but I cannot think it wise to select any single person with the expectation that he is to be supported by friends in America so that he will feel aggrieved if I did not continue to give him the money."

AN English exchange reports concerning one who was asked to double his gift for missions that he replied, "I cannot; it is altogether out of the question." The difficulty did not arise from lack of means, but from the man's negligence in the past. He had given nothing. Under a new sense of what had been his duty, and what might have been his privilege, it was a sorrowful confession which he made, that he could not double his gift. A friend suggests that the way to double nothing is to put down two ciphers, with a two before them; thus, \$200.

ONE of our American Missionary Societies reports a deficit at the close of its financial year of \$3,000; and a religious paper suggests that the occasion of this deficit was the stormy Sundays of January and February. This is a sad illustration of the way in which many people give. The Lord's work, with them, is at the mercy of stormy Sundays, and if they do not go to church when the annual collection is taken, they never think of adding their contributions afterwards. How much attachment to the Lord's kingdom have those who leave the share they have in the work of advancing that kingdom to be determined by the state of the weather?

It is still true that foreign missionaries sometimes take their lives in their hands, when they go with the message of the Gospel. In Turkey the danger from violence seems greater than ever before. The assault upon Messrs. Knapp and Raynolds, of which a graphic account will be found among the letters from Eastern Turkey, was as savage as the escape of these missionaries from death was remarkable. It is reported that the Turkish authorities have promised General Wallace, the United States Minister, that the perpetrators of this outrage shall be punished.

RUSSIA has just paid \$10,000,000 for the coronation of her Czar. How much will Christians give for the crowning of their King, whose right it is to reign over all the earth?

WORD has reached us from Japan that the volume of the "Proceedings" of the General Conference at Osaka will not be issued until October, inasmuch as the material cannot be made ready before that time.

IN the paragraph in our last number referring to the church and school building at Unvoti, built as a memorial of the late Mrs. Lindley, she should have been spoken of as the daughter-in-law, and not the wife, of Rev. Dr. Daniel Lindley.

THE Woman's Foreign Missionary Society of the Methodist Church has issued an excellent wall-map of China, Japan, and India, which is for sale at No. 38 Bromfield Street, Boston, for \$2.00. We like it all the better because it is in the same style, though on a smaller scale, as the outline-maps of mission fields issued by our own Board.

ONE of our missionaries in Japan has secured the translation of Professor Fisher's article on "The Christian Religion," published originally in *The North American Review*, and it is to be issued by a native Japanese Publishing Society. A Japanese scholar, not a Christian, into whose hands the translation was placed for correction, expressed himself as greatly pleased with it, and said it was the best defence of Christianity that had appeared in Japan.

CLOTHED AND IN RIGHT MIND. — An English Methodist missionary laboring in Africa reports that on going to the coast recently he was saluted by a trader with the remark: "There must have been a lot of heathen people joining your church lately." "Yes, it is so," he was answered; "but how did you come to know it?" "O, because there have been a lot of heathen people here buying dresses, shawls, etc." This is another illustration of the way in which the spread of Christianity promotes commerce.

THE English Baptist Missionary Society, while straitened for funds, is literally burdened by the applications of young men who desire to be sent as missionaries. A large number of applicants have been received conditionally, to be sent out only in case an increase of contributions shall warrant. One of the young men writes: "For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be, with the world wide open, that the churches at home will decline to furnish the means to send out those who are waiting, and longing, and panting to go?"

THE MISSIONARY CONFERENCE AT CONSTANTINOPLE.

MEMORANDA OF THE RECENT CONFERENCE AT CONSTANTINOPLE OF MISSIONARIES OF THE AMERICAN BOARD WITH A DEPUTATION FROM THE PRUDENTIAL COMMITTEE, SECRETARIES CLARK AND ALDEN, AND MR. ELBRIDGE TORREY, A MEMBER OF THAT COMMITTEE.

The meeting was organized at the Bible House, May 15, at 1.30 P. M. Rev. W. A. Farnsworth, D. D., was elected Moderator, and Rev. I. F. Pettibone, Scribe. The following missionaries were present from the Western Turkey Mission: Mr. and Mrs. Baldwin and Mrs. Newell, of Broosa; Dr. Farnsworth, Mr. Bartlett, Mr. and Mrs. Fowle, of Cesarea; Dr. and Mrs. Wood, Dr. and Mrs. E. E. Bliss, Mr. Pettibone, Mr. and Mrs. Greene, Mr. and Mrs. Dwight, Mr. and Mrs. Brooks, Mr. and Mrs. Peet, of Constantinople; also Mrs. Kate P. Williams, the Misses Patrick, Williams, Hamlin, Dodd, and Lawrence, — teachers in the Constantinople Home; also Mrs. Schneider, Miss Lord, Miss Gleason, and Miss McCallum; Dr. and Mrs. Herrick, Mr. Tracy and Miss Washburn, of Marsovan; Mr. and Mrs. Pierce, of Nicomedia; Mr. Perry and Miss Closson, of Sivas; Mr. Bowen and Miss Page, of Smyrna; Mr. and Mrs. Crawford and Miss Cull, of Manisa. From the European Turkey Mission: Dr. and Mrs. Riggs, Dr. and Mrs. Byington, Mr. Marsh, Mr. Locke, Mr. Baird, Miss Spooner. From the Eastern Turkey Mission: Dr. H. N. Barnum, Mr. Robert Chambers, Mr. and Mrs. Andrus, Mr. and Mrs. H. S. Barnum, Mrs. Knapp, Dr. Parmelee, and Miss Brooks. From Central Turkey Mission: Mr. and Mrs. Sanders and Mr. and Mrs. Marden. There were also present as corresponding members, President Washburn, with Professors Long, Millengen, and Grosvenor, of Robert College, Dr. Alexander Thompson, agent for the British and Foreign Bible Society, Dr. I. G. Bliss, agent of the American Bible Society, Rev. E. M. Bliss, Rev. B. Labaree, Jr., of the Presbyterian Mission to Persia; also President A. L. Chapin, D. D., and Professor C. M. Mead, D. D., of the deputation from the Special Committee appointed at Portland. There were also present representatives from the native pastorate and from the native churches. Among these may be mentioned Pastors Simon Entijian, of Pera, Avedis Asadoorian, of Langa, Kevork Kazanjian, of Aleppo, Simon Terzian, of Marash, Mardiros Shimavonian, of Harpoot. There were also present at some of the sessions Messrs. Hohannes Minasian, Dr. Matteosian, and Professor Hagopos Jijian and several others, representatives of the work among the Armenians, or the Greeks, or Bulgarians, in connection with our missions. They constituted a large and most interesting assembly. There were also present in connection with services of public worship, the United States Minister with his wife, General and Mrs. Wallace.

Among the topics which occupied special attention were the following: —

I. The relation of estimates of necessary expenditures by the missions to appropriations by the Prudential Committee.

II. The question of supplementary, special, or contingent estimates, to be met by special or contingent appropriations.

III. The best methods of co-operation between missionaries and native pastors and churches.

IV. The great educational work committed to our trust.

V. To what extent shall the amount of native contributions be made a basis for estimates?

VI. New enterprises — shall they be encouraged by the promise of pecuniary aid?

VII. The place which should be occupied by literary work and the press as missionary agencies.

VIII. Have we reason to expect that the Board can safely withdraw from its missionary operations in Turkey at an early day, and throw responsibility for further progress in evangelization upon the native churches?

The following are some of the resolutions that were adopted upon these topics :

1. That we express our sincere thanks to the deputation of the Prudential Committee for the very kind and clear statements of the financial problems of the Board, and that we request the Prudential Committee to fix a maximum of appropriations, which we will accept most cheerfully as the basis of our estimates, and pledge ourselves not to exceed it in our demands on the churches.

2. That we also thank them for indicating their willingness to accept contingent and special estimates, and we pledge ourselves to keep such appeals at the minimum.

3. That estimates of every station should be made with reference to two considerations: (a) The amount contributed by the people, regarded in the light of their ability to give. (b) The condition of the field, it being understood that in proportion to the advancement and prosperity of the work a smaller amount of aid is to be expected from the Board.

4. While the past progress of the missionary work among the Armenians of Turkey and the present condition of that work warrant the hope that the process of withdrawal on the part of foreign missionaries may begin at no distant day, yet the weakness and inexperience of the churches, the great and increasing poverty of very many of those who must furnish the native resources for the carrying on of that work, prevents any sudden and rapid withdrawal, and points rather to the continuance of the amount of aid now rendered to the native agency, it being understood that the amount be diminished as the ability of the native churches increases. (An able and interesting paper upon this topic was presented by Dr. E. E. Bliss.)

5. That efforts be made to concentrate missionary labor upon the more hopeful localities with the design of diminishing as rapidly as possible the amount of foreign funds used, care being taken to avoid serious injury to the work by too great haste in those efforts.

After a full discussion upon the best method of co-operation between missionaries and the native churches, the following resolutions were adopted : —

The Conference now in session at Constantinople, composed of delegates from all the missions and stations of the A. B. C. F. M. in the Turkish Empire, a deputation from the Prudential Committee being present, having had under consideration the question of co-operation between the Native Evangelical Churches and the Missionaries of the Board, the principles that should govern that co-operation, and the methods by which it may be best secured, adopt the following minute as expressive of the results of its deliberations.

The statements made by the missionaries present from the several stations give gratifying evidence of the attention given to this matter, of the earnest efforts made to secure the desired co-operation, and the encouraging success of these efforts.

The methods adopted are not uniform, being made as they are without previous agree-

ment upon a system and under widely different circumstances,—such as the present state of the work, the facilities of intercommunication, and the methods previously in use in the different fields. Thus it happens that, in some stations, evangelistic societies, managed by the native brethren themselves, receive counsel and pecuniary aid from the missionaries, the responsibility for the disbursement of these funds resting sometimes upon the society or its committee alone, and sometimes being shared with the missionaries. In some cases such societies have a distinct field which they manage without any pecuniary aid. In other stations, the plan has been adopted of mixed committees of natives and missionaries, to which are intrusted the consideration and decision of all questions affecting the prosecution of the Evangelical work in its various departments. In other cases, the plan has been adopted of co-operation between the missionaries and the local church or community in the work in its immediate vicinity. It is therefore resolved,

1. That we continue to recognize the Evangelical Churches of Turkey as the chief agency for its evangelization, and ourselves as their helpers and co-workers in the Gospel, and especially that we accord to the preachers and the pastors of these churches all fraternal honor and affection.

2. That gratefully recognizing all that the Evangelical Churches and Committees in Turkey have accomplished in the prosecution of evangelistic work, we reaffirm the principle for many years recognized by the missionaries, by which the right of control in church matters is left to the Churches and the Unions, and we will aid, in every way in our power, the fellowship of all the churches among themselves, and in Christian work, recognizing the fact that the Evangelical Churches of Turkey have all the rights and sustain all the responsibilities belonging to Evangelical Churches in other lands.

3. That we approve of leaving to the churches and Evangelical Associations and Unions the entire care of evangelistic work in those cases where native contributions approximate one half of the expense of the work undertaken.

4. That in all our work, evangelistic, educational, or literary, the same weight is to be given to native opinion as to missionary opinion, and that the work be prosecuted so as to secure, as far as possible, the concurrence of churches or brethren directly concerned and competent to judge in the premises; and we recommend that, as soon as possible, the stations give to brethren whose relations to the work render it suitable an equal responsibility and voice with themselves, as is now done in some cases in school boards, in literary works, etc.

5. That we desire to associate with ourselves qualified and representative men in such positions as instructors in Seminaries, and editors, just as fast as suitable men can be found.

6. That we desire to pass our whole work for the Christian races, especially for Armenians, wholly into native hands, as fast as possible, so that we ourselves may pass on to other races, but that we shall cheerfully recommend to the Board that grants-in-aid of churches and schools be continued as needed by them.

7. That while we unite in the utterance of these principles, we leave the practical carrying of them out to the several missions and stations, without any attempt or desire to secure absolute uniformity of method, and without formulating a set of rules.

8. Inasmuch as the practical application of these principles may require some modification of the rules of the Board, we respectfully request the Prudential Committee to take this whole subject into consideration, for such action as they may deem necessary.

Upon the educational interests intrusted to the Board, the following minute was adopted:—

Whereas we heartily sympathize with the desire for education manifested by the Evangelical Communities of Turkey, regarding it as a legitimate fruit of the Gospel,—

and, whereas the existence and prosperity of such Christian schools as will meet this desire and thus keep our youth from being driven to schools which oppose, or, at least, ignore vital Christianity, is highly important for the development of evangelical work. Therefore resolved,

1. That we regard, as in the highest degree desirable, such a system of graded schools as shall provide reasonable facilities for instruction at important centres, and that, while our aims should be to make these schools without expense to the Board, we would approve of grants-in-aid toward their establishment and maintenance.

2. That none should be received as beneficiaries to be supported by the funds of the Board save approved candidates for evangelistic and educational work, and that, save in exceptional cases, such support should be rendered to young men only when they are well advanced in their course of study.

3. That the alarming lack of laborers for the wide and opening fields emphasizes our duty to pray the Lord of the harvest to send forth laborers, and our duty to seek in concert with pastors and churches to call fitting men into the work, and remove all obstacles to their entering it.

In relation to the important place occupied by the press as a missionary agency, an interesting paper was presented by Rev. Mr. Dwight, and the following preamble and resolutions were adopted:—

In view of the signs of intellectual awakening now visible among the people of the Turkish Empire; of the importance of forestalling the infidel and immoral works beginning to be issued from the native press, and of continuing to hold for Christianity a leadership of the thought of the reading public; in view of the advantages already observed to inure from the use of the press as a means of evangelization; remembering also that the publications of the Board at Constantinople are issued in four different languages or dialects, and are sold at rates to bring in a considerable return to the treasury, and even a profit in cases where the main object of their issue will not be defeated by a higher price; *Resolved*,

1. That the publication of Christian books, tracts, and periodicals, is a branch of the work which native enterprise cannot be expected to assume for many years to come, but which has most intimate connection with the evangelization of Turkey, and should not in our opinion be restricted or neglected by the American Board.

2. That in our opinion the employment in publication work of six out of the fifty-four missionaries now laboring in Turkey, should not be considered as an excessive proportion to devote to this end, it being probable that with the development of work among Greek-speaking Greeks an enlargement of this force may be required.

3. That it is desirable that those engaged in the work of the press should study closely those peculiar features of the three principal religious systems of the Empire, which may seem to be obstacles with the adherents of these religions to the acceptance of a pure Christianity, and should pay large attention to the issue of tracts in the various languages in a winning form, and, as opportunity may offer, to the publication in Turkish of such works as may seem adapted to gain the confidence and inform the hearts of Moslem readers.

4. That native writers of special fitness should be brought as rapidly as possible into responsible connection with the editorial and other work of publication in the different languages.

During the sessions of the Conference there was held an interesting sacramental service, at which Drs. Chapin and Clark presided, and in connection with this service two of the children of the missionaries, grandchildren of Dr. H. G. O. Dwight, were received on confession of their faith to the church of Christ. The closing meeting, held Monday afternoon, May 28, was one of rare interest.

Appropriate addresses were made by Drs. Riggs, Chapin, and E. E. Bliss, Rev. H. S. Barnum, the three members of the deputation, and others. It was one of those hours in the "upper room" which will long be remembered. The meetings were characterized by a remarkable devotional tone, and by the continuous recognition of and dependence upon the Divine Spirit. Conclusions were reached with hearty unanimity, and the results as related to the fellowship of the missionaries and of the churches at home, as well as related to hearty co-operation between the native churches and the missionaries, must be very happy. It was evident that these results were due, instrumentally, largely to the fervent prayers which preceded and accompanied these meetings, both from friends in America and the missionaries in Turkey. Such continued prayers are still asked most earnestly, that this great missionary work in the future may be more vigorously prosecuted than it has ever been in the years that are past.

It is evident that the imperative call for more generous contributions to the treasury of the Board is emphasized by the records of this missionary conference, as well as by the report of the secretaries of their visit to Spain and Bohemia, and by letters which are coming from other missions, especially Japan. These topics without doubt will enter largely into the deliberations of the approaching Annual Meeting at Detroit. The special prayer of all the friends of missions is requested for the wisdom and grace which are needed in anticipation of that meeting. It may be added that the entire expense of this Deputation, sent by the Prudential Committee, has been met without drawing from the treasury of the Board.

COREA — THE HERMIT NATION.*

EVERY mail coming from Japan of late has brought reports of the deep interest felt, both by natives and foreigners, in the recent opening of Corea. The channel between the "Sunrise Kingdom" and the "Hermit Nation" is very narrow, and many Coreans are now to be seen in the cities of Japan. Commerce is looking towards the land which has just come into treaty relations with the Western World, and Christians should be, and are, considering what may be done to evangelize its people.

Mr. Griffis' handsome volume, the title of which is given below, comes opportunely and it will be read with deep interest. The author with rare industry and tact has done for Corea what he did years ago for Japan, and has given us the ancient, mediæval, and modern history of the nation, with full accounts of the social life and customs of the people. The chapter on the religion of the Coreans, together with the account of the introduction of Christianity, more than a century ago, and the stories of the heroic fidelity of the converts under the fiercest persecution, are of special interest to us. Though Buddhism is largely professed, the Confucianism of China has the strongest hold upon the popular faith. The worship of ancestors is universal, and sacrifices are offered to heaven and earth.

* *Corea — The Hermit Nation.* By William Elliot Griffis, author of *The Mikado's Empire*. New York: Charles Scribner's Sons. 1882. pp 462.

The forms of superstition which are prevalent in China, such as *fung-shuy* and the *earth-dragon* and *wind-and-water*, are also found throughout Corea.

It is an interesting fact that the first seeds of Christian truth which germinated in Corea, though passing through the channel of the Church of Rome, were



A COREAN MAGISTRATE AND SERVANT.

carried not by priests but by the printed page. A Corean named "Stonewall," who seems to have resembled Cornelius the centurion, found in some Chinese tracts on the Christian religion, published by the Roman Catholic Missionaries at Peking,

something far better than the superstitions of his native land. There was little that was peculiar to Romanism in the teachings of these tracts, and probably Stonewall and those who became his associates had as much of the true light of the Gospel during the years which passed before the priests arrived with their crucifixes and pictures, as they had afterwards. Converts to the new faith increased, though opposition was speedily developed. The first martyrs fell in 1791, the year the first missionary from a foreign land attempted to cross the border. It will be difficult to find anywhere records of greater constancy and devotion to the faith than appear in the history of Corea for the next fifty years. The story is graphically told by Mr. Griffis.

It is sad to think that the occasion for the persecutions which followed the Christians everywhere was the false claim of the Roman Pontiff to temporal power. In Corea, as in Japan, the idea of a foreign ruler was inseparably connected with Christianity. The Coreans have yet to be disabused of the idea, the falsity of which Japan has but recently learned, that the reception of the Gospel of Christ involves the enthronement of a temporal sovereign from another land.

Already a call has been made for 1 rotestant missionaries for Corea, and the native Christians of Japan may well look in that direction for their field of foreign missionary labor. The torch which has lighted so many fires in the land of the Rising Sun should be speedily passed along to the regions beyond.

THE REV. JOHN RENDALL, OF MADURA.*

[Tidings were received by cablegram, from Madura, June 19, of the death of the Rev. John Rendall. It has been known that he was suffering from a disease which would probably require surgical treatment, and fears were entertained by his associates as to the result. It seems that these fears were well founded. Rev. James Herrick, of the same mission, who sailed for India with Mr. Rendall in 1845, and who, prior to his recent return to this country, spent a few days with Mr. Rendall at Madura, has sent the following tribute to the memory of his associate and friend.]

Mr. Rendall had by nature a large and strong frame. He also had by nature a large heart and a vigorous intellect. These gifts, renewed by the Spirit of God and consecrated to Christ, fitted him in an unusual degree for usefulness in His service. His earnest love for the Saviour of sinners led him to love those whom He came to save, of whatever race or condition in life. Having completed his studies under the tuition of Dr. Nelson, author of "The Cause and Cure of Infidelity," he gave himself to the foreign missionary work; and, until he died, thirty-seven and a half years from the time he embarked for India, was a faithful and highly useful missionary. He revered the Word of God, and loved the doctrines it contains, as held and taught by men believed to have been best qualified to teach them. His belief in these doctrines was unwavering, and he was well fitted to expound them to others.

Mr. Rendall's love for the natives, shown by a readiness to deny himself in their behalf, his excellent advice to them when in trouble, led them in great numbers, heathen as well as Christians, to trust and love him. They will feel,

* John Rendall, born at Halifax, Nova Scotia, January 21, 1821; lived in Utica, N. Y., studying at Quincy, Ill.; ordained at Buxborough, Mass., October 15, 1845, and sailed for India the same year. He married Jane Ballard, of Quincy, Ill., August 18, 1845. She died at sea, October 4, 1867.

and well they may, that not only a dear friend, but a father, has been taken from them. The brotherly love and absence of self-interest, always apparent in him, together with the rare ability shown by him in the discharge of difficult duties, caused his associates to love him in return, to honor him, and to depend upon him with peculiar confidence. For more than twenty-five years he was called to fill the offices of secretary and treasurer, imposing, in a large mission, duties of great responsibility, and demanding much careful labor. His readiness to "use hospitality," which, from his place of residence he was frequently called to do, endeared him to many Christians not belonging to his own mission nor from his own country. One who sailed with him on his first voyage to India, and was for twelve or fifteen years his associate on missionary ground, has written of him since hearing of his death, "I never knew a man whose character seemed to me so strong, pure, and good, as his." His standing as a clergyman, and a man called to the frequent discharge of duties demanding peculiar qualifications, led officers of government, and other gentlemen with whom he came in contact, to regard him with great respect.

The Madura Mission, and with it the cause of missions in general, has suffered a severe loss in the death of this beloved missionary. Let the people of God earnestly pray that the loss may be counterbalanced by a more signal blessing upon the work of his servants who remain in the field, and that others may be prepared and sent forth to fill the places of those who fall.

IN MEMORIAM.—MRS. PETER J. GULICK

BY REV. LUTHER H. GULICK, M. D., OF CHINA.

MRS. FANNY THOMAS GULICK, who died in Kobe, Japan, on the 24th of May, 1883, was born, April 16, 1798, in Lebanon, Conn., on Goshen Hill, where her only surviving brother still resides. In the year 1823, Miss Thomas put herself under the preaching of Mr. Finney, at Utica, N. Y., and was converted, though not with several attendant circumstances narrated in Mr. Finney's Autobiography, there having evidently been some confusion in his remembrance of the events. Having been united in marriage with the Rev. Peter J. Gulick a few weeks before, they sailed from Boston in November, 1827, for the Sandwich Islands, with the fourth company of missionaries to that group.

Little more can be done in this brief notice than to allude to her long missionary life, during which she brought up a family of seven sons and one daughter, six of whom are to-day in foreign missionary service, all of whom bear her an affectionate remembrance beyond the power of words to express. Having been engaged in Sabbath-schools in New York City, among the very earliest of those efforts in this country, she took to her remote field among the barbarous islanders many of the methods then so novel. She accomplished much indirect missionary work. Her deft fingers early taught the native women, then in their first struggles toward civilization, the mysteries of sewing, and of making simple apparel for themselves and their families. She was the first to instruct them in plaiting the straw-like covering of the sugar-cane blossom into materials for hats and

bonnets — an industry which soon became an important one. The burden of enfeebled health which she bore for more than half a century never clouded her views of the joys and glories of the Christian life, or dampened her zeal for the conversion of the world to Christ.

Nine years ago, their active labors having closed, Mr. and Mrs. Gulick removed from the Sandwich Islands to Japan, to spend their remaining days with their missionary children in Kobe. They touched at San Francisco on their way to Japan, but did not visit the home of their youth in the Eastern States, which they had left in 1827, and which they never revisited. Mr. Gulick was taken from earth a few weeks after celebrating their missionary semi-centennial. Mrs. Gulick remained for nearly five years more, waiting her summons with many ardent longings.

She had been very feeble for several preceding months, and during April, having completed her eighty-fifth year, her physical powers failed rapidly, though her mental faculties remained unclouded to the last. She arranged all her business, delivered all her messages to her family and to the native Christians of Japan, and felt, as she said, that she was “almost home.” Early in the morning of May 24, she breathed laboriously, and asked to be propped up with pillows till she sat straight up in bed; but still she wished to be lifted “higher, higher,” — higher than earthly hands could lift her. Her Saviour heard the wish, and came and took her, without a struggle or a gasp, up to himself.

A COREAN CONVERT.

BY REV. H. LOOMIS, AGENT FOR THE AMERICAN BIBLE SOCIETY, YOKOHAMA, JAPAN.

I HAVE seen many remarkable events in the history of missions here, but I know of nothing which surpasses in interest the following facts.

Three years ago an Embassy from Corea visited Japan. During their stay in this country three of the number called upon Mr. Tsude to obtain information concerning agriculture and political economy. Mr. Tsude was a Christian and told them about Christianity. They were pleased to hear that the teachings of Christ were not bad, as they had supposed, for they had given their oath that they would not take back the Scriptures to Corea. But on their return they told a nobleman named “Isuchan” (in Japanese, Rijutei,) what they had heard and seen.

This nobleman was a personal friend of the King of Corea, and during the revolt in July last saved the life of the Queen, and kept her concealed in the interior until the overthrow of the usurper Tai-un-kun. The King was much pleased with the conduct of Rijutei and offered him any reward that he might choose; Rijutei declined the proffered honors, and asked instead that he might go to Japan and study the progress and civilization of that country. This request was granted and he reached here about ten months ago. He at once found Mr. Tsude, and began the study of the Scriptures. As a Chinese scholar he was equal to the best in Japan, and thus the Word of God was open to him at once. By the use of Chinese characters he could also converse with the educated Japanese.

Not long after this he had a very remarkable dream, in which two men appeared bearing between them a basket of books. He asked what these books were, and was told they were the most valuable of all books for Corea. He then said: "What are they called?" The reply was: "These are Bibles." This singular dream seemed to him a revelation from heaven, and he prosecuted his studies with greater diligence and zeal. He soon became an earnest Christian, and was baptized, on the 28th of April, by Rev. Mr. Yasukawa, a pastor of one of the Presbyterian Churches in Tokio.

Although he has been in this country but a short time, he speaks the language quite fluently, and has preached on two occasions with great acceptance. His deep piety and great earnestness impress all who have heard him. When one of his Corean friends asked him what it was in the Bible which interested him so much, he replied: "It is all interesting." His friend then added: "Can you tell me what it is that makes you so full of joy? You were never so before." "I cannot describe this peace," said he, "as it is only known to those who believe."

For a Corean to become a Christian is at the peril of his life. Only eighteen years ago an uncle of Rijutei's was put to death in the most cruel manner because he became a Catholic, and all his property was confiscated. He says if he should return now his life would be in danger every hour. He has given up the study of everything else but the Word of God. He is also teaching his countrymen, and says that many of them already accept the truth of Christianity. A friend of his, who is the teacher of Corean language in the Tokio University, has already applied for baptism, and is willing to die, if need be, for the name of Christ.

Rijutei is now engaged in preparing a Chino-Corean version of the Scriptures. He has completed the Gospels and the Book of Acts and is now at work upon the Epistle to the Romans. When the work is completed, he proposes to translate the whole into the Corean language. The American Bible Society is assisting him in the work and, it is expected, will publish his version at once.

An officer of the Japanese government recently called upon him and stated that an official newspaper was about to be started in Tokio, and they wished to secure his service to edit the Corean department. He replied: "I am otherwise employed, and cannot do as you wish." The officer then insisted that he should give the matter further consideration, as it would be greatly to his and their advantage. He then said, very positively: "I am engaged in more important work, and no inducement that you can offer is sufficient to turn me away."

This man pleads most earnestly for *American* missionaries and teachers. He says now is the time to move; as the country opens, the Catholics will rush in and deceive the people by mere outward forms, which are of no real benefit. Great changes are going on, and the way will soon be open for the free spread of the Gospel.

Letters from the Missions.

Japan Mission.

A GENERAL REVIVAL.

IMMEDIATELY following the General Conference of Protestant missionaries at Japan, the Annual Meeting of the missionaries of the American Board was held at Kioto, May 4-12. The brethren report that the devotional spirit in the assemblies was very marked. The statistics from the nineteen churches showed an increase in membership of two hundred and twenty-one, which was a gain of twenty-five per cent. on the membership of a year ago. At the same time the Triennial Conference of the Japanese Christians was held at Tokio. The special revival influence at Tokio which had been enjoyed for some time previous, had prepared the way for this conference of native Christians, and on assembling, the presence of the Holy Spirit was most manifest.

Dr. Gordon has forwarded the following extracts from a letter of Mr. Neesima to the missionaries at Kioto, dated Tokio, May 11th:—

"I am anxious to write you a few lines telling how the Lord blessed us in our great fellowship meeting. We commenced it on Tuesday with a one-hour prayer-meeting. It was the most impressive service I ever attended in my life. A spirit of union was greatly manifested in that meeting. In the afternoon we had reports from the delegates. It was a most enjoyable part of the conference. I can assure you that the Lord blessed us far more than we asked for. On Wednesday we had a prayer-meeting from eight to nine A. M.; business meeting, nine to twelve A. M.; public meeting for speaking, in the afternoon. About seven hundred were present. Thursday's programme was just the same. I preached this morning at the communion service. There was an hour of prayer-meeting before the communion. Mr. Okuno served at the communion table. It was the richest part of the meeting. All the people burst into tears.

"For this afternoon, topics on personal faith, education of preachers, and self-support were brought out for discussion, but I found myself so exhausted I did not attend. There is a perfect union between the native brethren and the missionaries, and these two united parties are happily united in the Lord.

"May 12th. I will add a few more lines to my yesterday's note to you. I attended the union prayer-meeting last night. The house was completely filled for the largest prayer-meeting I ever attended in Japan. It commenced promptly at eight P. M., and closed at ten P. M. No vain and useless words were uttered either in remarks or prayers. Three or four persons stood up at once, and the leader of the meeting was obliged to ask others to wait until one finished. At the same time they seemed calm and serious. There was no undue excitement. The spirit of union was wonderfully manifested then. Numbers of our native brethren confessed that they have been very ungrateful toward the missionaries, and begged their pardon for it. A few missionary brethren made very impressive remarks, and seemed so glad and happy. Yesterday's plan was, if it should rain to-day, to have a regular jolly *shimbokukuwai* (social meeting), but some moved to change it to a thanksgiving and prayer-meeting, and the motion was carried by the claps of hands. The meeting for lectures on Monday was also changed to a regular preaching service. I can assure you that the Lord has given us far more than we asked for."

THE REVIVAL EXTENDING.

Of this conference at Tokio, and of the special religious interest in other places, Mr. Orramel H. Gulick writes from Kobe, May 29th:—

"The National Conference of native Japanese Christians was held in Tokio from the 8th to the 12th instant. It had been feared that the question of the unwelcome influence of foreign missionaries would be

a burning theme at this Tokio Conference, as the atmosphere had been charged with this element. Such, however, was not the case. The delegates from two different fields found themselves in the midst of a genuine revival. The differences between themselves and their foreign teachers were pronounced by themselves as healed, and the kindest expressions uttered regarding their friends from beyond the seas.

"It is reported of one church in Tokio that it had numbered twenty-five members, but as the result of the revival it now numbers one hundred.

"Thirty-six persons were added to the church at Annaka (Mr. Neesima's native town), on the 6th instant. This church now has Mr. Ebina, one of the best of our Kioto graduates, as its pastor, and is developing well under his labors.

"But we need not go so far a-field to find the clearest evidences of the Spirit's special presence in the land at this time. There has been for six months past a marked revival state in several of the Osaka churches, and now we have the blessing with us in the Kobe, Tamondori, and Hiogo churches.

"While the pastors of the Kobe and Tamondori churches were absent attending the Tokio Convention, they wrote to their people of the wonderful prayer-meetings that were holding in Tokio, in which professors of religion were reconverted, confessing their sins with tears and prayers, their hands and lips and hearts quickened in the service of the Master. They urged the people here to pray for a like blessing themselves. They responded at once and prayer-meetings of the best type have been held every evening for two weeks.

"These meetings have been strictly *prayer-meetings*. Heretofore it has often seemed as if our Japanese Christians knew not the worth of prayer-meetings. Every meeting was for the study of the Word, or for exhortation or oratory. Not so now. Every one of these evening meetings has been for prayer, and fully occupied, one petition succeeding another in quick succession, frequently two or three voices commencing at once on the closing 'Amen'

being pronounced; and so a succession of prayers, continuing until stopped by the call-bell of the leader. The burden of these petitions has been confession of sin, and intercession for others, with supplications for the influences of the Spirit. A few of these meetings have given expression to the deepest feeling that I have ever witnessed in a public meeting, but the utmost propriety has been preserved. These have been union meetings, our three companies uniting with the Christian followers of our English brethren, and holding the service alternately at the different places of worship. These halls have been filled with companies from one hundred to one hundred and fifty.

"It is said of one estimable young man who some time since joined the Kobe Church, that he is the most silent man possible. He has been known to spend a month in the same house and in the same service with another, without once speaking, except to reply to a question. Even *his* mouth has been opened and his soul poured forth in prayer for himself, his brethren, and the heathen world, in a very remarkable manner.

"This revival commenced some months ago among the foreign seamen at Yokohama Harbor, then spread to the native Japanese churches in Yokohama and Tokio, and at last has reached us. We are now to reap the seed-sowing of the past years."

THE REVIVAL AT OSAKA.

Mr. Curtis, of Osaka, reports (May 29) concerning the origin and progress of the awakening in that city:—

"The union meetings are still continued nightly with deep interest, a number of conversions have taken place, a good many new-comers are becoming interested, but the work so far has been mostly among the church members. It is a *revival* in the truest sense of the word. The meetings began spontaneously, without any attempt to get up an interest, but from a general desire to unite together in prayer for the Holy Spirit's presence and blessing. When they began, we missionaries were

very busy getting ready to attend our Annual Meeting; we were away on that account more than a week in Kioto, and it was nearly two weeks from their commencement before we were able to attend the meetings. Two of the pastors were also absent attending the Triennial Convention, in Tokio; another, Mr. Sawayama, is closely confined to the bedside of his sick wife, so that he has been able to attend only about once a week, when the turn came to assemble at his church. The meetings are held from eight to ten P. M.

"There has been almost no preaching, the exercises consisting of prayer and conference. There has been a wonderful change in the character of the prayers. The brevity, directness, and earnestness are very marked, and there are seldom any pauses. No sooner does one say 'Amen' than another has begun his petition. The leader has to announce previously, 'Now after three have led in prayer, we will sing a hymn,' etc.

"As I have said, missionaries and pastors have not been prominent in these meetings. I think the Lord is giving us an illustration of how abundantly able he is to do without what are so often regarded as the necessary and almost indispensable agencies for carrying on his work."

West Central African Mission.

KING KWIKWI ANGRY.

LETTERS have been received from Bailunda bringing dates down to April 27th. The missionaries are in good health, and busily at work upon the language. The rainy season is nearly over and has proved to be no serious matter, such as some of the missionaries had thought it might be. Mr. Fay writes that some of the wet, open winters in northern Ohio are worse than the wet season at Bailunda, and that though this is the heated period the thermometer has registered but 83.5 degrees.

For some time Messrs. Sanders and Fay have been contemplating explorations toward Dondo. Carriers had been engaged, but failed to come at the appointed day. Efforts to secure them at the village

proved vain. Finally the king sent a letter, the substance of which Dr. Nichols gives as follows:—

"I hear that you are going to Benguela, with two hundred carriers, after cloth. Now, I consider that you have already enough cloth for any ordinary purposes, therefore you shall send for no more until I return from my war. I suspect you of planning evil things. I hear, moreover, that you have rubber clothes that keep out all rain. I want them—so send them to me at once. I have given orders to bind all men whom you may hire to go on journeys, to carry letters, or to do any work, as it does not please me that my men shall work for you. If any one of you does not like this that I decree, let him come to me and give his reasons, explaining himself, and if you disregard anything that I order, do not say that I am a bad man if my people rob you, for such is our custom."

The missionaries hear that the king is in a bad temper because his people are not sufficiently enthusiastic for his war, but prefer to work for them. There is little apprehension felt on account of his threats.

Mr. Miller writes that his school is doing well. Concerning the scholars, Mr. Fay writes:—

"The boys have the ten commandments written down now and are learning them. Last Sabbath the second chapter of Matthew was read to them, and they seemed to understand quite well what was read. The next day, coming into the school-room to pack some things for our expected journey, I found them asking Brother Miller some pretty hard questions, and especially hard to answer in their language. They asked, 'Who is God's father?' When we told them that he always lived above (in the sky), they asked, 'Who lives with him? Does he keep slaves?' Then one bright little fellow asked, 'Who were our parents at first?' And when told about our first parents, he said, 'So we thought (or believed), but were not sure.' I told them then that it was because these first parents and we ourselves sinned, that Christ, of whom they had read the day before, came to earth and died.

Then they asked, if we were all from the same parents, 'Why were they black, and we white?' You will see from these questions that the boys who are in school are very bright little fellows."

THE SCENERY OF BAILUNDA.

The following account of the outlook from the station is from one of the missionary ladies:—

"Our new home is situated on an elevation, and from our east window you will have a view of a long stretch of country, upon which you can feast your eyes for days, and not tire. The land gradually slopes down to the brook, about a quarter of a mile away, and on the other side of the brook it rises more abruptly. A narrow strip covered with grass, and dotted here and there with white anthills which look in the distance like tombstones, has behind it a thick growth of underbrush and stunted trees, with a background of low mountains as far as the eye can reach. To the southeast, five miles or more away, is a ridge of high mountains which, from their perpetual blue appearance, we have named the Blue Ridge. The first one in the ridge is quite high and every morning is surrounded by low-lying clouds which look like hugh snowdrifts, with the dark peak rising above them, so that it is hard to tell where the rocks leave off and the sky begins. It is very beautiful. Most of the thunder-showers come from this direction, and often we cannot see the mountains on account of the surrounding clouds and mists.

"From our west windows the King's Mountain is in full view. One day our husbands took us to visit the king's village, and we ascended the mountain. As we stood upon the summit viewing the country for miles around, I thought how Moses must have felt as he viewed the Promised Land; and I thought, Is not this Promised Land to us? The king, as you know, was away; the queen was sick with the small-pox,—so we were saved the annoyance of court etiquette. From the mountain we saw, here and there, clumps of trees, which indicate a village. Though there is a good

deal of timber, the villages are generally built out in the open country. There are numerous small streams or brooks, but no large rivers nearer than three miles. Here and there are flat stones where women and girls are hard at work in the hot sun, pounding corn. They are always accompanied by a number of pigs and dogs. You will see, occasionally, a field fenced off, with a storehouse in the centre. These fields are usually at some distance from villages and near a stream. There are no lakes near us. There is a great deal of underbrush, and all the leaves are a dark, waxy green, very rich and beautiful. We greatly enjoy the sunsets. Sometimes the King's Mountain looks as if the western half were washed with gold."

Mission to Spain.

PAMPLONA.—EVANGELIST IMPRISONED.

MR. WILLIAM H. GULICK sends from San Sebastian the following account of a neighboring city:—

"Pamplona, the capital of the ancient kingdom of Navarre, is only a five-hours' ride by rail from San Sebastian. It is one of the few cities in Spain that retains in perfect condition its ancient fortifications. In Pamplona there are ramparts, in some places in double and triple lines, faced with cut stone, and strengthened at intervals with towers, and protected with a deep moat. It is seldom without a garrison of less than three or four regiments. Every night all the drawbridges but two are raised and these are strongly guarded. It has a population of some 24,000 inhabitants, and is the centre of political, military, and clerical influence of a large and important district. Its many convents (some three or four of which have been appropriated to civic and military uses) and a cathedral attest its old time 'Levitical' character, as the Spaniards phrase it, and it is still a strong clerical centre.

"Not infrequently a niche is seen in the most conspicuous part of the front of a private house in which an image of the Virgin is placed, protected by a wire screen, and at the feet of which a lamp burns per-

petually. Immediately within the door of one of its many churches, within a glass case, is a ghastly wooden figure of Christ, around the neck of which is placed the loop of a cord which passes out through a hole in the frame of the door, the knotted end of which is arranged to receive the kisses of the faithful. I saw a young man kiss it fervently, while with his thumb he made upon his forehead, mouth, and breast the most passionate and complicated sign of the cross that I ever saw executed.

"Though in the centre of the Carlist territory, Pamplona has never lacked a certain liberal element. Immediately after the Carlist war, some six years ago, a young Christian Spaniard, a trader in grain, leaving his trade, settled in the city and opened an evangelical school, on the income of which he lived until the number of scholars was too much reduced by the threats and persecution to which they were subjected. He is now the worthy evangelist of the place, partly sustained by our mission.

"He tells how during the first year the singing of the children attracted a crowd in the street which, in turn, attracted the attention of the authorities who sent him word that he must stop the singing and everything that could be heard on the street. He replied that he could not promise to do that, but that he would try to have the children sing in a lower voice. That did not suffice, however. The crowd continued to fill the street under his windows. He was not surprised, therefore, one morning to receive the call of a policeman with the mayor's order that he should pay a fine of ten dollars or go to prison for ten days. He refused to pay the money, indeed he did not have it, but appealed to the Governor who happened to be a liberal. His Excellency exclaimed: 'I declare! what ignorant fools these fanatics are. Don't they know that what is permitted in Madrid and ever so many other places must be allowed here! I will make short work of this; but to avoid the fine you had better go to prison, and I will see to it that you are soon out.'

"The next morning two policemen came

to collect the fine, as they had no idea but that he would pay rather than go to prison. He would not pay, and told them to conduct him to the prison. They were good-hearted fellows and did not relish the job, and said that they would be ashamed to be seen marching him off, and they begged him to go alone. He insisted on their company, however. The jailer was in the same strait, and did anything but bless the mayor for engaging in such small business. He put the prisoner in his own room and treated him as if he were an honored guest. The next day the order for his release came from 'superior authority,' and that was the last of that sort of persecution. The social persecution, however, that is suffered in other places prevails here, and has told heavily on the work."

A SAINT IN PRISON.

Our readers will not have forgotten the accounts given by Rev. T. L. Gulick, in the *Herald* of last year, of the persecuted family at Unzue, near Pamplona. (See the numbers for April, page 142, July, page 264, and November, page 489.) Rev. W. H. Gulick gives further particulars in the case. All the insults, with stonings and imprisonments, have not availed to shake the faith of Dona Josefa or of her father and mother. It will be remembered that after destroying their garden, stealing their clothes, and burning their unthreshed wheat, the persecutors caused Dona Luisa, the mother of Josefa, to be arrested on the charge of stealing wood, when in fact she was picking up chips by the public road. On this charge she was condemned to two months' imprisonment and to pay the costs of court, probably about \$50. Mr. W. H. Gulick writes thus of a visit paid to this good woman during her imprisonment:—

"The evangelist of Pamplona accompanied me. The prison is a large, solidly built house, not unlike many others in the town of Tafalla, with the exception of its grated windows. Dona Luisa shares a small room with five other women, one of whom is undergoing trial for the supposed murder of a brother. The air was close

and offensive. The brick floor was bare and there was no furniture whatever—not even a bedstead, chair, or table. The poor woman has her mattress, which she spreads on the floor at night and, rolling it up, by day uses it as a chair. The food is lentils and bread and a little meat twice a day. She complained of nothing, however, but the foul talk of her companions. She is brave and true and bears cheerfully her bonds for Christ's sake.

“Speaking of the charge against her, she said: ‘O, they have done me a great wrong! They know that I, an old woman, whom they have seen live a long life in her native village without the slightest charge of wrong-doing ever having been brought against her, could not now have stolen a cord of wood!’ and she burst into tears. But soon she wiped them away and said: ‘This is wrong; my Saviour who was innocent bore greater pains for me, and I must not cry.’ She cannot read, but it is a comfort to her to keep a little Testament in her pocket.

“The next morning we called again, when the jailer let her come into his sitting-room, where we were able to converse more freely than on the previous day, and to read together some portions of Scripture. But we could do but little more for her than cheer her with kind and hopeful words and Gospel promises. I gave her a little money with which she will perhaps be able to buy better food than the prison fare, but if she does this she will have to share it with her five companions. Or perhaps she will buy with it a warmer blanket. I left her, being deeply impressed by the quiet courage and steady faith with which this aged woman—one of the Lord's little ones—was bearing the great trial that had come upon her because of the Gospel.”

European Turkey Mission.

OBSTRUCTIONS.

MISS MALTBIE wrote, May 5, from Kozanluk, where the Bulgarian Evangelical Society was in session:—

“The prayer-meeting at eight this

morning was intensely interesting. The large Turkish hall and veranda were well filled. Probably not less than fifty teachers, students, and boys from the city were among the audience. Some of the boys from the Samokov school told the story of their conversion, which was listened to attentively. Finally one of the head teachers (a man perhaps thirty-five years of age) rose and made some remarks. It seemed to him ridiculous for us to sing, pray, and talk as we did, as though prayer was of so much importance, when it could not make any difference to God what we do. He will go on in His own plans, regardless of what men do. Truth will triumph finally, and why make so much ado about what, at best, is still doubtful? Mr. Yorchoff, of Philippopolis, answered him well, and then Pastor Tonjoroff, of the same city, told what prayer had done for him.”

Concerning the obstacles which the Government of Bulgaria seeks to put in the way of the schools in Samokov, one of the teachers there wrote, May 18: “The Minister of Education had the goodness to send a letter and a peremptory telegram, requiring us to send him a fresh lot of statistics about our school (the Girls' Boarding-school). They cannot get information enough. They wished us to send our rules, so we wrote that the general rule by which we wish our students to be controlled, may be found in Matt. vii. 12.”

Another teacher in the same school wrote, May 19: “We are to have a ‘pope’ (a Greek Catholic priest) to teach two hours each week in our schools. Such is the last demand of the Minister of Education, and doubtless he will be greatly surprised to hear that we have complied with it. The Inspector of Schools also sends for another pile of statistics and the rules. He wants to know the studies pursued, who teaches them, how many hours are given to each, and *the different topics in each study.*”

A week later, the same hand wrote: “The Bishop does not give us a teacher from among his ‘popes,’ saying that there

is only one who is fitted for the place and he has no time for *our* service. What will the Minister of Education do next? We hear that he has replied to an urgent request from Rev. Mr. Challis, of the Methodist Mission north of the Balkans, to reopen their schools, which were closed by order of the government, several months since,—that he not only will not do that, but will close all Protestant schools now open. We are waiting for him to do it. Ah, they do not dream that they are fighting against God; or do *they*? If so, how can they think they can accomplish anything?"

Central Turkey Mission.

THE REVIVAL AT ADANA.

A LETTER from Mr. Christie, dated May 11, continues the story of the revival at Adana, and shows the extraordinary character of the awakening. The letter was delayed upon the way or it would have been in season for our last issue. Mr. Christie reports that the awakening has completely changed the aspect of the work, not only in Adana but at Tarsus. He refers to the revival at Hadjin, but we have received no particulars of what has transpired there. Mr. Christie says:—

"One who knew the Adana of four years ago, or even the Adana of last year, would scarcely recognize our church and congregation to-day. We hope to receive about a hundred new members to the church at our approaching communion. More than seventy have been already accepted by the committee of the church, from among the large number who have talked with us during the past two weeks. The examinations are to continue two weeks longer. The greatest care is taken to accept only those who, by their life and conduct no less than by their words, give good testimony to all that they have indeed passed from death unto life. There will no doubt be accessions to the church at several succeeding communion seasons of those who have really been converted in this revival, but whose reception has for the present been postponed.

"This church was organized in 1855. The total of members received from the beginning is 114; the members present now number 65. From these facts you can see how great an accession the strength of the church is to receive from this revival. Nor is it only increase of numbers that the new-comers will bring to the church. Many of them are persons who, by their intellectual qualities, their social standing and influence, and the warmth and strength of the new spiritual life they have received, are to be, we must believe, very efficient helpers in all departments of the church's activity. Among those now about to be received, are men who formerly were infidels or drunkards, and those who, brought up amid Christian influences, had long hardened themselves in sin, and for whose conversion the prayers of believing fathers and mothers had for many years been offered, apparently in vain. There are others whose new life has been granted to the earnest prayers of Christian husbands, or wives, or sons, or daughters, who have now, perhaps, the happiest homes in Adana. Among the number are some who, up to within a few months, knew nothing of evangelical doctrine or worship,—men who say, 'We never entered a Protestant church till this last winter, but since we first came to your services we have attended all, or nearly all, you have held; if you ask for a definition of Protestantism, we cannot give it, for we know so little about you; but *this* we know, that within the past few months an entirely new world of thought and feeling has been created within us, and *this* also we know, that we never want to leave the congregation that worships in your church.'"

A HAPPY WOOD-CUTTER.

"Some of the new converts give such testimonies as this, to which we listened in one of our prayer-meetings: 'I am a poor man; I earn four or five piastres a day by cutting up bushes by the roots and bringing them into the city on my back, for sale as firewood; I am also an ignorant man. I can not read. I went out to the plain to-day to bring in bushes;

it was raining, the mud was ankle-deep, the wind blew cold from the mountains, I was muddy to the knees, my thin clothes were wet through, and yet I went along with my heart so full of joy that I had to sing praises to God all the way; a fortnight ago I should have gone along cursing and swearing. Now, my unconverted friends, I want to ask you what it is that gave me such joy to-day, and fills me with joy to-night? Is it that I am rich in this world's goods? You know it is not. Is it that I have education and understand the sciences? I do not know so much as A B C. Is it that I hold an honorable place in society? I am a poor, despised wood-cutter. No! What gives me joy is this, *that Christ is with me*; he is with me in the rain and the mud and the cold wind, he is with me in my labor and my poverty, he is here in my heart, he comforts me, he cheers me, he loves me and I love him,—that is the reason I went along that road to-day singing praises to God, and that is the reason I, a poor ignorant man, can dare to stand up in this assembly and urge you all to accept of Christ.'

"I think you will agree with us, that the accession of such men to the church will bring it something more than a mere increase of numbers. There are cases here where whole families have been brought in together—father, mother, children—to participation in the joys of salvation."

RESULTS OF THE REVIVAL.

Mr. Christie refers to the hostility of the priesthood, the sneers of some of the people, and other opposing forces, as having developed the strength and zeal of the Christians. There were also certain internal difficulties connected with the differing nationalities represented in the church which threatened serious danger; but these difficulties, after much labor and prayer, were happily adjusted. Mr. Christie refers to the fact that during the last six months the sales of Bibles and Testaments are triple what they have ever been in the same period before. The work

among the women has been most hopeful. The revival of the spirit of benevolence is also referred to. Mr. Christie attributes the results that have been seen, to the blessing of the Lord upon the people for bringing the tithes into the storehouse during the last year. But the sum of 25,000 piastres which they raised last year for the building of their church, bids fair to be far exceeded by the contributions of the present year. Mr. Christie says:—

"A new and much higher standard of Christian living has been set up in the church. Two weeks ago the members of the church, in a meeting that was full of the precious influences of the Spirit, disposed most satisfactorily of several difficult cases of discipline, and heartily agreed to establish the rule that no member of the church is hereafter to use any kind of intoxicating drinks, or to attend the theatre, or to break the Sabbath by going out to his vineyard, attending weddings, etc., on that day. Those that are to be received to the church have cordially agreed to live in the spirit of these rules. People who know Adana will see in this an evidence of God's working for the inward purifying of the church. I may also mention, in this connection, the gratifying fact that in Adana and Tarsus no less than forty men, several of them church members, have abandoned the use of tobacco. And in like manner, a great many things that once distressed us here have been dropped as repugnant to the newly aroused and quickened Christian consciousness of our people. The separation between the church and the world—and in Adana and Tarsus it is a very wicked world—has been made more distinct.

"It is exceedingly gratifying to see how the Lord has put honor upon our native ministry in this great revival. It gives us hope for all the future of these churches. The sermons here that were most wonderfully blessed of God to the awakening and conversion of souls were preached, not by missionaries, but by the acting pastor of this church, a young man who has yet to finish—as we hope—his course of study in the theological seminary at Ma-

rash. In the revival now enjoyed by the Hadjin Church no missionary has been able to go to the assistance of Pastor Devryan, but the work there goes on grandly, nevertheless. Could any facts be of more cheering import than these, to one who thinks of the future of God's kingdom in this land?"

RESULTS AMONG THE NON-PROTESTANTS.

"A great interest in the truth is manifested, both here and in Tarsus, by many who have not declared themselves Protestants. A society has been formed among the Armenians, having for its avowed purpose the reform of the old church — the doing away with pictures in the churches, the worship of the Virgin and the saints, the liturgy in an unknown tongue, etc. They demand that the priests shall take texts from Scripture and preach, and that meetings for prayer be held once or twice a week. This society has now a large number of members; and only a week or two ago a great disturbance was raised in the principal Armenian Church here, through the protests of members of the society, against the anointing of a new picture by the Bishop.

"In our prayer-meeting, night before last, there were present twenty young men, members of a society which has been formed among the Armenians for the study of the Scriptures; having heard in the meeting some things said respecting conversion which they could not understand, they came forward in a body at the close of the service, and propounded several questions, in a very courteous but very earnest way, which, of course, were answered with equal courtesy and earnestness. They were greatly pleased, and got a hearty invitation to come and ask all the questions they liked.

"In Tarsus the regular Sabbath congregation is twice what it was last fall; here in Adana it has increased to threefold its numbers before the awakening began. We consider that a small prayer-meeting here which counts less than five hundred."

Eastern Turkey Mission.

THE NATIVE EVANGELICAL SOCIETY.

THE Native Evangelical Society of Bitlis held its 7th Annual Meeting, May 18th to the 21st, at Havadoric, an out-station some fifty miles from Bitlis across the Moosh plain. It was the first time the meeting had been held outside of Bitlis. Mr. Knapp reports that the meeting was a great success, and that never at any session had there been such tokens of harmony and brotherly love. The great want seems to be a sufficient force of pious, self-denying laborers, and the special presence of the Holy Spirit. Mr. Knapp reports a sermon by Pastor Simon, who preached on the Sabbath, saying, —

"As I looked upon the spacious, newly enlarged and improved chapel, some thirty by forty feet in size, densely packed with an eagerly listening crowd of some two hundred and fifty souls, I remembered the effort of this revered and honored preacher, just twenty-four years ago, to secure a hearing in favor of the Gospel, and to do so he was compelled to *hire a house* to lodge in, in order to forestall the inhabitants who had applied to the government to have him thrust out of the village. When I thought over the past and witnessed this scene, I felt like rising to my feet and clapping my hands and exclaiming, What hath God wrought! Here, thought I, was an argument before me in favor of the Gospel and the Christian religion which the sceptic cannot answer."

ASSAULT AND ROBBERY.

On their return from this meeting at Havadoric, Messrs. Knapp and Raynolds were assaulted by robbers and had a narrow escape with their lives. Dr. Raynolds gives the following account of the attack and of their remarkable deliverance: —

"The fifty miles of road between Bitlis and Moosh is a much traveled one, crossing the populous Moosh plain, which is dotted with frequent villages. Particularly at this season it is considered perfectly safe, and not even the Pasha seemed to think a guard necessary. We started on our return on Monday, May 21, spending the night

in a village where resides a noted Koordish Beg. On Tuesday morning, Mr. Knapp and I started out just as the last load was being tied on, but our four men were detained a little, so that they were twenty or thirty minutes behind us. At a point in the road where a slight bend makes for a few rods a secluded spot, though it is not more than a mile from a village, we met three Koords on foot. I had dismounted and was leading my horse down the hill, and as we came up with the Koords, one of them, who had attracted our attention by a peculiarly weird song in which he was indulging, without a word or demand of any sort, or giving opportunity for remonstrance, began beating me most savagely over the head with his drawn sword, raining down the blows thick and heavy till six ugly gashes on head and face were pouring down streams of blood, while in the effort to ward off the blows, my hands were also badly mangled.

"Simultaneously with this attack on me, another of the three, beating Mr. Knapp over the head with a heavy club, compelled him to dismount and dragged him along by his beard, not relaxing his grasp, though Mr. Knapp gave him his watch 'at once. Then they threw us both to the ground and drew off our boots, when, the idea seeming to occur to them that the place was rather public, they dragged us to the cover of some near bushes where, throwing us to the ground and choking us, they searched our persons very thoroughly and took whatever they deemed of value, including a part of our clothing. Then they bandaged our eyes, barely permitting me so to dispose of the ends of the bandage as to stanch the blood a little from my deepest wound. They also tied our hands behind us and our feet together and, pocketing their booty, departed."

After waiting some time till nothing more was heard from their assailants, both the missionaries proceeded to untie the cords which bound them. It was a work of much difficulty, but it was a relief to find that their wounds were not dangerous. Hearing after this the voices of their own men who were coming up, and thinking

that they were the robbers they remained quiet and their men passed on to the village, but not finding them there, the men returned. Dr. Raynolds says:—

"When our companions saw our plight, some of them set up a wail at once. And indeed, I must have presented a study for a painter. My head, face, and hands were rudely swathed in bloody cloths, every visible inch of skin on face or hands was stained, while beard and tattered coat and shirt were already stiffened with blood. Seating ourselves under a shed, with a noisy and unsympathetic crowd of Koords about us, I began, with the help of one of my men and my pocket surgical case, to dress my wounds. The worst was an ugly gash on the upper and back part of my head, three or four inches long and so deep as to mark the bone. The wounds dressed, we mounted our horses and rode the eight remaining hours to Mr. Knapp's house."

Dr. Raynolds thinks that the assault was not merely for the sake of robbery, but to revenge a fancied insult.

"Time was when in these parts a 'Christian dog' might not venture to sit, or ride a horse, in the presence of a Koord, but those times were supposed to have long passed. It remains to be seen whether the close of the nineteenth century is to bring them back and subject free-born American citizens to the same servitude. Should this occurrence be one of the means God will use to bring some relief to the terrible oppression of the people, our suffering will not be in vain. Thanks to God's blessing on great care and a good constitution, my wounds bid fair to heal without unpleasant results."

Ceylon Mission.

THE WORK IN JAFFNA.

MR. SMITH, of Tillipally, after visiting India, in connection with the Calcutta Missionary Conference, writes of the work in the Indian field, and thus speaks of his thoughts concerning Jaffna on returning to his home:—

"Doubtless nowhere in India is there

a community of respectable Hindus so permeated with the influence of Christianity as is Jaffna; but, after all, how much remains to be accomplished even here. In our own mission field, in a population of 160,000, we have only thirteen churches with 1,000 members; and for every rupee raised here for Christian work thousands of rupees are still squandered in idol-worship and temple-building. The faith in idolatry is shaken in many minds, but I fear the bulk of the people are still very far from believing the truth, or even from really rejecting heathenism. The principal adherents and patrons of heathenism—the women of Jaffna—are still, I fear, as a rule, sincere and bigoted idolaters neither knowing nor loving the light of truth. I do not believe that even in Jaffna Hinduism will give place to Christianity without a great struggle. There is much to encourage us in the progress already made, but we have only cut a little clearing here and there in the dense forest and redeemed a patch from the barren desert, and much remains to be done before the whole jungle can be cleared up and all the wilderness become a fruitful field."

TENT-PREACHING.

Mr. S. W. Howland, of Oodoopitty, reports, April 12th, that several persons are to be received to the church at Oodoopitty, and also at Chavagacherry. The Week of Prayer was filled with meetings of interest. Of an eight days' tour to Chavagacherry, Mr. Howland says:—

"We followed the plan of pitching the tent in a central place, in the morning, and then visiting the whole village with the help of catechists, and holding a meeting in the tent in the evening. Although it was harvest time and the evenings dewy, we had very good meetings. I myself would visit twenty or thirty houses, usually of the influential persons of the village, and of any who are known to be interested, and also persons whom I remember from previous visits as likely to give heed. Whenever circumstances favor I stop and converse, sometimes as much as an hour. The members of the family gather, some

perhaps behind a door set ajar or on the other side of a screen, and I often get a response from an unexpected quarter.

"It is in such opportunities we get at the real feelings and difficulties of the people, and prayer with them in their houses usually seems to impress them as a reality. Often the most interested are among the poor, who are not overlooked, and if they were independent of the upper classes we might expect the most success among them. I invite all the women I meet in the houses to go to the tent and see Mrs. H., and many of them do go, so that she has a more or less continuous meeting, varied with lyrics, and talks about the picture cards, often alone, while the Bible-women are going from house to house. By the helpers one hundred to two hundred houses are visited, and at dark the people are summoned by a large hand-bell sent round through the nearer lanes. In the seven days the average attendance was over two hundred, mostly adults, and perhaps a fourth of them women.

"For half an hour or more, while the people are gathering, we sing lyrics with the organ, sometimes explaining them. Then I usually show with the sciopicon seven to ten pictures on one subject, using them as my text for a sermon of about an hour; taking such subjects as 'Sin and its remedy,' showing Cain and Abel, the Deluge, the Brazen Serpent, Christ born, healing, blessing, and suffering; or 'God's care,' 'Jacob's dream,' 'Moses saved,' 'Daniel among lions,' 'Christ and the lilies,' and 'the Good Shepherd.' I find I can get their close attention, and earnest appeals are not thrown away.

"One day our tent was pitched in a compound belonging to Brahmans, by their request, and we were very kindly received by them."

Foochow Mission.

MEDICAL WORK.

DR. WHITNEY reports that about the same number of patients have been treated the past year as during previous years. A third dispensary was opened in October last, at Nandeu Chapel, about a half-day's

journey southwest of Foochow. The Opium Asylum, as such, has been discontinued because of the decrease of patients, the cure of opium patients having been entrusted to a native physician, who is an efficient and faithful man. Dr. Whitney says:—

“The number of medical students has doubled since last year. There are now ten in all, of whom three are assistants, and the rest student assistants; three of them are young ladies from the boarding-school, who are instructed apart from the young men.

“A few years ago it was very difficult to get any respectable natives to learn medicine, but times are changing. When I took up the work I adopted the rule of not aiding any but Christians, and afterwards of not instructing any but Christians, even if they were willing to pay for it. The result has been that this year I have had applications for more Christian students than I felt at liberty to receive with the amount of funds at my disposal. We have in this evidence of progress in three lines: First, progress in the reception of Christianity, since nearly all applicants were Christians; second, progress in education, since nearly all applicants had been connected with some of the different schools; and third, of increased interest in studying Western medicine, since all these students might realize more pecuniarily, for the time being, at other kinds of work.

“Daily religious exercises have been continued at the hospital, together with regular distribution of religious books, tracts, and portions of Scripture, and all who felt disposed have attended church on the Sabbath.”

Some of the difficulties in connection with Christian work at Foochow are brought to view in the following paragraph from a letter of Mr. Hartwell:—

“On February 14th, I wrote, saying that we hoped to be able to get a place in the city on an important street to preach the Gospel, but the prospect now is not so good. The people have objected to Miss Dr. Sparr's having the premises she had bought for a hospital, and the owners who

sold to her agents are in prison, to try and force them to pay back the money received. Our consul is doing his best for her, and perhaps he may carry the day, but the fear of trouble will deter others from selling or renting to us within the city. This case will help you to understand the difficulties we have to meet, and help you to see some reasons why our advance is so slow. I believe the members of the mission are doing all they are able to advance the good cause, so far as hard work is concerned.”

North China Mission.

MR. STANLEY, of Tientsin, reports a visit to several villages in his field, especially at Tsung-meng, a new village from which the names of twenty-two persons had been handed in who were desirous of receiving instruction. Several days were spent at that place, and the outlook is hopeful. In two or three villages the Romanists are seeking to draw away the converts, generally without much success.

From Paoting-fu Dr. Peck reports the happy results of the dispensary work. Writing on April 22d, he says:—

“I wish you could have seen our little chapel this morning, crowded to its utmost capacity, with some unable to get inside sitting outside the doors. We made the little school-boys squat cross-legged on the floor, to give room on the seats for their elders. Most of the increase is due to patients and their attendants who have come from long distances. I counted nearly twenty such in the audience this morning, most of them eye cases, who have traveled long, weary ways (sixty, one hundred, and one hundred and thirty miles), to receive sight. This is evangelistic work to rejoice the heart, to be able to restore these men, all of middle age, and of influence and respectability, to their position in the community, and at the same time to teach them that their greatest of all earthly blessings is the mercy of the one true God, whom they ought to worship and obey. What combination of influences which we can use would be more powerful?”

KALGAN, AND THE BUDDHIST PRIEST.

Mr. F. M. Chapin writes of Kalgan and its vicinity, a field in which there are forty cities and six thousand villages, for all of which there are no Protestant missionaries except those of our own Board. The congregations at Kalgan are good, and made up largely of persons from places ten, twenty, fifty, and even one hundred miles distant. Mr. Chapin reports a visit to five large cities and towns of his district:—

“In each of these places we had the pleasure of preaching several days. Moreover, among those who listened, some few in each place were found who seemed to drink in the Gospel as truly ‘good news.’ This was particularly the case at Yang Ho Hsien, where we spent, in all, four days, and the helper took the names of several whom we thought to be hopeful hearers. These we wish to search out in future tours and deepen, if possible, the impressions already made. The chief magistrate at Yang Ho bought copies of all the books we carried.

“At Ta Tung Fu, the Buddhist priest (mentioned in the *Herald* for March, 1881, and January, 1882) spent two afternoons with us. We improved the time in examining him as to his present knowledge of the Scriptures and his personal experience. With one exception it was most satisfactory; but like the rich young man the one thing he lacked was all-important. He desired to be baptized, but he wished to be baptized in his *Buddhist robes*. To our earnest entreaty that he should boldly show himself to the world as a true believer, his only reply was, ‘I dare not; by-and-by, when I have prepared a home for myself, *then* I will lay them aside.’ It was the old story of putting off to a convenient season. After endeavoring to show the folly of such a course, we left him. He is an able man and, in the eyes of the Chinese, well-to-do, being worth some seven or eight hundred dollars. I have no doubt but he has given up the worship of idols, the temple where he has rooms containing simply the tablets of ancient military heroes.”

Of the native helper who accompanied him, Mr. Chapin says:—

“Though not a scholar, he makes an excellent helper. He is generous to a fault, kind, courteous. On the street or in the chapel, in season and out of season, he rejoices to preach the Gospel. At the inn, fatigued, just dropping off to sleep, the last sounds I have often heard have been those of his voice through the paper windows expounding to some willing listeners, in the adjoining room, the way of life. It matters not whether the audience be large or small: to the individual and to the masses he preaches an undiluted Gospel, repentance and forgiveness, a resurrection, eternal life, a judgment to come.”

A long and interesting letter has been received from Mr. Smith, of Shantung, which for lack of room must be put over until our next issue.

Shanse Mission.

LETTERS have been received from the missionaries at Tai-yuen-fu of as late date as April 19th. The brethren there are busy in the study of the language, and, of course, have little to write of direct missionary work. They are beginning to look over the plain to the south of Tai-yuen-fu for the selection of suitable stations at which they may locate permanently. The following letter from Mr. Tenney gives some facts respecting their explorations:—

“Our five months of life in Shanse have passed very quietly. We have devoted ourselves to the study of the language with few interruptions. We are hoping to have sufficient attainments to make us able to begin work actively next fall, and open two new stations. Last month Mr. Stimson and I spent two weeks in exploring the Tai-Yuen plain, so that we might form our plans with more intelligence.

“We went down the west side of the river—the Fèn Ho—to the extreme southern end of the plain, and returned on the east side of the river. The largest city in the plain, aside from Tai-yuen-fu, is Fèn Chou fu, in the southern part of the plain, on the west side of the river. We

thought that the city with its suburbs must equal Tai-yuen-fu in size. The city is thrifty and healthy, we think. The people seemed quite friendly to us. We were amused to hear the people at this city, and at several other places on the west side of the river where foreigners have been little seen, discuss whether we were foreigners or Buddhist priests. We had our hair cut quite short before starting on the trip, and this gave us quite a resemblance to the shaven-headed priests. The west side of the plain is very densely populated, and it will be impossible to work it all properly from a station at Fên Chou fu, though that is plainly a city for speedy occupation. We thought that Wên Shui Hsien would be a good centre for work in the northern half of the west part of the plain. It is a small city of about thirty thousand inhab-

itants, but the villages around seem almost countless, and they are quite large. Wên Shui Hsien is about fifty miles from Tai-yuen-fu, and twenty-two miles north of Fên Chou fu.

"On the east side of the river the three largest cities are Yü Tzn Hsien, P'ing Yao Hsien, and Tai Kou Hsien. But all the Hsien cities in this part of the plain are very important, both for the work to be done in themselves, and for the work in the villages and towns round about. The capital of the province does not compare with these more southern cities for wealth and elegance of appearance.

"We have been surprised through the whole trip at the courteous treatment we have received, and we anticipate little trouble in settling in any of the cities in which we may choose to live."

Notes from the Wide Field.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF THE UNITED STATES.

THE missions of this church in India and Egypt are in a promising condition. Late reports from India speak of a large number of conversions, and of widening and deepening interest. The following summary of the foreign missions of the church covers the past year, 1882:—

“Missions, 2 (Egypt and India). Principal stations, 13; total stations, 88. Foreign missionaries, 17, foreign female missionaries, 30; unmarried female missionaries, 13; ordained native ministers, 11; licentiates, 8; teachers and helpers, 192; total laborers, 258. Churches, 22, communicants, 1,902; increase during the year, 482; baptisms, 467; Sabbath-schools, 51; Sabbath-school scholars, 2,355; mission-schools, 93; scholars, 4,531; contributions by natives, \$11,610; books published in India, 1,425 volumes; sales as far as reported, \$400; Egypt, 27,408 volumes; sales, \$5,447. Students in theology, 12; licensed during the year, 9; ordained, 3; churches organized, 5; church buildings, 19; estimated value of missionary property, \$161,325.”

TURKEY.

THE MISSION AT BAGDAD.—The English Church Missionary Society finds much encouragement amid manifold obstacles in its new mission at Bagdad. A school was opened in February having 107 boys, ten of whom were Mohammedans, and seven Jews. Some of these pupils left on finding that the Bible was a text-book, yet the school went on prosperously until the Romanists complained to the Turkish Governor, and in March a peremptory order was given to close it. This obstruction led to many interviews with the Turkish authorities and the Council of Education. In one of the interviews, Mr. Maimon, the English missionary, was asked whether it was true that the Protestants did not believe in God, or Christ, or the Bible. The authorities had been so informed by the Roman Catholics. This gave Mr. Maimon an excellent opportunity to preach Christ before the rulers, which he seems to have improved with great vigor. The result was a better understanding of the work of the Protestants, and a new view

of the character of the Romanists. It is hoped that permission will be given to reopen the school. The members of the council certainly express themselves cordially in the matter. Mr. Maimon writes of the school:—

“ In the first few days I told the Mohammedans they could sit in the adjoining room during the Bible lessons, in which all classes are supposed to join. But they gradually came in, and yesterday I saw not less than twelve believers in Mohammed sit and listen to the blessing-bringing words of our dear Saviour in their own language. I have what I call an advanced class in English every evening, consisting of twelve young men (aged from seventeen to twenty-six), which I *gradually* develop into a prayer-meeting; last evening's lesson was closed with singing ‘Jesu, the very thought of Thee with sweetness fills the breast.’ I wished you could see how heartily they all joined. This class I purposely have *outside* the school hours, so as to have more freedom in the choice of subjects; and the Lord has been with me in every lesson I gave them.

“ The Mohammedans are our friends. They call upon me and rejoice to see a work which has no other object in view but their good. They bring their children (the girls we have unfortunately to send away), and only yesterday the brother of the highest next to the Pasha registered his boy as a pupil. Many copies of the Scriptures are bought by the Mohammedans.”

SYRIA.

THE Presbyterian Mission reports a remarkable growth in the decade from 1873 to 1883. The number of ordained missionaries stands the same as it did ten years ago, while the communicants have increased from 350 to 1,036. The pupils in the schools have increased from 1,879 to 5,815. The mission justly claims to have revolutionized the public sentiment of Syria with respect to education, particularly that of women, and now these reports of increase in the churches are specially gratifying.

EGYPT.

SINCE the war the missionary work in Egypt seems to be progressing rapidly. Dr. Lansing reports, in the *United Presbyterian*, that at Cairo there had never before been such a rush of pupils to the schools. The mission-house has been thronged. Many English soldiers have been reached at some of the services held for them. Dr. Lansing reports, “there is more ‘bad blood’ running in Egyptian veins to-day than the week after the battle of Tel-el-Keber, especially among the higher and ruling classes. It is not for their interest to have Egypt well governed. They like the old *regime* better than any of England's new-fangled schemes of freedom and justice.” It is not from England or the English that the deliverance of the people must come. The Gospel only will give light and freedom to Egypt.

JAPAN.

NATIVE NEWSPAPERS ON CHRISTIANITY. — We have in recent numbers referred to the fact that the vernacular newspapers of Japan frequently contain articles upon religious questions, and that in many cases they have spoken with great favor of Christianity. The *Japan Mail*, of June 2d, gives a translation of one such article, and alludes to it editorially, as follows: “We recommend to our readers' perusal an interesting article on Religion, from the columns of the *Choya Shinbun*, a translation of which we publish to-day. The writer gives a brief historical sketch of Christianity, Brahminism, and Buddhism, excluding Shintoism, to which he denies the title of a religion. By a process of reasoning which leaves something to be desired in point of vigor and lucidity, he arrives at the conclusion that Buddhism occupies the same position with regard to Christianity which Brahminism occupies towards Buddhism. Brahminism is essentially a religion of caste, and so soon as it came into contact with the wider and more humane principles enacted by Shaka, it ceased to exercise any important sway over the human

mind. So, too, Christianity in its turn is destined, he thinks, to supplant Buddhism,—to substitute its all-embracing charity and universally-just tenets for the narrower, more exclusive, and less independent doctrines of the creed hitherto followed by the Japanese. Whether the faith of this writer be widely shared or no, its enunciation in the columns of a leading vernacular journal has a significance which may not be overlooked. Already we have seen the *Nichi Nichi Shimbun* and the *Fiji Shimpō* confessing with unmistakable distinctness that Japan has no less need of the moral, than of the physical, sciences of the West. It would be absurd to shut our eyes to the import of this consensus." The article itself, from the *Choya Shimbun*, is several columns in length, and closes with these sentences: "Christianity is advancing with increasing vigor day by day. How do Christians build their churches? They build them without Government assistance. How do their missionaries carry on their evangelical work? They do it without the assistance of Government officers. The reason why Christianity is progressively gaining power, in spite of numerous difficulties, is because it aims at saving the whole human race and not a portion of society. In these circumstances, it is but natural that Buddhism cannot contest with Christianity. For instance, the Imperial party which strove to promote, not the interest of the whole people but of a certain portion of society, is rapidly sinking into insignificance. The same can be said of Buddhism. We recommend the above to the perusal of the religious classes in this country."

AFRICA.

THE CONGO MISSION. — The English Baptists are still pushing on for Stanley Pool, their new steamer, the *Peace*, having been launched at Wanga Wanga, called also Underhill Station. The vessel, taken to pieces, made eight hundred packages. One of the new missionaries, Mr. W. H. Doke, was attacked by fever, and died just three weeks after landing. His last words were: "All well! O, so well."

DEATH OF REV. JOHN PENRY. — The London Missionary Society has received tidings of the death of their missionary near Mpwapwa, Central Africa, April 21. Mr. Penry was one of the large party that left Zanzibar, in July of last year, to re-enforce the London Mission on Lake Tanganyika, but disease developed before he reached his destination, and he was on his return to Zanzibar when he fell asleep, trusting joyfully in Jesus.

INDIA.

HINDU MYTHOLOGY. — Much is said in recent days of the universal religion, which is not to be a religion displacing present faiths, but rather one combining the elements of good which, it is claimed, are to be found in all religions. There are not a few Christians who are somewhat perplexed at the claims made as to the sacred books of the East, particularly the Vedas and Puranas of Hinduism. They do not know in what mountains of chaff the grains of wheat they hear about are hidden. In a review of a recent volume on "Hindu Mythology," by Rev. W. J. Wilkins, of the London Missionary Society, the *Nonconformist* gives a brief statement of some of the monstrosities and puerilities of Hinduism:—

"The features of the mythology which are most marked, are exaggeration and extravagance. That which the Greeks expressed by the exquisite beauty, symmetry, and taste, of their divinities, the Hindus express by bigness and numbers. Thus the gods are said to number 330,000,000. A Mahajuga embraces 4,320,000 years of mortals. A Kalpa, or a day of Brahma, extends over 4,320,000,000 ordinary years. The gods and goddesses have four, six, eight, and ten arms. Brahma has four arms and four heads, and once had five; Gunesh, an elephant's head. Hanuman leaps from India to Ceylon at a bound, in three reaches the Himalayas from the extreme South, and then returns in a few hours with a mountain upborne on his fingers, the sun under his arm. King Saugur had sixty thousand sons born in a gourd, and nourished in jars

of oil. Garuda, the Vahan, or creature on which Vishnu rides, sprang from an egg, after five hundred years of incubation. As soon as he was born his body expanded till it touched the sky. The mountains were driven away with the wind caused by the flapping of his wings. The rays which issued from his body set the four quarters of the world on fire. This frightened the gods, who resorted to Agni for protection. On a journey he drew into his mouth at one inspiration, houses, trees, cattle, men. At a certain lake, where an elephant and tortoise were fighting, the tortoise was eighty miles long, and the elephant one hundred and sixty. Garuda, with one claw seized the elephant, with the other the tortoise, and then flew on to a tree eight hundred miles high. But the tree was unable to bear the ponderous weight, and, unhappily, thousands of pigmy Brahmans were there worshipping on one of its branches. Trembling lest he should destroy any of them, he took the bough in his beak, continuing to hold the elephant and tortoise in his claws, and flew to a mountain in an uninhabited country where he finished his repast on the tortoise and elephant. Having surmounted incredible dangers, Garuda at last seized the moon, and concealed it under his wing. On his return, however, being attacked by Indra and the gods, he overcame all, excepting Vishnu. Even Vishnu was so severely tried in the contest, that he came to terms with Garuda, made him immortal, and promised him a higher seat than his own; while on his part, Garuda became the Vahan, or carrier, of Vishnu. Since then, Vishnu rides upon Garuda, while the latter, in the shape of a flag, sits at the top of Vishnu's car!"

Miscellany.

AMERICAN MISSIONARY INFLUENCE IN INDIA.

The following testimony we find in an editorial article in one of the New York daily newspapers, *The Mail and Express*, of July 9. —

"What is known in England as Mr. Ilbert's Native Indian Jurisdiction bill is a measure that recalls the events of forty-five years ago, when Lord Macaulay, then president of the Board of Control of the East India Company, made a penal code for India, and introduced order and system into the administration of justice in that portion of the British dominions. Then, as now, there was a proposition made to open to natives certain judicial positions. Then, as now, there was a tremendous outcry against the measure. But now there are much stronger reasons for such an opening of the avenues of legal advancement to natives than there were in 1837-38. It is urged in favor of the bill that the system of education, much of which is due to the efforts of American missionaries, has so raised the

national tone that the people are ready for this instalment of self-government.

"Whether India shall have only English judges or whether natives shall also be admitted to the bench is a question of little direct interest to Americans; but it is a question of very direct interest what effect American missionaries have had in raising the moral tone of the Hindus. Such testimony as is given above, unsolicited, is an incontrovertible proof that the leaven of Christian teaching, introduced in that country first from our own land, is working effectually. How great a change has been effected it is not easy for those to conceive who fail to realize the slough of apparently hopeless moral degradation in which the natives of India were immersed half a century ago. That our missionaries have aided materially in developing in the people of India the capacity for self-government, and so rendering it possible that some measure of the kind contemplated should be granted, is a pretty good, although only partial, answer to the sneers of those who say that foreign missions 'don't pay.'"

PRAYER FOR MISSIONS A TEST OF HARMONY
WITH CHRIST.

Prayer, earnest, sincere prayer for the success of Christian missions, should be the criterion by which the church should measure her sympathy with Christ,—the test of her harmony with Christ's spirit. Not that prayer for one's self and in secret, giving earnest expression of desires known only to the heart that utters it and the God that hears it, or for those nearest us, or for the interests which lie within the circle of our immediate associations, passes for nothing in the true estimate of Christian character; but that no spiritual exercise is perfect that springs not from that love which partakes of Christ's yearning desire for the salvation of the world. No man perfectly loves himself, or correctly estimates his own spiritual interests, whose desires are not controlled by a sense of his personal relationship, not only to Christ himself, but to the world for which Christ died. So in regard to our Christian feeling towards others; the love of Christ never perfectly "constraineth us," excepting as we realize that Christ died for all. The whole range of motive, interest, desire, and purpose should be viewed in the light of universal redemption by the death of Christ; and prayer gives proof of the perfection of Christian love only when it reveals a sincere and controlling desire for the salvation of the world. The prayer which our Saviour taught his disciples to use outlines the field of Christian desire; but it places at the front the petition, "Thy kingdom come, thy will be done in earth as it is in heaven"; and when our hearts reverse the order and persistently crowd forward our personal wants, leaving scarcely a

place for that which Christ made first, we have reason to fear a lack of harmony between our spirit and his.—*Northern Christian Advocate*.

BIBLIOGRAPHICAL.

Suggested Modifications of the Revised Version of the New Testament. By Elias Riggs, D. D., LL. D., Missionary of the A. B. C. F. M., at Constantinople. Andover: Warren F. Draper. 1883. 12mo. pp. 94. Price, 75 cents.

Dr. Riggs is an acknowledged leader among linguists, and having been so much engaged in the work of translating the Scriptures into the various languages of the East, his suggestions are of great interest and value. While heartily approving, in the main, the work of the Revisers, he desires various emendations and presents them in this little volume with clearness and force.

The Missionary Problem, containing a History of Protestant Missions in some of the principal fields of the Missionary Enterprise. By James Croil. Toronto: William Briggs. 12mo. pp. 224.

This is a republication of articles which first appeared, if we mistake not, in the *Presbyterian Record*, of Canada. The problem presented concerns the possibility of evangelizing the world. As suggesting the solution, the writer dwells upon missions in India, Africa, Madagascar, China, Japan, the South Sea Islands, Sandwich Islands, and Turkey. The sketches he gives are, of course, very brief, yet they present a large array of facts, and, so far as we have discovered, with accuracy. The volume also gives an account of the rise and progress of Foreign Missionary Societies. It does not seek to cover the whole field, but in what it attempts it gives a valuable epitome of what has been accomplished.

Notes for the Month.

TOPIC FOR SPECIAL PRAYER.

Thanksgiving for Revivals.—That the Holy Spirit has been poured upon mission stations, deep interest in Divine things being awakened, many being brought under conviction of sin, led to inquire, What must we do to be saved? and have been pointed to the Lamb of God, who alone taketh away the sin of the world; that in many places the parched ground has become pools of water, and converts have sprung up as willows by the water-courses; that the hearts of faithful missionaries have thus been greatly cheered; that native churches have been quickened and enlarged; and that in this city and that city, widely

separated from one another, there has been great joy. We would praise the Lord for what he hath thus done; that he still makes it to appear that united prayer is prevailing prayer; that monthly concert supplications do avail; that he is still the God that doeth wonders; that he is able to bring multitudes both of heathen men and women into the kingdom; yea, that he is able to subdue all things unto himself. In the assurance that he will yet pour out his Spirit upon all flesh, we will bless his name, knowing "That all the ends of the world shall remember and turn unto the Lord, and all kindred of the nations shall worship before him."

DEPARTURE.

June 22. From New York, Rev. J. L. Atkinson and wife, returning to Japan.

ARRIVAL AT STATION.

May 4. At Tientsin, North China, Miss Naomi Diamant, Miss Flora J. Hale, and Mrs. M. S. Sprague.

ARRIVALS IN THE UNITED STATES.

May —. At San Francisco, Rev. S. F. Woodin, of the Foochow Mission.

May 31. At San Francisco, Rev. William H. Shaw, of the North China Mission, and Mr. F. H. Learned and Miss Alice J. Starkweather, of the Japan Mission.

June 10. At New York, Rev. G. T. Washburn and wife, of the Madura Mission.

July 8. At New York, Rev. H. S. Barnum and wife, and Mrs. A. M. Knapp, of the Eastern Turkey Mission; Miss Fannie E. Washburn, of the Western Turkey Mission.

DEATHS.

May 24. At Kobe, Japan, at the home of her son, Rev. O. H. Gulick, Mrs. Fanny Thomas Gulick, widow of the late Rev. P. J. Gulick, of the Mission to the Sandwich Islands. (Page 296.)

June —. At Madura, India, Rev. John Rendall, of the Madura Mission. (Page 295.)

MARRIAGE.

June 29. Rev. Harlan P. Beach, of South Orange, N. J., now under appointment as a Missionary of the A. B. C. F. M., to Miss Lucy L. Ward, of Lake Forrest, Ill.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. How the Gospel is preached in Ceylon. (Page 308.)
2. Imprisoned Christians in Spain. (Page 302.)
3. The progress of the revival in Adana, Central Turkey. (Page 305.)
4. The medical work at Foochow. (Page 309.)
5. The perils of Missionaries in Turkey. (Page 307.)
6. A Corean Convert. (Page 297.)
7. Revival tidings from Japan. (Page 299.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MASSACHUSETTS.		NEW HAMPSHIRE.	
Falmouth, A friend,	10 00	Hillsboro' Centre, Rev. A. B. Peffers,	5 00
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			14,221 41

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Ashby, Cong. ch. and so.	5 43
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Worcester county, North.	149 34—837 23
Gardner, 1st Cong. ch.	31 29
Winchendon, North Cong. ch., 86.81; do., m. c., 23.07,	109 88—141 17
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Uxbridge, Evang. Cong. ch.	22 00
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	7,615 74

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	11,282 41

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	1,381 05
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Providence, Welsh Cong. ch.	5 00—82 40

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Byron, Cong. ch.	1 66
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FLORIDA.

Daytona, 1st Cong. ch.	21 05
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TENNESSEE.

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TEXAS.

San Antonio, —, —,	3 00
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OHIO.

Cleveland, 1st Cong. ch., Young People's Miss. Soc'y, for "Morn- ing Star," 50; Mrs. C. H. Ladd, 25,	75 00
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Ladies' Miss. Soc'y, 9.50,	23 71
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Oberlin, 1st Cong. ch.	57 33
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Pomeroy, Welsh Cong. ch.	7 15
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Wakeman, Cong. ch.	64 46—343 65

Legacies.—Toledo, John H. Whitaker, by C. H. Whitaker, Ex'r,	500 00
Wellington, Matthew De Wolff, add'l, avails of land and interest, less expenses,	402 76—902 76
	1,246 41

ILLINOIS.

Atkinson, Cong. ch.	16 00
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Buda, Cong. ch.	35 10
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N. E. Cong. ch., 31.93; U. P. Cong.	
ch., m. c., 17.04; South Cong. ch.,	
m. c., 5.75; C. G. Hammond, 500;	
A member of New England ch., 125,	987 89
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Earlsburg, "J. A. D."	100 00
Earlsburg, Mrs. E. T. Parker,	10 00
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Peoria, Cong. ch.	119 19
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Summer Hill, Cong. ch.	6 05—1,454 22

MISSOURI.

Cameron, 1st Cong. ch.	10 00
Crocker, Rev. John Vetter,	5 00
Ironton, J. Markham,	2 50
North Springfield, Cong. ch. (of wh.	
from Charles E. Harwood, to const.	
AURELIA L. HARWOOD, H. M., 125),	147 65—165 15

MICHIGAN.

Allendale, Cong. ch.	5 75
Ann Arbor, 1st Cong. ch.	80 03
Clinton, Cong. ch.	6 85
Detroit, Trumbull-ave. Cong. ch., m. c.,	
19.50; Philo Parsons, to const. Rev.	
ROBERT W. WALLACE, H. M., 100;	
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Richmond, Cong. ch.	1 00—536 99
Legacies.—Tekoasha, Loran Keep, by	
Rev. Joseph Swinell, 1,000, less exch.	998 00
	1,534 99

WISCONSIN.

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Viroqua,	8 00—127 34

IOWA.

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Ft. Madison, Francis Sawyer,	25 00
Magnolia, Mrs. John S. Downs,	3 00
Maple Valley, Cong. ch.	4 25
Orchard, Cong. ch.	7 00
Spaulding, Cong. ch., m. c.	2 35—188 57

MINNESOTA.

Minneapolis, Plymouth ch. 30.75; Pil-	
grim ch. 20.50,	51 25

KANSAS.

—, Frank Swinefort,	1 00
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NEBRASKA.

Ashland, Cong. ch.	6 00
Camp Creek, Cong. ch.	5 40
Grafton, Cong. ch.	5 35
Mainland, Cong. ch.	2 00
Olive Branch, Ger. Cong. ch.	5 00
York, 1st Cong. ch.	14 00—37 75

CALIFORNIA.

Grass Valley, Cong. ch.	18 10
Oakland, 1st Cong. ch., 138.20;	
Plymouth-ave. ch., 58.96,	197 16—215 26

OREGON.

Albany, Cong. ch.	5 00
Forest Grove, Jos. W. Marsh,	5 00—10 00

WASHINGTON TERRITORY.

Cheney, Rev. Cushing Eells, to const.	
ABBIE MAY EELLS, H. M.,	100 00
Skokomish, Rev. M. Eells and wife,	10 00—110 00

DAKOTA TERRITORY.

Springfield, Cong. ch.	2 00
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CANADA.

Province of Ontario.	
Cobourg, Canada Cong. For'n Miss.	
Soc'y,	300 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague,	18 78
England, Liverpool, "J. Q.," 50;	
London, Wm. S. Lee, 20; Southport,	
A friend for the Maratha Mission,	
244.50,	314 50
Turkey, Sofia, Ch. collection for Cent.	
Africa.	7 65—340 93

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, Treasurer.	
For several missions, in part,	8,144 92
For salary of Miss Dodd to Dec. 31,	
1882,	136 40—8,281 32

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
Treasurer,	2,000 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Brownville, Cong. Sab. sch., for	
work under Rev. G. T. Washburn, Madura,	11 00
NEW HAMPSHIRE.—Derry, 1st Cong. Sab. sch.,	
14; Epping, a class of girls in Cong. Sab.	
sch., 1; Sanbornston, Cong. Sab. sch., 26; Til-	
ton, Cong. Sab. sch. 10,	51 00
VERMONT.—Irassburg, Cong. Sab. sch., 20;	
Royalton, Cong. Sab. sch., for Turkey, 21;	
St. Johnsbury, Friend of missions for Kioto	
Training-school, 25; Windsor, Cong. Sab.	
sch., for school at Arabkir, Turkey, 19.87,	85 87
MASSACHUSETTS.—Barre, Evang. Cong. Sab.	
sch., 15.18; Boston, Immanuel Sab. sch.,	
9.79; Cambridgeport, Little Pilgrim Miss.	
Soc., 10; Easthampton, Payson Sab. sch. for	
Boys' School, Cesarea, 50; New Bedford,	
Bible sch. of Triun. ch., 7.10; West Spring-	
field, 1st Cong. Sab. sch., 2,	94 07
CONNECTICUT.—Bridgeport, 2d Cong. Sab.	
sch., for Kioto Training-sch., 31.36; South-	
port, Cong. Sab. sch., 7,	38 36
NEW YORK.—Amsterdam, Pres. ch., Ladies'	
Miss. Ass'n, 163.22; do., Infant sch., 15;	
178.22 for Tung-cho; New York, "A," for	
boy in Rev. L. D. Chapin's school, China, 50;	
Richford, Cong. Sab. sch., 3.35; Sherburne,	
Cong. Sab. sch., 27.81,	259 38
NEW JERSEY.—Montclair, 1st Cong. Sab. sch.	50 00
ALABAMA.—Marion, Juvenile Miss. Soc. for	
Africa.	2 00
MISSOURI.—Kansas City, Clyde Sab. sch.,	4 50
WISCONSIN.—Ripon, Boys' Miss. Soc. for	
Kioto Training-school, 35; Watertown, Cong.	
Sab. sch., for boy in Mardin, 7.50,	42 50
IOWA.—Cherokee, Cong. Sab. sch.	2 80
MINNESOTA.—Appleton, Cong. Sab. sch.	3 50
NEBRASKA.—Spring Rancho, Cong. Sab. sch.	4 00
CANADA.—Montreal, Tanneries Sab. sch.	20 00
	668 98

Donations received in June,	27,871 15
Special Offerings " "	252 50—28,123 65
Legacies " "	6,225 45
	34,349 10

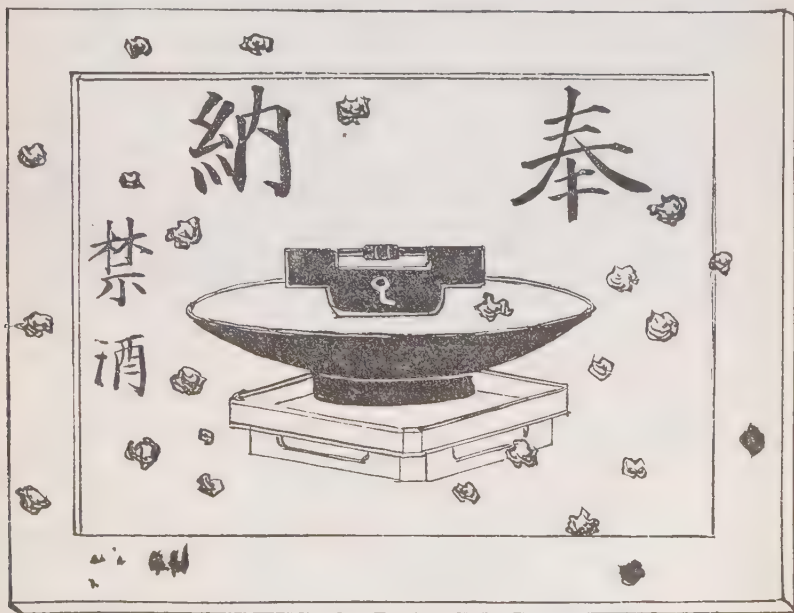
Total from September 1, 1882, to June 30, 1883: Donations, \$296,133.31; Legacies, \$92,369.94—\$388,503.25.

FOR YOUNG PEOPLE.

YEMA.

BY REV. J. H. DE FOREST, OSAKA, JAPAN.

MUCH has been written about the temples of Japan — their idols great and small; their sweet-toned bells; their jolly priests, and their ways of worship. But even the best books tell us very little about the *Yema*, or sacred pictures, that hang in the temple galleries. I have spent hours again and again in studying these paintings, and in learning the meanings of them from the chatty worshipers. And since they have given me so much pleasure, as well as



A TEMPERANCE PLEDGE.

insight into the Japanese character, I gladly turn showman for a few moments, and exhibit some pictures that were copied for me by Mr. Yonedzu, a Christian, whose sketches have before appeared in the *Herald*.

The first one is a *sake*-cup on a little tray. Right over the cup is a Japanese padlock, locked tight, and the key thrown away. The two large Chinese characters over the cup mean, *Respectfully offered*. You see these characters on all the temple pictures. At the left of the cup are two more characters

meaning, *Sworn off from sake*. Here then was a poor fellow whose love of strong drink was conquering him. He had tried and tried to be moderate, or to be a total abstainer; but he found himself weak, unable to break the habit. He knew, as every drunkard everywhere knows, that he must have help, or miserably perish. So he went to the temple of his god and publicly offered this temperance pledge. This is his prayer for Divine help.

Now foreigners who visit Japan, of course visit the temples. They see such pictures as this but they cannot interpret them. Then some of them write home that drunkenness is unseen, almost unknown, in Japan! Well, look at this picture again, and notice the spots all over it. You have heard that the Japanese have paper prayers that they chew and throw at their gods. Not only their gods, but these votive pictures also are often covered with these spit-ball prayers. Among the pilgrims to this temple are those who seeing this locked *sake*-cup have said, "Ah, this is just what I need." And

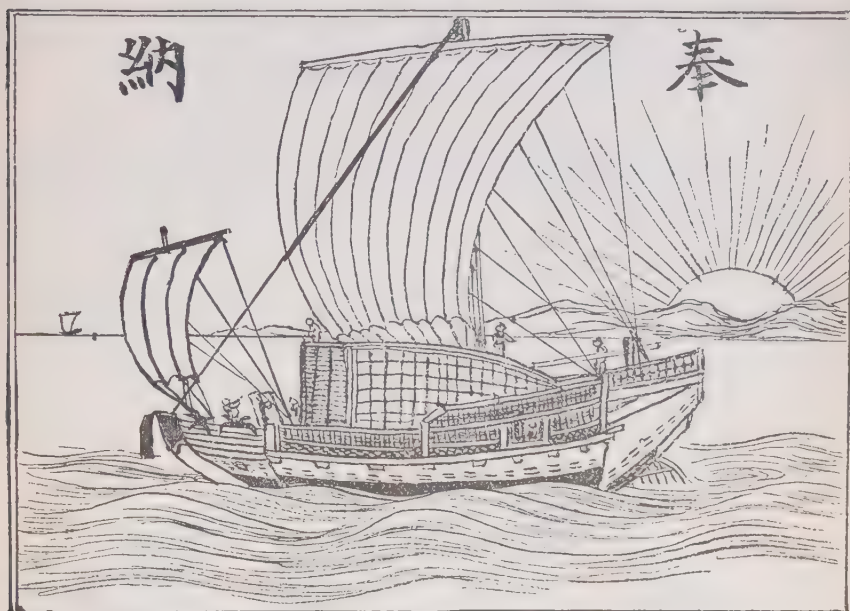


THE GAMBLER'S REFORMATION

so dozens of them have thrown their soft, moist prayers into it, and asked for like strength from above. A friend whom I took to the temple expressly to see this picture was so taken with the story that, though its original value is not over ten or fifteen cents, he tried to buy it of the priests with the generous offer of \$25. But it hangs there yet.

The picture above is of a man on his knees, breaking in pieces some dice. He is a gambler. He has been drawn gradually into the fascinating game, until at last, reckless in his plays, he has lost everything. He comes to himself and sees that he must give up at once this cursed habit, and, to make it sure, he offers this picture of himself to his god. In the original picture his wife and child stand behind him, adding their prayers to his that the god will hear his vow

Sometimes in these votive pictures of reformation there is a sly reservation written on one side, *Good for five years*. And I have been told that while the memory of former suffering is keen, and the superstitious fear remains, the vow will be kept. But as the old desire grows stronger with continual



A SAILOR'S THANK-OFFERING.

temptations, the reformed man will sometimes say, "I've kept my vow a year: four years are left. That will make eight years of days, and leave me the nights for drinking and gambling."

We come next to two pictures of thanksgiving. A sailor has had a prosperous voyage. The Rising Sun has daily greeted him, and favoring breezes have filled his sails. He thinks it a duty and privilege to acknowledge the favor of his god with this picture of his junk. There are thousands of these hung in the temples of Japan.

We reserve this wife for the last of this grateful group. Both she and her husband have suffered terribly from toothache. The softest food made them jump with pain. But, thanks to their gods, they have



THE RESTORED TEETH.

not only recovered, but are so strong in their mouths that they can hold between the teeth, without a pang, a four-pronged anchor of a Japanese junk. Why the husband has painted only his wife with this trial in her mouth we cannot tell.

Last of all comes a picture of a dream. This hard-working farmer lies sleeping under his heavy comfortable, with his head on his wooden pillow. In his dream he sees these frisky foxes jumping joyfully across his bed and through the air — their tails out straight and their mouths splitting with fox-laughter. When the farmer wakes up he too will laugh, for the fox is the messenger of the



THE FARMER'S DREAM

god of rice, and to see a messenger of any of the gods is a sign of good luck. There are cart-loads of such pictures in these temples — dreamers with monstrous snakes crawling around them, dreamers with poisonous centipedes in their bosoms! Then instead of waking thankful that it wasn't true, as we should, they awake glad to have been honored with a dream of the messengers of the gods. Here are some more of those spit-ball prayers, which I never see without thinking that if it had been the style to worship that way when I was a boy, and the district school-teacher had been the god, I should have — well, never mind. And I think, too, that these dreamers of beasts and reptiles are waking up out of this nonsense of ages. They are already beginning to laugh at themselves. And when they once use the reason God has given them, their repentance, their gratitude, and their desires will find a truer and nobler expression than by *Yema*.

THE
MISSIONARY HERALD.

VOL. LXXIX. — SEPTEMBER, 1883. — No. IX.

THE financial year of the Board closes August 31, but the books of the Treasurer will be kept open until September 6, to receive donations designed to be included in the year 1882-83. There is yet time for any who desire to add their names to the number of those who have doubled their contribution. Additional gifts, large or small, will be gratefully received, and by none more gratefully than by the laborers at the front who are loudly calling for enlarged means. (See article on page 329, on "The Last Month of the Financial Year.")

REV. R. A. HUME reports that a society has recently been organized at Ahmed-nagar, called "The Bombay Native Christian Education Society," to help promising native Christian lads who wish to secure an English education, but cannot do so without assistance. The project was conceived and inaugurated entirely by a few native Christian laymen, and almost without consultation with pastors or missionaries. Yet it is the desire of the leaders to work wholly in connection and conference with them. The working man in the scheme is a member of the mission, who has raised himself from very humble circumstances to the position of Chief Police Constable on the Bombay line of railway. It is premature yet to say what support this society will receive from the native Christian community; but it certainly deserves all encouragement.

SOME striking facts respecting the universality of marriage among the women of India have been brought to light in a statement received from a census commissioner of Bengal, given in *India's Women*. It seems that, taking 100 girls at ten years of age, 12 will be married and 88 single; of 100 women at thirty years of age, 87 will be married, 12 will be widows, and 1 unmarried; of an equal number at sixty years of age, there are no spinsters, but 88 widows and 12 married women. There are 48,644 widows under ten years of age, three fourths of them being Hindus, and the remainder Mohammedans. This is for Bengal alone. In all India there are twenty-one million widows, and one half of them were never wives. One of these widows said to an English lady: "Your government stopped our burning ourselves with the bodies of our husbands, and now we are left without a remedy." Is it not time that these poor sufferers should be shown the remedy which is in the gospel of Christ?

THE record of the ingathering to the church at Adana, to be found on another page, will be read with delight by all friends of missions. We have received as yet no details of the revival at Hadjin; but a brief note from Mr. Adams, at Antioch, tells of a great awakening at another place: "We are having a wonderful work of Divine grace at Kessab. It is the first revival the place ever enjoyed. God be praised for his infinite grace! Four prayer-meetings daily, and *such* Sabbath congregations as are rarely seen. All this in the midst of the silk harvest, when generally it has been impossible to sustain prayer-meetings. Our mouth is filled with laughter."

THE ignorance of many, who ought to be better informed in regard to the work connected with the kingdom of God, sometimes comes to light in an amusing as well as a painful way. One of our missionaries was astonished at being asked, recently, by one who was intelligent on most matters, "Where is Macedonia?" An English magazine tells of a person who came to the office of the Zenana Missionary Society, saying that he had looked carefully over the maps, and could not find Zenana anywhere. He thought it possible that this was a new place, inasmuch as his map, which was an old one, did not give it. This latter incident is matched by the question of an American lady, who, on hearing something about Zenana work, inquired if it was anything like Kensington work. How long will it be before the ladies of the land think more of the garment of Christ than of their embroidery!

WE have letters from Bailunda bringing down the dates to May 29. The health report is excellent. With the exception of Dr. Nichols, whose health has been unfavorably affected to some degree, apparently by the high altitude of the station, the missionaries are reported as all strong and well; none of them having had the least touch of fever the past season. Correspondents should notice the fact, stated in Mr. Fay's letter on another page, that the mail-bag containing all letters sent from America, from February 18 to March 18, was lost in a river between the coast and interior. The war in which the King is at present engaged will very likely interfere with the mails for a few months to come.

FURTHER details respecting the Annual Meeting, particularly concerning hotels and railroads, will be found upon the fourth page of the cover of this number.

LETTERS from Madura report that Mr. Rendall, tidings of whose death, received by telegraph, we gave last month, died at Bombay, June 13, at the house of Rev. Edward S. Hume. Dr. Chester accompanied Mr. Rendall to Bombay to assist in the surgical operation of lithotrity, and Dr. Ballantine, Dr. Fairbank, and other members of the Maratha Mission were also permitted to minister to the sick man. Letters from Madura, written as the brethren say amid their tears, speak of the profound sorrow which is felt both among Hindus and Christians over the loss they have sustained. A letter from Mr. Rendall himself, written just before he started for Bombay, alludes briefly to the operation to which he was to submit, saying, "Although anxious, I cheerfully submit my case to the Lord, who will order all things for good." There is a striking unanimity in the letters received in calling Mr. Rendall "the model missionary."

THE telegraph reports the death of two noted African potentates, Cetewayo and Mtesa ; but the report concerning the latter needs confirmation. There are many good men in South Africa who will breathe more freely because the career of Cetewayo is ended. His presence was a standing menace to good order and quietness in regions north of the Tugela, and his influence was felt even among the Zulus in Natal. The policy of the English government in returning him to Zululand, after the division of the territory by Sir Garnet Wolseley, has been much criticized. The result has been the death of Cetewayo, a matter of less serious import than the anticipated war among his former subjects.

IF the tidings of the death of Mtesa, above referred to, should be confirmed, there is reason to anticipate a more rapid progress of the missionary work in Uganda. He was an able monarch, but his most marked characteristic was fickleness. One day a pagan, he would on the next profess Christianity, and shortly after be converted by the Arabs to Mohammedanism ; and so over and over from one faith to another, until the missionaries lost all faith in his professions and promises. The letters from Uganda, down to November 19, from the English Church missionaries, report that all was going well, and that the French Roman Catholic missionaries had left, bag and baggage. If these faithful Church Missionary laborers are permitted to toil on without interference, we may hope that, under any change of government at Uganda, there will be marked progress in the missionary work.

WITH regard to the recent military operations of the French in Madagascar, it appears that the action opened in May last with the bombardment and capture of Majunga, on the northwest coast of the island, followed not long after by the capture of Tamatave, on the east coast. This port the French Admiral forthwith proclaimed in a state of siege. The British Consul, Mr. Pakenham, was ordered to leave the place within twenty-four hours. But the Consul was at the time very sick, and seven hours before the twenty-four had elapsed he died, his sickness being aggravated by the political crisis, and especially by the forcible arrest of his own secretary in his presence. The officers of the British man-of-war then lying in the harbor were invited to the funeral of the Consul, and attended in considerable numbers, together with several French officers. Afterwards, however, all communication between the man-of-war and the shore was stopped. The arrest of the Consul's secretary was followed by that of Mr. Shaw, a missionary of the London Missionary Society, and a British subject, charged with "holding correspondence with the enemy" ; the "enemy" being his own flock. He was cast into prison, where, at the last advices, he was still held. As some explanation of these high-handed movements, it is well known that the Roman Catholic missionaries in the island are extremely jealous of the Protestant missionaries, and that, as the present French Ministry has more than once confessed, its anti-clericalism at home makes it all the more devoted to the interests of the Church in foreign parts. Whether or not this will prove to be the secret influence at work remains to be seen. But of this we may be sure, that the British Government will not let it remain so. It has already demanded prompt and full explanations, and such reparation as is possible. And British interference means a wider and surer field for the work of the gospel and the missionaries of Christ.

OUR letters from Japan are very brief, and do not give particulars of the remarkable revival which seems to be extending among the several mission stations. Our brethren are apparently too busy to tell the story. The simple fact that, since the beginning of the special religious interest a few weeks ago, 185 persons have been received into churches connected with our mission in Japan, indicates the extraordinary character of the work. The quickening life in those who have heretofore professed Christ is not the least among the occasions for rejoicing. This is indeed a gracious visitation for Japan.

A VALUABLE monograph upon "The Water Highways of the Interior of Africa" has been prepared by James Stevenson, Esq., F. R. G. S., of Glasgow, containing also notes upon slave-hunting and the means of its suppression, together with two beautiful maps of Equatorial Africa. These lakes and rivers are yet to be highways, not for commerce only, but for the advancing kingdom of God, and papers like this will hasten the day of deliverance for Africa.

In regard to the "labor traffic" among the islands of the Pacific, to which reference is made elsewhere in this number, Dr. Inglis, many years a missionary at the New Hebrides, in an article in the *British and Foreign Evangelical Review*, speaks in terms of the strongest condemnation. He considers it a frightful source of evil, threatening not only the missions, but eventually the extermination of the natives. There are, it seems, at present about thirty "labor-vessels" engaged in this nefarious traffic, each taking away an average of eighty "emigrants," and making three or four voyages annually. The system is smoothly called "Free Emigration," but is little better than kidnapping. The people are coaxed away, especially the young men, simply to sell their labor, when they had far better remain at home and cultivate their paternal acres. The islands are not overcrowded; far from it. The New Hebrides could easily maintain ten times their present population. The problem is, how to preserve and increase this population, not to reduce it by emigration. One can readily see how discouraging it is to the missionaries to have their young men drawn away thus, year by year, by mercenary roughs, whose sole purpose is to make money, without regard to the consequences to the deluded natives.

REV. MR. JENNEY, on leaving his field of labor for America, witnessed a scene which he says more than repaid him for years of toil and self-denial. "Ten years ago, as we entered Monastir, not a soul came to welcome us; but, as we left, not less than one hundred persons accompanied us a mile out of the city, and as they bade us good-by not an eye was dry. Some were so affected that they could not speak." Scenes like that at Miletus, when Paul parted from his friends, are not uncommon on missionary ground.

In scanning the letters from Egypt, some of them from the United Presbyterian Missionaries at Cairo and Alexandria, we have looked in vain for any reference to the effect upon the mission of the terrible ravages of the cholera. It is hardly to be expected that this prosperous mission will not to some extent be checked by the pestilence which now stalks through Egypt. One of the missionaries, without alluding to cholera, dwells upon their perils from Plymouth brethernism. May the Lord deliver them from all evils.

THE LAST MONTH OF THE FINANCIAL YEAR.

THE appropriations for the year were made last fall upon an estimate based upon pledges given at the meeting at Portland, which indicated that contributions additional to ordinary donations, though not reaching the \$100,000 needed, would probably aggregate about one half that sum. We are happy to report that the donations for the first eleven months are in advance of those for the same period during the preceding year, by nearly \$36,000. If all the churches which usually send in their contributions during the month of August will make it sure that these contributions do not fail to reach our treasury before the books close for the present financial year, upon the 6th of September, and if those generous donors, who love to remember this good cause at this season of the year with special gifts in gratitude for special Divine favors, will send forward their thank-offerings, we shall hope to receive at least \$70,000, the average of the last two years for the month of August. But we sorely need the extra \$100,000. Would that the Spirit of God, whose mighty power is reported in the tidings sent us from Central Turkey and Japan, might be manifest in the same way in all churches at home as well as in all our missions abroad!

MISS AGNEW, OF OODOOVILLE SEMINARY.

IN one of the manuscript volumes belonging to the American Board, yellow with age, there are brief memoranda of Eliza Agnew, in her own handwriting, made probably about the time of her departure for Ceylon, in 1839. She there records that she was born in New York City, February 2, 1807, and that her father and mother were both dead. She gives the day of her hopeful conversion, December 28, 1823, which event occurred in the midst of a revival of religion. With the statements that she studied in several schools in New York, that she united with the Orange Street Presbyterian Church, in January, 1824, and that she sailed from Boston, in the "Black Warrior," July 30, 1839, the record closes. She never again saw her native land, but, after forty-four years of uninterrupted and faithful labor, she left the earthly for the heavenly service, falling asleep in Jesus, at Oodooville, Jaffna, June 14. Writing from Jaffna, a day or two after her decease, Rev. S. W. Howland thus refers to her death and to the remarkable work she has accomplished during her long life:—

"For two years or more Miss Agnew has been failing both physically and mentally, and for some months she has often not been able to recognize her friends, and had difficulty in saying what she wished. It seemed to be a kind of paralysis. For some days she had not been able to rise, and on Wednesday morning she passed into a state of unconsciousness from which she only waked in the other world. For forty years she labored incessantly in Oodooville Seminary, with an earnestness and singleness of purpose rarely equaled. She never visited America, feeling that it would be like putting the hand to the plow and looking back. During these years she only left Jaffna once, and that for a few weeks on the Pulney Hills. She was the wonder of all for her good health

and activity. While she took interest in every department of the work, her special care was for her girls. Over eight hundred have been under her instruction, and she has remarked that she has probably led more brides to the marriage-altar than any other person living. She was well called "the mother of a thousand daughters." All her pupils loved her as a mother, and nearly all of them claim her as their mother in Christ, and she was permitted to see their children to the third generation walking in the ways of the Lord. A few days before her death, when Father Howland prayed with her, he asked her what he should pray for, and she said: 'For the girls, that they may be more consecrated to the service of Christ, and for me, that I may be more spiritually minded.' When we lived at Oodooville I often heard her pleading at the throne of grace for her pupils, and her prayers had great influence over them. She was almost the pioneer in work for women by single ladies, and it is largely owing to the work she was permitted to do that female education is more advanced here than in almost any other heathen land. There was a large attendance at the funeral, and she will be sincerely mourned by all this people. In the months of her weakness the Misses Leitch have given her the best of homes, and cared for her as if she were their mother."

THEN AND NOW IN CHINA.

BY REV. HENRY BLODGET, D. D., PEKING.

Two features of recent mission work in China are worthy of special mention. One is the attempt on the part of some missions to meet the demands of the new age now dawning on China for higher education, both secular and religious. For this purpose institutions of an advanced grade are forming at Shanghai, Foochow, Ningpo, T'engchau, and Tungcho, in several of which the English language is taught as a part of the prescribed course.

The Chinese, in many cases, desire to learn the English language, inasmuch as a knowledge of it opens to them avenues of wealth and advancement. They are even willing to pay for such knowledge. A wealthy Chinese merchant gave \$10,000 for the opening of one of these schools.

In all these institutions Western science is taught under Christian influences. They can but result in the enlightenment of the people, and in the association of the Christian faith in their minds with all that is valuable in human learning. Doubtless also there will not be wanting among the graduates those whose hearts the Lord has touched, and who will be willing to renounce secular good for the self-denying work of preaching the Gospel to their fellow-countrymen.

The other thing to be remarked in recent missionary efforts is the wide expansion of Protestant Missions and the extensive missionary journeys in remote parts of the Empire.

While all the missions have had their share in these efforts, the leading part has been taken by the China Inland Mission. This Society commenced its active operations in 1865, at which time seven only out of the eighteen provinces were occupied by Protestant Missions. It was organized through the efforts of Mr. James Hudson Taylor, who entered upon his missionary labors in China

in 1854. The express purpose of its formation was to carry the Gospel into the unoccupied provinces of China, and it has succeeded beyond the most sanguine hopes of any of its friends. Its recent statistics inform us that all but one of the eleven provinces unoccupied in 1865 have now Protestant Missions within their limits; also that special gifts have been received for defraying the expenses of a mission in that province.

These brethren have fulfilled the desire of Judson by entering China from the southwest, and have completed a line of stations from Bhamo, in Burmah, to Shanghai. They have lighted again the torch of the Christian faith in the city of Si-ngan-fu, the ancient capital of the T'ang dynasty, where the Gospel was first preached in China. They have occupied the capital cities of the provinces of Yunan, Kwei-chau, and Sze-chuen, on the southwestern borders of China, also of Shan-se and Ngan-hwuy. Their itinerating tours have extended into every province of the Empire. In two of these, Shên-se, and Shan-se, they have preached, and sold Christian books, in almost every city. Their lines of labor have extended nearly to the Saghalien River in Manchuria, to the Kia-Yuh-Kwan, a pass in the Great Wall on the northwest of China, and to Thibet and Burmah on the west and southwest. They have baptized the first converts among the Miautsz, those aborigines of China who still, in the southwest, inhabit the fastnesses of the mountains. They have visited these tribes in their homes, as also the Kah-Ch'ên of Burmah, and their labors are beginning among the tribes of Thibetan and Mongolian descent, encountered by them in Sze-chuen and Kan-suh.

Connected with this society are missionary families, and unmarried missionaries, both men and women. In dress and manner of life their rule seems to be to conform in great measure, in things not sinful, to the usages of the Chinese. Their numbers have increased to more than one hundred. In addition to these, they have supplied colporters for the British and Foreign and the American Bible Societies in their Chinese work. Their native helpers also number more than one hundred, and they have baptized, in all, more than thirteen hundred Chinese. They have become during later years the great pioneer mission in China.

At the outset they owed very much to the efforts of the missions already established to press into the regions beyond, and they now, in turn, are a constant stimulus to all the missions to occupy the whole land. They do not act in opposition to, but in harmony with, the other missions. They are at one with them in evangelical doctrine. They use the literature in Chinese prepared by other missions. Their effort is to co-operate with, and supplement the work of, those missions.

If their methods are in some respects different from those of the other societies, there is nothing to cause coldness or alienation of feeling. The rather should we rejoice in their efforts to reach all the Chinese, and to bridge the chasm between this haughty, exclusive people and Christians from the far West. The work they have undertaken is very great, and it is full of difficulties. Their time of trial is yet to come. An open door is set before them. They are now seeking for other seventy laborers to join their number in this broad field.

Be it ours to extend to them our earnest sympathy, to be glad in all they have wrought, and to join with them in fervent prayers for their continued prosperity and usefulness.

The present state of this and other missions in China, as contrasted with the work in its earlier stages, is truly wonderful and should occasion devout thanksgiving to God. There are still living two Christian gentlemen, Professor S. Wells Williams, of New Haven, and Dr. Peter Parker, of Washington, D. C., who were for many years missionaries of the American Board in China, and whose labors form a connecting link between the beginnings of Protestant missions in that land and the events which are now taking place before our eyes.

Dr. Williams arrived in Canton in 1833, the year before the death of Dr. Morrison, and was personally acquainted with that eminent missionary. Dr. Parker arrived in 1834, a few months after Dr. Morrison's death. They found Messrs. Bridgman and Stevens at Canton, and six missionaries to the Chinese scattered at different places in the Indian Archipelago. There was one ordained native evangelist, and there were seven Chinese converts. Missionary work had then to be carried on in secret. It was a capital crime for a foreigner to propagate Christianity or for a native to embrace it.

The few foreign residents then in China were confined to Macao, on the Island of Ngao Mên, and to the "thirteen factories," or mercantile houses, in Canton. "The barbarians' place in the Celestial Empire," wrote one of the missionaries, "is very strait and narrow, and they come into contact with few except merchants." Foreign women were not allowed in Canton. So late as 1834 an ordinance was passed to enforce this rule.

The Roman Catholic Missions, indeed, made Macao their base of operations, and went from thence to all parts of the Empire; but they were obliged to travel in secret and carry on their work without the knowledge of the government. They and their converts might at any time be arrested and punished according to the laws of the land. Christianity was a proscribed religion. Everything had to be won for its followers.

How great the changes these two early missionaries have lived to witness! What marvels have been wrought in China within these fifty years! They now behold Christianity acknowledged by the government as a lawful religion of the Empire; recommended also as a good religion, teaching the practice of virtue and equal love to mankind, and protected alike in those who teach, and in those who receive, its doctrines. They have lived to see missionaries located, not only in the single mart of trade at Canton, but in the capital of the Empire, and at all the twenty or more consular posts in China; located also in nearly double that number of stations, scattered throughout the eighteen provinces, away from consular posts and beyond the limits of foreign traffic. In 1833 it was not permitted to a foreign lady to reside with her husband in Canton: in 1883, missionary families are living in the border provinces in the west of China, in Yün-nan and Kwei-chau, in Sze-chuen, Kan-suh, and Shên-se. In 1833 one known as a foreign missionary was not allowed to pass openly from Macao to Canton: in 1883, missionaries are journeying to and fro in all parts of China; and we find a notice of two English missionary ladies traveling alone

without European escort, from Woo Chang to Han Chung, a distance of one thousand miles on the Han River, in the northwestern part of China. In 1833 there was no public preaching of the Gospel: in 1883 the good tidings are sounded out in all quarters, nowhere more freely than in Peking within a short distance of the palace of the Emperor. Instead of one native evangelist and seven converts, there are more than eleven hundred native helpers, and over twenty thousand converts, scattered in seven hundred and forty-one stations and outposts of Christian labor. The two foreign missionaries then at Canton, with their six associates in the Indian Archipelago, have now come to be a working force of more than four hundred, including unmarried women, sent forth by no less than thirty-one different societies, English, American, and German. The Bible Societies of Great Britain and America are distributing the Word of God in all parts of the land.

More than this, these two brethren have seen the doors thrown wide open in Japan, and a greater number of missionaries and of converts, in proportion to the people, in those islands than in China. They have seen mixed colonies of Western nations planted in China and Japan, and the powerful stimulus of Western civilization brought into contact with the native mind. Telegraphic wires, telephones, steamboats, and railways, with the numerous arts and inventions of Western nations, have aroused the people from their slumbers and started the question in their minds whether in religious things also there might not be some better way.

They have seen a new literature springing up and widely disseminated among the people—a literature embodying the best thoughts of Europe and America. They have seen more than one hundred thousand of Chinese emigrating to America, becoming, as it were, self-supporting pupils, to learn here all the industrial arts, and whatever is of most value in Western civilization. If some of them have met with brutal treatment, such as to disgrace our common country, others have received all the refinements of Christian charity through self-denying efforts for their good, and they have learned thus the secret springs of our well-being and prosperity.

All these labors put forth, these favoring providences, these wonderful results, it has fallen to the lot of two who were pioneers in the field to behold. Nay, even, they have lived to see, singularly enough, the mission in which they labored in the Canton province, which had been discontinued for a term of years, resumed at the earnest desire of, and supported in part by, Cantonese Christians in the United States, the principal native helper, a native Cantonese, having been won to the Gospel and trained for service in this country, and the working force of the mission largely from Chinese converted in America.

If so great and manifold results have been witnessed in the lifetime of these early missionaries, what may we not hope for in a like period in the years to come? These have been years of preparation and seed-sowing. In the time to come the fruit will more and more appear. Why may we not expect the conversion of large numbers of the people, whole cities and districts even, so that the time shall come in China when “the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord, and to seek

the Lord of Hosts: I will go also"? Why may we not expect that the whole Empire will be agitated more and more by the question of adopting the Christian religion with its manifold blessings for this life and the life to come?

Only let not the followers of Christ be shaken in their faith in the fundamental facts of the Gospel, or relax their efforts to spread it throughout the world.

CIVILIZATION ALONE INADEQUATE TO ELEVATE BARBARIANS.

BY REV. JOSIAH TYLER, OF THE ZULU MISSION.

Frazer's Magazine once gave a story, in which a South African chief is reported to have visited England, and to have become, to all appearance, civilized, if not Christianized. One day while discoursing to a delighted audience on the importance of diffusing the blessings of civilization and the Gospel, the paper collar he wore on his neck irritated him. Attempting to adjust it, the button-hole broke, and he burst out with the exclamation, "Away with this spurious civilization!" and suiting his action to his words, he tore off his clothing and stood before his audience untrammelled by civilized adornments!

I have no means of testing the truth of this story, but it is in perfect harmony with cases which have come under my own observation. The latest and most striking instance of the kind, I will mention. About eighteen years ago, a little Zulu boy named Palm came to me for instruction. As he was uncommonly bright and inquisitive, I had strong hope that he would become a useful man. Tempted by some boys who ran away from their homes, he also disappeared, and his parents knew not where he had gone. I heard that he had gone aboard a ship bound for London, and then for sixteen long years nothing was known of him. A few weeks ago, a young man with a foreign look, dressed in a sailor's suit, with a tarpaulin on his shoulder, came to my door and inquired, "Is the clergyman at home?" To our surprise, it was the veritable Palm, who had returned from his wanderings. We questioned him eagerly, as he related his adventures. He had visited not only Europe but Asia, America, and Australia. "How could you afford to see so much of the world?" "I have hands," he replied: "I am not afraid to work." "What did you do?" "Sometimes I was a steward, or assistant cook, or waiter, on shipboard, or when on land a clerk in a restaurant or coffee-shop, or a bootblack." When asked, "Do you intend to settle down in Natal?" he replied by the question, "Is not this life dull for you?" He told us of a visit he made to the late Dean Stanley, and when the Dean asked him why he left South Africa, he said to him, "To better my condition, sir." There is scarcely a part of the world he had not seen, and his memory is wonderful. As he left us for his heathen home which he had not seen for a long time, I cautioned him against the temptations which would assail him.

Now comes the sad part of this story. He had not been in his heathen kraal more than a fortnight, before he dropped all his civilized clothing, and put on the skins of wild animals, like the rest of his heathen friends. He chose a wife from among the heathen, and is now living with no apparent desire for civilizing influences. His heart was not changed, alas! and he is a heathen still.

KANNIN DAIMIYO-JIN-SAN: A JAPANESE STORY CONCERNING SELF-RESTRAINT.

BY REV. J. L. ATKINSON, KOBE.

IN a certain place, and generation by generation, the owner and relatives of a certain house prospered greatly. Year by year those persons, on the second day of the New Year, assembled and worshiped the god *Kannin Daimiyo-jin-san*. The meaning of the name in English is "the great bright god of self-restraint." After engaging in worship, the head of the house opened the *Kannin-bako* (self-restraint box) and distributed to the needy money enough to enable them to live in comfort for a time. The money in the box was the annual accumulation of his offerings to this god.

Outsiders learning of the prosperity, worship, and large giving to the needy, which characterized this family, were astonished, and presented themselves to inquire into the matter. The master of the house, in reply, gave the following account of the practice of his household:—

"From ancient times my family has believed in and worshiped 'the great bright god of self-restraint.' We have also made a box, and called it 'the self-restraint box,' for the reception of first-fruits and other percentages, all of which are offered to our god.

"As to percentages, this is our mode of proceeding: If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into 'the self-restraint box'; or, if I would give a five-dollar feast to my friends, I exercise self-restraint and economy and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy and build it for eighty, putting the remaining twenty dollars into the box as an offering to *Kannin Daimiyo-jin-san*. And it is always my purpose thus to make and offer to my god twenty per cent. of everything, by the exercise of the virtues of self-restraint and economy. In proportion to my annual outlays the sum in this box is large or small. This year my outlays have been large; hence, by the practice of the virtues named, the amount in the 'self-restraint box' is great. Yet, notwithstanding this, we are living in comfort, peace, and happiness.

"As a further illustration of the reason why my family continue to live in peace and prosperity, let me say that aside from the worship and ordinary offerings that we present to *Kannin Daimiyo-jin-san*, we practise the virtues of self-restraint and economy in the ordinary duties of life. When I would sleep long in the morning, I restrain my inclination and rise early and begin my work. Also at night, if I would retire early, I restrain the inclination and work late. So also when there is occasion for anger, I restrain myself. When there are things that I desire to see or hear that cost anything, I exercise self-restraint and economy. It is because of all this that, by the grace of *Kannin Daimiyo-jin-san*, my family for many generations has lived in peace and prosperity.

"As you all well know, I am not a scholar. So far as ability to read learned books is concerned, I am the same as a blind man; hence, if I and mine were despised and rejected by *Kannin Daimiyo-jin-san*, we should not and could not

live in the happiness, peace, and prosperity that we do. It is because of what I have now stated to you concerning our worship of, and offering to, our god, and by the practice of self-restraint and economy in ordinary life, that we are at peace among ourselves and are prospered in our business."

It is to be presumed that the "outsiders" were greatly interested in what they were told; but perhaps they did not care to practise the virtues they had just heard so highly praised. In Japan it is common to have a god for almost every object and virtue. Each person makes his own choice at pleasure. But the worship and offerings are usually made from no higher motive than physical, pecuniary, or social gain. There is no desire, no prayer, for purity of heart and life. The desires, the prayers, are all for things of the earth.

But this story of the blind worship of the god of self-restraint, for the sake of earthly good, has its lessons for those who profess to practise self-denial, both for the purifying of the soul and for the advancement of the kingdom of God.

THE OPIUM CURSE.

BY REV. THOMAS LAURIE, D. D., PROVIDENCE, R. I.

As the world advances toward the millenium, the powers of evil move abreast of the activities of the church, and agencies for the destruction of men seem to keep pace with agencies for their salvation, so that it behooves all who love the kingdom of God to watch the movements of the enemy with sleepless vigilance. Pastors of churches who desire to do this will find help in a treatise, by the Rev. John Liggins, on the opium question, brief notice of which has already appeared in the *Missionary Herald*. Mr. Liggins was formerly an Episcopal missionary in China, and knows whereof he affirms. The full title of his pamphlet is "Opium: England's Coercive Policy, and its Disastrous Results, in China and India. The Spread of Opium-smoking in America." Let us look at some of his facts.

The British rulers of India have perverted 700,000 acres of its best land to the culture of the poppy, and export 5,000 tons annually to China, at a profit of \$40,000,000. A goodly sum for England; but the price of untold ruin and misery to both India and China. Mr. Sym, an agent of the East India Company, testified that "wherever opium is grown it is eaten, and the more it is grown the more it is eaten. Half of the crimes in the opium districts have their origin in its use." So intense is the feeling in China on this subject, that notwithstanding the great loss of life and treasure in the first opium war, and the exaction of \$21,000,000 of indemnity by the English, for the destruction of opium smuggled into the country, the Chinese commissioners positively refused to legalize its importation in any way. One of them said, "We will not put a value on riches, and at the same time think nothing of men's lives." The Emperor Taou-kwang said, "It is true I cannot hinder its introduction, but nothing will induce me to derive a revenue from the vice and misery of my people." It required another war, and the destruction of the Royal Palace, before the first penny was received as duty on the drug. And while this was the attitude of China, England, to quote one of her own

writers,* bombarded Canton in this style: "Field-pieces loaded with grape were planted at the end of narrow streets crowded with men, women, and children, to mow them down like grass till the gutters flowed with blood. The *Times* correspondent tells us that in one battle in ten minutes the half of an army of 10,000 men perished. The *Morning Herald* affirmed that 'a more horrible crime than this bombardment of Canton was never committed in the worst ages of barbarism.'" But China is not the only sufferer at the hands of Christian England. The reports of the commissioners in British Burmah for 1880 inform us that, before that country was annexed to the Indian Empire, opium was rigidly excluded, but, immediately after, British officials distributed opium gratuitously among the natives to create a market for it, and the result was the most fearful demoralization and ruin of the people. These reports were withheld by the Secretary of State for India till their presentation and publication were demanded by those who knew their appalling revelations.

Precisely the same policy was pursued in Arracan. There also, previous to annexation, it was death by law to use opium, but, as soon as that was accomplished, Government agents were sent from Calcutta to introduce the new vice. They opened shops for the gratuitous distribution of the drug, inviting young men to try it; then, when the taste was established, it was sold at a low price, which was subsequently raised as the appetite grew strong. Such facts almost exceed belief. No wonder some Englishmen abroad are hostile to missionaries. How could men engaged in such crimes be friendly to missionaries? and how long will it take a commerce that tolerates such things to civilize the heathen?

It is not strange if such conduct of the British Government hindered missionary success in China. Rev. G. John, of the London Missionary Society, says: "This vile trade, with its disgraceful history, avails more with the Chinese against Christianity than the missionary can do for it." Rev. Mr. Moule said, at the Newcastle Church Congress: "England and Christianity are united in Chinese thought, and the acts of the British Government are taken as the confession of Christian morality. If the policy is condemned, so is Christianity." When Bishop Schereschewsky was driven out of Kaifeng-fu, the mob shouted: "You burned our Emperor's palace! you sell poison to the people! and now do you come to teach us virtue!" An English missionary was preaching in a hall crowded with several hundred Chinese. All listened eagerly, till one asked him whether he came from the country that sent opium into China. He had to confess it, and without listening to any explanation, all rushed out, shouting, gesticulating, and expressing their contempt and indignation. It is a touching evidence of the ruin wrought by opium that when a convert had given up his pipe, and dysentery followed, and he was told that unless he smoked again he would soon die, he replied, "I can die, but I cannot do that," and die he did.

The judgment of medical missionaries in China is, that "opium is the most mischievous of all substances ever used as a daily stimulant." Rev. E. E. Jenkins says: "Those who think that it resembles the use of alcoholic drinks know not whereof they affirm"; and Sir Charles Forbes says: "For fascinating

* *England, and the Opium Trade with China.* London: S. W. Partridge & Co.

seductiveness, immeasurable agony, and appalling ruin, the world has yet to see its parallel." Burmah, Arracan, and China permitted the use of ardent spirits, but forbade opium under the severest penalties, and yielded only to British coercion. Both Japan and Corea now rigorously exclude it, for they know that the opium vice is beyond all drinking habits in its fascination at the outset, and its iron bondage at the last. Mons. Carne, who had traveled in the south and west of China, writes, in the *Revue des Deux Mondes*: "I do not believe the world has ever known a more terrible scourge. Alcohol cannot be compared to opium."

Donald Mathewson, Esq., who left his firm in China because his partners chose to deal in it, says: "Opium is twice as seducing as alcohol. Of those who use it, scarce one in a hundred escape." And while many missionaries receive into the church those who moderately indulge in spirituous liquors, neither Protestant, Papal, nor Greek missionaries receive those who use opium. To do so would be to go contrary to the convictions even of the heathen.

With such statements as to the comparative evil of drunkenness and the use of opium, it is a startling fact that the latter is being introduced into our land. Till recently there has been comparatively little use made of it among us; now, says Dr. H. H. Kane, of New York, there are at least 6,000 slaves of the vice, both men and women, and the number is rapidly increasing. Already almost every large town, especially in the West, has its smoking-den. Arrests are constantly made in San Francisco and Virginia City, also in New Orleans, and even in Chicago. The legislatures of California and Nevada have passed laws to repress it, and, later, New York has done the same. It should be added, in this connection, that opium for smoking is a much more potent poison than the ordinary drug. While the last pays only a tax of \$1.00 per pound, this pays \$6.00, and more than 70,000 pounds were imported in 1880. Every year the amount increases by thousands of pounds, so that it is high time that Christians were awake to this new danger that threatens to be a greater hindrance to the progress of the kingdom of Christ among us, than ever alcohol with all its work of ruin; and such works as this of the Rev. Mr. Liggins are just what we need to make us intelligent in our opposition to so great an evil.

Letters from the Missions.

West Central African Mission.

KING KWIKWI AT WAR.

IN a letter from Bailunda, dated May 28, Mr. Fay writes concerning the unsettled condition of the country:—

"At present we are afflicted with an African war. The King has shut up the country, and expects to go to war in four or five months, but there is no telling how much longer the country will be shut up. While the country is shut

up, our mail is rather uncertain. I hope we can arrange for regular mails, but it is very doubtful. The King has sent word to all the surrounding countries, that if any of his people try to pass out of Bailunda, *plunder them*. This makes a most successful lock to keep his people in the country. Brother Sanders will try and make arrangements with the King of Ohumbi, west of us, to send our mail down, and bring up that from home; but it is as yet very uncertain. If after this

mail no letters reach you for several months, you will know the reason, and not be anxious.

"We are all very much disappointed this month over the loss of our letter-bag with all its contents. It contained all letters sent from America between February 18 and March 18, besides some written before that, which failed to come the month before. The man who carried the mail-bag, while crossing the bridge over the Bailombo, lost his balance and fell into the river. He could not swim, so of course he lost the mail-bag, as well as his gun, and would have lost his own life if a man of Gangella had not swam to his rescue. They could not find the bag, which they said went down at once. Our mail is quite precious to us here, and its loss is no small matter."

Mission to Austria.

A HOPEFUL REPORT.

THE Annual Report of this mission, brought down to May 1, is unusually encouraging. Mr. Clark refers especially to the great aid rendered by Dr. and Mrs. Pomeroy, who have been indefatigable in Christian service. He also speaks of the efficient labors of the pastors and other assistants. The officials, though executing the orders which place the Evangelical Church under many restrictions, are yet personally friendly. In making out the legal papers, such as burial permits, etc., they characterize the "Free Reformed Church" not, as heretofore, "Confessionless" (that is, without religion), but "not recognized by the State." There has been no withdrawal of the order which forbade the holding of public meetings, but the practice of issuing invitation cards for the services has not been interfered with, and it is believed that the restriction has not been an actual hindrance to the evangelical work. Concerning the work in Prague the Report says:—

"The general condition of our little church is very encouraging. It is not yet what I wish it were, but it is steadily grow-

ing in numbers, and in Christian graces, and I scarcely rejoice more over the additions to our numbers than I do in the growth in Christian manhood and womanhood in the old members. Our members, living in the midst of temptations and surrounded by evil on every hand, need much 'watch and care' and sometimes a word of warning and reproof. This they take in a spirit which shows them to be growing in grace.

"There are now twenty meetings each week in Prague and its suburbs, and all are well attended. To the local meetings come many Catholics who are not ready to come to the hall, but will go to the house of a neighbor. Thus the neighborhood meetings are especially the nursery of the church. I would add that the personal appeals to the unconverted are made mostly by the lay members, who sow seed among neighbors, friends, and relatives, as opportunity offers, and many of them show much tact and judgment in this delicate and difficult task. The care which they show for members in need or affliction has been so marked as to be noticed by outsiders not in sympathy with our work. There has been a state of quiet revival through the whole year, and no communion season has passed without new members.

"The treasurer's report shows that our people have contributed about seventy per cent. more this year than last,—thus proving that their pockets are converted as well as their heads and hearts."

European Turkey Mission.

SCHOOLS.

THE following has been received from Mr. House, of Samokov, in regard to the obstructions in the way of the educational efforts in this mission, to which larger reference was made in the last *Herald*:—

"We are now near the close of our school year. Next week is the examination of the Girls' Boarding-School, and that of the Collegiate and Theological

Institute comes the week after. These schools are still open, although we have recently heard that a new plan was on foot to close them. Even if these schools are not closed before the beginning of the new year, the prospect now is that we shall not have many students. Our fund for charity students has been so cut down that we shall not be able to receive many of that class, and full pay students are dropping off somewhat.

"Difficulties have seemed to thicken around us for the last few months. The draft will frighten away those who are of the right age for it, and prejudice against the Protestants is quite strong in high quarters, so for some time we must make up our minds to struggle on against odds."

Central Turkey Mission.

A HIGH DAY AT ADANA.

MR. CHRISTIE, who is hereafter to be located at Marash, in connection with the Theological Seminary, while Mr. Montgomery goes to Adana, writes concerning the gathering in of some of the fruits of the revival which seems to be still in progress:—

"Sunday, June 3, was a great day for the Adana Church. In the morning, after a sermon on the privileges and duties of church members, seventy-four persons gave their assent to the Confession of Faith and the Covenant, and were received to the church as new members. It was a sight such as perhaps has never before been witnessed in Turkey. To us who knew, as well as man can know, the spiritual history of each one of these new brothers and sisters, out of what depths they had come, and how clear were the evidences of their acceptance as dear children of God, the occasion had an interest that can scarcely be communicated to others. The church, which by this accession more than doubles its membership, planted as it is in a city from which influences are continually going forth into the interior of Anatolia, will, we believe, become a powerful witness for Christ to

perishing thousands. We all expect, also, that the next communion will see the accession of twenty or thirty new members to the Adana Church, and fifteen or twenty to the church in Tarsus — additional fruits of the revival that has marked this winter and spring.

"At the communion service in the afternoon the large house was thronged to its utmost capacity, at least twelve hundred people being present. Twenty-one children were baptized; and then the ordinance of the Lord's Supper was administered, four ministers of the Gospel taking part in the services. It was indeed an occasion never to be forgotten! Would that all the friends of missions could have looked in upon the scene! As I thought of the checkered history of this church, and of the men who in time past have labored here, — Goss, Schneider, Pratt, Morgan, and the martyred Coffing, — men who despised not the day of small things though they died without the sight of the day of great things — as I thought of all these, I felt the assured hope that what the Divine Spirit has thus wrought for Adana, He will accomplish yet for many another church in Turkey.

"On the next day the church held a special service for praise and thanksgiving; it was good to be there. Let all the dear friends who have labored and prayed for Adana and for all these mission fields rejoice and thank the Lord with that church and with us all!"

Madura Mission.

REVIEW OF THE YEAR.

FROM the last Annual Report of the Madura Mission we cull the following interesting particulars, showing steady growth in nearly every department:—

GENERAL GROWTH.

"Growth has been realized in church membership, in benevolence, in establishment of schools under a thorough system, in general culture and Christian character." "The Christian community increases steadily, and, notwithstanding

the great difficulties by which they are beset, the number of those who give good evidence of being changed in heart grows from year to year. Still they are but a handful compared with the thronging thousands who are dying in heathenism."

"We note advance also toward a state of things which embodies some of the chief ends of all mission work, namely: a more thorough knowledge of the Bible and a steady increase in benevolence. From every station come reports to this effect. Passages from the Bible are being learned more than ever before. Delight is taken in the Psalms especially; the framework of Bible history is becoming better known; Christ's parables, his familiar illustrations and comparisons, are readily understood. The adaptation of the Bible to a simple and ignorant mind is again and again demonstrated."

"No means are left untried to promote the spiritual growth of the church members. Perfection of character is not among the objects of their ambition; for, having but dim conceptions of sin, they do not seek the means of overcoming it. Content with meagre attainments in holiness, they need to be continually spurred on to greater exertion and surrounded by vigorous but kindly Christian influence. Their habits lead them to congregate for religious meetings; the enthusiasm of numbers encourages them. In every station meetings of varied character are held. In some there are three Sabbath services. Beside daily prayer-meetings and praise-meetings, there are also special meetings for the women. Some of the catechists have daily evening prayers, yet the 'cultivation of devotion among an ignorant people who labor all day and have but little to eat at night,' remarks Mr. Tracy, 'is no easy matter.'"

CONGREGATIONS — INFLUENCE OF ONE BOY'S LIFE AND DEATH.

"There are 225 congregations, having a total membership of 11,629 persons,

under the care of the mission. Besides church members, a portion of every congregation consists of persons who have voluntarily left heathenism or Romanism for the purpose of receiving primary Christian instruction. Such companies are gathered by the preaching of the Gospel, by the giving of help and sympathy in times of trouble, and by Christian influences from neighboring districts. Family and caste connections exert no small power, and a Christian school established in a village, or at the station centre, is a most effective and hopeful means for the planting of Christianity. There is in one station a company of nineteen persons who were first led to seek the truth through the influence of one of their children who was received into the boarding-school. After being in school one year, the boy's father died, and he was not expected to return; but he came promptly at the beginning of the term. A year later the boy died, and it was feared that the new congregation would scatter. But his death had accomplished what his life could not. It led the people to think about the religion that had done so much for the boy; they decided to unite with us, are now under instruction, and give promise of being but the beginning of a great accession from that district and caste."

THRIFT AND PURITY.

"Habits of thrift are gained through Christianity, yet the worldly wealth of the average Christian is far below that of his heathen neighbor. Indeed, wealth, as we understand the term, is wholly unknown among the Christians of the Madura district. But although it is not possible for these poor Christians to pay fully for their religious privileges, although as yet their Christianity has not brought them increase of goods, it is lifting them into a purer and happier life than they ever dreamed of. Such growth is slow, but it is marked. 'I believe,' says Mr. Rendall, 'that there has been decided progress among our people in purity of speech and of life: this is especially ap-

parent among the rising generation who are being taught in our schools.' 'Vile songs have given way to Christian hymns, among boys and women,' and the mountain coolies lighten their labors by the singing of Christian lyrics as they toil up the steep ascent. As the music and songs of a people testify of their inner life, let us hope that these songs come from hearts which are being transformed by the sure processes of Christianity into something nobler and purer. Still we must remember that Christian character is not the product of one generation, nor of two."

EDUCATION.

"It is generally felt that our work is demanding better educated men than it did a few years ago, or at least differently educated men. There are many causes at work to produce this demand. The higher classes have a desire for Western civilization, and its influence is spreading among them. The presence of the English government, with its vast and elaborate system of rule, is having its effect. The English language, everywhere studied, is an efficient cause. The Rev. Joseph Cook found no difficulty in securing an audience in every large city in India, who were not only able but anxious to listen to his lectures. English literature is being read, widely read, and forms a part of all the higher government examinations. The general fund of information is constantly increasing. All these causes tend toward a state of things where the religious teachers of the people must be alive mentally as well as spiritually. The diffusion of education among the people demands that the catechist be a well-educated man, and one who can command respect. Such being the case, it is encouraging to find evidence that our helpers are improving in this direction. This evidence is found in the growth of the congregations in piety and in the interest shown in the monthly recitations and examinations. Such men make better preachers, they originate new plans for teaching the Bible,

and for increasing the contributions of the people."

"The boarding-schools have a strong hold upon our community. The children remain in them from one to four years, and during this time are under the special care of the mission family residing at the station. They attend church regularly, are made to conform to a system of rules, and their welfare is sought in many ways. Mr. J. S. Chandler reports the encouraging fact concerning his two schools, that three fourths of the boys and nearly all the girls are converted during their school-life. This fact holds true in most of the schools."

BENEVOLENCE.

"The desire to give of one's knowledge, or sympathy, or money, to those who have it not, is thought to be one of the first fruits of a Christian life. The increase of this desire is supposed to keep pace with the growth of Christian character. And, although the average Tamil Christian has not yet attained to that joy in giving which is the outcome of a more perfect Christian experience than they have yet reached, yet we find abundant evidence that they are learning to give, more and more. Hence the first test does not find them entirely wanting. It may be that their gifts are limited by their poverty, for that is certainly great. Yet the Christians of all our stations are called upon to contribute in many ways toward the support of their religious teachers, the erection of school-houses and churches, and the support of the poor. In some stations there are eight ways of collecting, in others five. From ready money to handfuls of their daily food, these poor people are called upon to give. It is true that constant urging is necessary to accomplish this, yet they give. Thus, in the Tirupuvanam station, those who gave 57 rupees in 1879 gave 209 rupees in 1882. Mr. Noyes says of the Kambam Church, 'that although the people are poor, 100 of them being widows and most of the others barely able to earn a living, they have raised nearly 300

rupees during the past year.' Manamadura reports a gain of 80 per cent. and Madura a net gain of 128 rupees. Other stations can show similar gains."

NATIVE HELPERS.

"The close of the year finds us with a total native agency of 412 in our employ. The majority of them sought this work of their own accord. Many of them are from our Christian families; more than 90 studied in the Pasumalai Seminary. Still the search for good helpers never ceases. Our own mission, in spite of our improved school-system, is far from furnishing an adequate supply.

"Ten years ago, in 1872, we employed 245 helpers. Our present force exceeds this number by 167, and is more than double that of 1862. This large increase has been normal in every respect; it is a healthy growth and not a mere expansion. It has been a necessity, not only to the proper instruction of the Christian community, but to its very existence, present and future. The production of Christian character, and the planting of Christian institutions in this land, demand a vast amount of labor. Withdraw the laborers, and the losses of five years would offset the gains of fifteen.

"In 1872 our Christian community numbered 8,606 souls; besides these, there were 2,178 children in our schools. For the care of these people, and the instruction of the children, there were 245 teachers and catechists. In 1882 the Christian community numbers 14,515, and the school-children, 5,087, for whom 412 helpers are responsible. Thus, although the labor has increased, the number of laborers has not in like proportion. When we remember that, in addition to general oversight, each one of these persons should receive much personal instruction, and all these 5,087 children be fitted for examinations whose standards are continually being raised, we get an idea of the amount of work devolving upon each of these men."

Foochow Mission.

FROM SHAO-WU.

SHORTLY after returning to China, Mr. and Mrs. Walker started for their old station, Shao-wu, to look after the work in that region. They visited the out-stations, and their report is given below. On their return down the Min River their boat was swept upon the rocks, but, though for a time in much peril, they were rescued without loss. Mr. Walker writes from Foochow, April 30:—

"At Yang-keu we found things still moving slowly. Last year an attempt was made to start a school with the mandarin dialect, while this year a like attempt was made with a Foochow teacher, but we failed equally in each case to get scholars. The helper in charge at Yang-keu is a devoted Christian, but not much of a preacher. He begs earnestly for a helper from Foochow, but we seem to have no one whom we can send. One man who was an inquirer at Tsiang-loh last year has removed to Yang-keu, and was there received by us to the church. One promising addition to the Yang-keu church last year was that of a widow, an immigrant from a region about one hundred miles away, who united by letter from the Methodists. On both the Sabbaths we were there, she was present, walking on her bound feet all the way from her home, eight miles distant. She has an interesting family of boys, four in number, the eldest of whom united with us at the same time she did.

"At Shao-wu none of the inquirers seemed quite ready for admission to the church. But we received there one man from the village of Kai-tung, a few miles above Yang-chin-kang. The year before last Mr. Hartwell, you will recollect, found at Kai-tung a man who had once been a helper, but had left in disgrace, and been lost sight of. On our first Sabbath at Shao-wu he came twelve or fifteen miles, bringing with him a friend who had been a faithful learner for over a year. We liked his appearance and received him to the church. These two men brought with

them a contribution of 700 *cash*, as much to them as \$7 would be to us. One inquirer at Shao-wu would have entered the church at the last communion, only a relative has forced him into a lawsuit, and the helper thought it better for him to wait till this was settled. The Shao-wu church has contributed quite well.

"At Yang-chin-kang, the village of Dr. Ting (see *Herald* for September, 1882, page 343), we received four men to the church. There are still other inquirers there. The head man of the village has been a good deal interested, but two things hinder him. If he unites with the church, he will naturally be expected to become its financial mainstay, and in case of persecution he would be the main target. His friends say to him, 'When your affairs are all peaceful, why should you invite trouble by embracing a foreign religion? The brethren there have not yet given him up. During the past year the church at Yang-chin-kang has been tried and not found wanting. From the manner in which the work first began there I had feared that any case of fatal sickness would stumble their faith; but during the past year two church members and one inquirer have died, with apparently no detriment to the work. One of these two members had backslidden; but on his death-bed he forbade all heathen ceremonies, and, we trust, he died penitent and believing.'"

DR. TING.

"Among other tracts, I had with me a few on 'The Soul.' Very soon these were all gone, and Dr. Ting was inquiring for more. When I came to ask him how he first became interested in the truth, he said, 'It was in Dr. Whitney's study. I was there one day when he was talking to some visitors about healing diseases, and he remarked: "This merely concerns the body, it is the soul that is important." I did not understand what he meant by this, but I began to buy books and read and think about it.' This was the beginning, and now, in all his efforts to spread Christianity, 'the soul is important' is the first article

in his creed. And it is just this truth which is to combat the intense worldliness that makes this province so hard a field.

"Six of the inquirers in that region have been enticed away from us by the Romanists. They hold out four inducements to tempt men to leave us and join them: 1. No contributions (that is, not at present). 2. Freedom to work on the Sabbath. 3. Permission to engage in the opium traffic. 4. Help in cases of lawsuits, etc. Such inducements are well calculated to test the sincerity of converts and winnow out the chaff. It is gratifying to find so many of them remaining steadfast.

"Dr. Ting, at no small sacrifice, has remained at home over a year, caring for the work at Yang-chin-kang. He has had considerable practice about home, but it is chiefly among friends and neighbors, from whom he receives no fees. He travels about from place to place, vaccinating, etc., and all his income is from this practice at a distance, which has been, in a good measure, cut off during his stay at home. Last year the mission, fearing he might be compelled to leave home, sent him \$9 to help defray his expenses, calling it 'chapel rent.' But we found this spring that he had not used the money. He said he feared he might not be able to keep the members together, and then he would have nothing to show us for the sum he had received. So far those who have professed Christ at Yang-chin-kang are of the poorest class, and in talking with Dr. Ting about having them contribute we found he was reluctant to receive anything from them. I reminded him that it was for their souls' good that they should contribute as they were able, even if it were only a trifle, and that in his compassion for their bodies he must not let their souls suffer loss. This seemed to impress him.

"One of the members at Yang-chin-kang who is from the Kiang-si province, and had just returned from a visit to his home two or three hundred miles away, reported that in his family was a widow who could read. She had been a vegetarian for many years, but when she read the Christian books he had brought home and

talked with him, she gave up her vegetarianism and put her trust in Christ. She is so remote from our present field that we may never see her, but the Lord will care for his own. Dr. Ting reports two or three other such sporadic cases in places within the region of the Shao-wu, visited by him, which may yet become centres of a good work."

SCATTERING SEED.

"Our trip from Yang-chin-kang to Tsiangloh was interesting, taking us through several large villages never visited before. Between Tsiangloh and Shao-wu, about 20 miles from the former place, we came towards evening to a very large village called Wan-an-chai. A dense crowd gathered about us, and nothing could be done 'till their curiosity was somewhat sated. So we walked slowly through the village and out a little beyond. As we came along back, Mrs. Walker heard a woman off at one side call her by name, and on going to her she took Mrs. Walker by the hand and led her to her house, inviting me to follow. She proved to be a Mrs. Kuang, once a near neighbor of ours at Shao-wu. She treated Mrs. Walker like an old friend, entertaining us very hospitably that night and reluctantly bidding us good-by the next morning, exacting a promise that we come prepared to stay longer next time. Her husband has at times shown some interest in the truth. She herself knows much of our teachings, but, though calling them good, does not seem to take them to herself. Such incidents as this make us hope that soon we may have out-stations all through the mountains between Shao-wu, Yang-chin, and Tsiangloh. But we have not men enough for the few out-stations already on our hands. 'The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth his laborers into harvest.'"

North China Mission.

FROM SHANTUNG.

MR. SMITH reports the continued friendliness of the people in the Shantung

region. Writing from their station, Pang-chia-chuang, April 30, he says:—

"At the Chinese New Year, almost the entire village called upon us, a very unusual thing, so far as I know, the visits being ordinarily confined to church members and special acquaintances. Soon after the Chinese New Year, we began a little school in the village school-house, gladly lent us for the purpose, for the pupils whose parents cannot afford to send them to the ordinary school. We have sixteen scholars, who are making good progress both in Confucian and Christian books, all of whom attend the Sunday meetings, and soon learn to accept Christianity as a matter of course. Miss Porter has had some fourteen pupils in her school, at different times, but it is a new thing for girls to learn, and some of them can with difficulty be spared. At present the attendance averages eight. The effect of even a few months' training is very marked, both on the children, and in the reflex influence on those who learn that girls are not in the least idiotic, as the Chinese idiom runs.

"The work for women, in general, expands everywhere. There is no known limit to the number of places that might be visited every week. Miss Porter is away on these visits, on an average, about every other day, and Mrs. Smith has also several meetings in alternation. There is a meeting here every week for Christian women, three other meetings weekly at outside villages, and four more on alternate weeks. Five of these seven meetings are in places where no Sunday meeting is held. Two meetings of this sort, given up from local causes, had been begun again this year at the invitation of the members in those villages. There are five regular Sunday meetings; one other having been given up.

"It is hard to get the members—do what we will—to feel practically that a Sunday meeting takes precedence of a fair, or of anything else, in fact. The kind of personal influence supposed to be exerted by a missionary on his con-

verts is often very slight in China, where the social code—even of rustics—is peculiar and inviolable. We cannot go to the houses of our church members uninvited—it would not be polite nor wise. The only way we can get hold of an absentee is by sending for him, and, if he does not come, we have no recourse. A Mohammedan moolah, whom I saw a few weeks since, complained that it is just so with their people: ‘We can threaten them, but we cannot *do* anything.’

“The opportunities for preaching in outside villages, by special invitation, have been numerous. Fifteen or twenty such places have been visited within a few months; some of them many times. At one of them, a crowd estimated at a thousand persons was in attendance, to hear the portable organ, and see the foreigners; yet this village is only a mile from here, and it is more than ten years since they have seen us. The preaching at the ‘Fair Chapel,’ three and a half miles from here, has been continued with regularity. That is a great centre, and the effect must be to diffuse far and wide some acquaintance with Christianity.”

MEDICAL WORK — HEARING, BUT NOT OBEYING.

“The opportunities for labor which come with the least effort are those arising from the expanding medical work, which has grown to great proportions—5,000 patients within nine months. They come from all quarters, and from eight or ten different magistracies, each larger than a county. It is not uncommon among thirty or forty patients in any given day, to find people from five or six *hsien*, or districts; sometimes from points hundreds of miles away. The care of so many patients is very exhausting in every way, and we are asking to have a medical missionary sent at once, to relieve Dr. Porter for work which he can do much better than a beginner, and for which he is urgently needed. The visiting-room of the Dispensary is turned into a chapel six days

in the week, and all our available force is brought to bear upon the effort to give every patient an opportunity to hear Christ preached. The inconceivable stupidity of the people renders this a gigantic undertaking.

“We have spoken again and again of the friendliness of the people in this village, exhibited in ways not found, so far as known, elsewhere. We have about thirty church members here; special meetings are held as mentioned, for outsiders, some of whom came to the Wednesday evening prayer-meeting. On Sundays there is a special service for women, in the afternoon, and a Sunday-school for Chinese girls, with an attendance of fifteen or twenty. What with the girls’ day-school, the boys’ day-school, a night-school for the servants and women who are learning to read at their own houses, above fifty individuals are under some kind of instruction of a special and individual character. This would seem to be as favorable an opportunity as any to ‘Christianize’ a village. Beside this, every family, rich and poor, is under obligation to Dr. Porter for medical help—often as invaluable as water to a fish in a dry net. Outsiders from a distance suppose, to be sure, that we have this village under our thumbs. It is occasionally referred to as ‘that Foreign Village.’ But our thumbs are not strong enough, as yet, for any such task as holding down even the friendliest of villages. Idolatry is not dead. All sorts of sects flourish as before. In the winter, a kind of ‘high mass’ was performed on the streets here by a flock of Buddhist nuns, lasting three days, it being oldtime custom not easy to change. No temple-repairing goes on, but the very people who give to our chapel are the ones who subscribe to and keep up this idolatrous mummary. They praise our ‘virtue,’ and ignore our doctrines. Other villages, half a mile away, are practically unreachable.”

DENSE POPULATION.

“The number of those villages which are accessible by a few hours’ ride is not

readily understood by one who has in mind the American standard of density of population. The famine relief, in 1878, extended to about 115 villages; of these 110 were within 20 *li*, or six miles. On three sides there were, however, whole rows of villages within a mile, which we were unable to reach. A careful count of *all* the villages within that distance shows that they are about 150 in number, some very large, some small, and probably averaging at least 80 families. Five to a family is the minimum estimate. At this lowest rate, there would be, within 6 miles from here, 12,000 families, or 60,000 persons! The area of a circle 12 miles in diameter is a fraction over 113 square miles. This gives a population of 531 to the square mile, or 69 more than the average of Belgium, the most densely populated country in Europe. Yet this little circle of 12 miles in diameter is not so thickly peopled as other regions to the southwest and east."

MEDICAL SUCCESS.

In her Second Annual Report of the Tungcho Dispensary, Miss Dr. Holbrook, the physician in charge, says:—

"Four visits to outlying villages have been made, one of which seemed to turn the spirit of opposition to foreigners, and the truths they taught, into toleration and outward respect. These villagers now listen with attention and ask for other medical visits. Though the number of cases treated has not been large, yet most faithful evangelistic work has been done. Very seldom does one come to us for help that she does not hear of the way of life, and our chapel services are seldom without representatives from dispensary patients.

"A few Sabbaths ago there were two men present, each of whom, in accordance with a custom which we encourage, had come to the services to thank the Lord for the recovery of his wife. In both cases all preparations for the funeral had been made. One of these women who had thus 'fallen through the bottom of the coffin' now listens eagerly, prays every day, and her home forms one of the places for

regular instruction. Both the men above mentioned are regular in attendance on the Sabbath. The visits at homes are now very frequent and afford not only occasions for evangelistic talks at the time of the medical visit, but in some of the places the missionary ladies are welcomed to talk and teach when not accompanied by the physician."

Japan Mission.

THE REVIVAL.

Mr. Learned writes from Kioto, July 1:—

"We have just finished another school year and graduated a class of eight. Five of them are Christians, and four expect to enter the Theological School next fall. Two girls were graduated from the Girls' School.

"Last Sunday there were ten received to the First Church of this city, and six to the Second. Among them were the mother and sister of Prof. Ichihara. One of the six had been baptized in infancy, the first case among our churches of one uniting with the church after baptism in infancy. The whole number of admissions to our churches at the last communion, as far as heard from, is 184; the largest number is 30, at Imabari.

"Two weeks ago there were four union meetings here, there being one subject and two speakers on each evening. The foreign speakers were Dr. Gordon, Mr. Warren, Mr. Davis, and myself; and the subjects were Repentance, Faith, the Holy Spirit, and Prayer. Pastors Sawayama and Matsuyama were among the Japanese speakers, the other two being Mr. Neesima and Mr. Ugehara. There were large audiences, especially on the evening when our friends from Osaka spoke, and I am sure much good must have been done.

"I have had much pleasure this year in teaching the first year class, and in meeting with them at my house: The class numbers forty and contains some excellent material; the large majority of them have come under the influence of the truth and have, I hope, become Christians. Most

of them now go to their homes for the summer. It is a test of Christian character for them to go to their homes, where, in many cases, they will have not a single Christian associate, and will meet strong temptations both to give up their faith and to fall into sin. They do indeed need a help higher than man's. Their average age is about seventeen. I am convinced that, for one who loves young men and knows how to reach them, there is no more interesting work, and few more profitable, than to teach the younger classes in Japanese schools like this. I wish I had more skill in it, but I hope to be allowed to continue to do something in this way.

"A week ago there was a meeting in regard to those who are going out to preach this summer. Mr. Neesima made a statement as to who were going, and how much money would be needed; many prayers were offered, and several of those who are going out made remarks. There are eight going to the region under the care of this station, besides those who work in the city, and those who go to more distant places."

AN EFFICIENT COLPORTER.

THE Annual Report of the Osaka station gives the following account of the work of a helper:—

"For the greater part of the year a colporteur-evangelist has been under the joint employ of the station and the American Bible Society. His work has been mostly outside of Osaka, extending from Ise, on the east, to the island of Awaji and the northern part of Shikoku, on the west. His sales have ranged from seventeen to sixty *yen* per month, and have been chiefly to the higher classes. His custom is upon entering a town to seek out Buddhist schools, the most learned

men of the temples, the chief officials of county, city, or ward, health-officers, physicians, teachers, and the like. No doubt a large proportion of his customers, priests and students in Buddhist schools, buy simply with a view to gain enough knowledge to be able to controvert the teachings of Christianity.

"His method of selling to other than the above-mentioned classes is interesting. Before becoming a Christian he led a dissolute, roving life as an itinerant artist, so that he can hardly enter a town in all this section of country where some do not know him. His first move after putting up at one of the best hotels is to go out and seek, one by one, old acquaintances and invite them to his rooms for the evening, telling them to bring along a friend if they choose. Curiosity generally brings together quite a little company, to whom he talks about Christianity, exhibits perhaps one or two of his large, colored Bible-pictures, shows only a very few of his books, and, if he cannot sell any, perhaps loans a few. Not infrequently he interests by a display of his dexterity in sketching—using not chalk but the Japanese pen. He invites his company to come again the next evening, when a larger number is pretty certain to be present. Sometimes he continues this course for a week, or two weeks, or even more.

"He seldom shows the Bible at the first, and often not until on the point of his departure, for he says it cannot be understood without other books to prepare the way for it. He presents it finally as the origin and foundation of all other Christian books; tells his hearers that the precepts and doctrines of all the rest are drawn from this; assures them that it is the cheapest as well as the most valuable of books, and so secures his purchasers."

Notes from the Wide Field.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

THIS organization, though but three years old, entered upon work which had already been inaugurated in India. The Society has now 28 stations and 60 Zenana mission-

aries. Besides these there are 29 assistant Zenana missionaries, 83 Bible-women, and 159 native assistants, — a band in all of 331 workers. The chief object of these missionaries is to reach the women in the homes where they are kept from contact with the outside world. Men never could reach these Zenanas, but English ladies are welcomed there, and the poor women, who have little to divert their minds or interest them in any way, are glad to see the foreign ladies and to hear their message of life and hope. The income of the Church of England Zenana Missionary Society last year was nearly \$110,000. It is doing a great work for India.

CENTRAL AMERICA

MOSQUITO COAST. — The Moravian missionary work on this coast is greatly prospered. We learn from the *Missionsblatt*, that a new church at Magdala has been dedicated. It was a delightful festive occasion, with many indications of the revived spiritual life which has marked the recent history of the mission. The members have themselves provided almost the entire cost of their building. At Great River the building of the church has been completed, and has cost the mission fund only £6. A large number of planks, quite as many as were needed for building purposes, were washed up by the sea, and in this was recognized the gracious hand of the Lord. An open door has been granted, especially among the Indians. At Karata, October 15, eighty-two persons (forty-eight adults and thirty-four children), chiefly from Yulu, were baptized. Some days afterward twelve marriages took place. And now the people are coming from Para, and even from Sandy Bay, in order to receive instruction preparatory to baptism. Brother Smith, of this mission, is overburdened with work. Frequently on Sundays he has to hold five services, having to divide his people into two sections, that they may be accommodated in a church too small for the whole. Besides, he has, during the week, to keep school and attend to services every evening. In addition, appeals are sent to him from six to eight Indian villages, "Come to us and help us!"

AFRICA.

MISSIONARY STEAMER FOR EAST AFRICA. — The Henry Wright Memorial Steamer, for the use of the East African Missions of the Church Missionary Society, has sailed for its destination. This steamer, as we learn from the *Church Missionary Gleaner*, has cost \$27,750, which has all been raised by special gifts; a large part in small sums from all parts of England, and indeed of the world. Sunday-school children, widows, domestic servants, and persons entirely anonymous have poured in their willing and loving contributions. If their gifts are followed by faithful prayer, she cannot fail to be a vessel "sanctified, and meet for the Master's use."

* MAMBOIA. — The death of Mrs. J. T. Last, of Mamboia, Eastern Central Africa, is announced. She received a sunstroke while visiting the villages and talking with the women, and died March 10. She was the first Englishwoman to reside so far in the interior of East Africa, and had been most successful in winning the affections of the people. The loss to the mission is very great.

HEATHEN ATROCITIES. — We find in *The African Times*, of July 2, a communication, taken from the *Methodist Herald*, of Sierra Leone, containing a vivid description of the strange mingling of savageness and justice in the customs of some of the native tribes near the Upper Bompheh River, from which we make the following extract. Bonjamah, where these atrocities occurred, is in the Mendi territory, the field in part occupied till recently by the American Missionary Association.

"It is currently believed in the Mendi country, and some Sierra Leone people believe it too, that when men, women, and children fall victims to the leopard or other wild beasts, the circumstance is to be attributed not to the ferocious or carnivorous nature of the animal at all. They say that in all such cases the animal is simply a man, who

has metamorphosed himself for the purpose into a leopard. When this is done, he conceals himself in a forest, and springing unexpectedly upon some unsuspecting traveler tears him in pieces, and divides his spoil among the members of the man-eating band. When the object is to kidnap and sell into slavery into distant lands, the victim is not so roughly handled. Now the penalty for those who may be found guilty of such crimes is death, and loss to their relatives of their property, which goes to the chiefs constituting the court of investigation. A court was held on the 10th of last month, at Bonjaham, which is situated in the Mendi territory. The meeting commenced at 7 A. M., by the administration of oaths to the 'Triers'—a chief with twenty-four followers. This chief—Gpwoah Neppoh by name—is reputed to be the most redoubted and skilful of the *greegree* or fetich men. To him omniscience and omnipotence are vulgarly attributed; and those who speak of him behind his back confess at once as soon as they behold him. He even predicted certain things respecting myself and some other Sierra Leone people that would happen to us in the future. He is very much dreaded throughout Mendiland. The chiefs and headmen were next sworn, that they would observe justice and maintain truth in the execution of their duty. The 'Triers,' habited in the skins of leopards and other animals, separated themselves into two bodies, each of which took its position under two trees. The chiefs, or judges, lay in hammocks, and the spectators crowded around. The drummers and buglers now began their performances, and the people were literally maddened by their exciting music. In spite of their genius or aptitude for learning, the Mendis are truly wild and obdurate. One is tempted to think that they can never be reclaimed from their savage condition.

"The 'Triers' began their performances by dancing and shouting—telling some of those suspected that they were innocent. These last named afterwards carried large presents to them. The chief, Neppoh, in the meantime, carried on his inspection, when, unexpectedly, he would lift up a heavy club which he carried in his hand, studded with spikes, and let it descend upon the head of some poor man in the crowd, whom he believed, rightly or wrongly, to have been guilty. The unfortunate individual is at once seized upon by some of the godless crew, and mercilessly beaten, sometimes till life is almost extinct. All the 'guilty' are afterwards conveyed to a spot prepared for the purpose, and are burnt to ashes! I witnessed nine such executions; twenty having thus been treated before my arrival. Six were in custody when I left the place. My sensations were most unenviable at the sight I witnessed. I could not help praying that the rayless night which brooded over this people would, in God's own good time, be dissipated. Truly, 'darkness doth cover the earth, and gross darkness the people.' I trust, however, that 'the Lord will arise upon them,' and His glory soon be seen upon them."

MADAGASCAR.

IN connection with the recent military operations of the French in Madagascar, the following, from a letter dated May 7, published in the *London Times*, will be of interest. After giving his opinion, that the people of Madagascar will probably resist the demands of the French, because, though just now rather fearful, they are going on with military preparations, he thus speaks of the slave system, which has taken a terrible hold of the Malagases: "Slavery is all but universal. Labor is looked upon as a degradation: and consequently free labor is difficult, and all but impossible, to obtain. The fact is, almost every free person is a slave-owner, the exceptions being those who are too poor to own slaves. We have occasionally had 'free servants' in our employ; but slavery has produced in their eyes such an utter degradation of work, that they mostly turn out highly unsatisfactory. They are above doing this or that; and, although they will in time do almost anything for us in the house, because they see that we consider no labor degrading, yet they will not think of carrying anything out of doors. Thus it comes to pass that the slaves are often much more

plucky, capable, and clever in every way than their masters. This state of things makes it up-hill work teaching, especially anything practical. Those who are willing to work learn; and thus, while we are toiling with a class, we find numbers of young fellows who are nursing their pride, and think it beneath them to use their hands. The Mozambiques (imported Africans, set free by an edict of the Queen a few years ago) are a much-despised and down-trodden race, though some few have become rich and hold slaves."

THE ALBANIANS.

Evangelical Christendom contains the following from Rev. Dr. Thomson, agent of the British and Foreign Bible Society, at Constantinople, in regard to work among the Albanians: "We are doing all in our power for the Albanians, but government will not let us publish in Albania portions of the Old Testament, nor yet, I fear, let us reprint our primers, which are now exhausted. I am glad, however, that we have still the New Testament, and parts of it, that will last for some time. We have now an Albanian grammar; and, better still, we have engaged the Rev. Mr. Kyrias, the Albanian preacher from Monastir, formerly of the American Board. I meant him for immediate service in Albania, but he seems intent on studying two years at least, in Scotland or America, and I have thought that, if he is to do so, a knowledge of medicine would be invaluable in opening a door for him among his independent and brave, but bigoted and half-barbarous, countrymen in the North, where our efforts are chiefly needed. I am not without encouragement in regard to South Albania, where we have a good colporter who speaks Albanian."

INDIA.

OPPOSITION DECREASING. — The following from the *Lucknow Witness*, in regard to the incidents of a recent baptismal service, forcibly illustrates the progress in toleration in India: "To appreciate the extraordinary character of the incidents narrated, one must bear in mind that heretofore the baptism of even a low-caste native in Oudh or Rohilcund has usually been the signal for intense excitement. A whole village has often been seen in arms because a *chumar* had been baptized; and when one of a higher caste has embraced the strange religion it has usually been found necessary for him to leave his home and kindred. But here we read of two Pandits, four Brahmans, and one Mahommedan having been baptized in a most public way, in the very midst of an immense multitude of people who were sacrificing at a popular shrine, and even an 'ear-split' priest baptized under the very shadow of his temple, and yet no sign of hostility from either Hindus or Mahommedans. We have never before heard of anything like this in any part of India. Truly God's purposes are ripening fast. Great events are in store for us in India, and God's feeble saints may well take courage."

By the returns for the Decennial Missionary Conference, lately held at Calcutta, the number of native Protestant Christians, as we have already reported, — the real result of the missions of this century, — is ascertained to be, in India Proper, 417,372; Burmah, 75,510; Ceylon, 35,708; total, 528,590. By comparison with the government census of 1881, now in course of publication, it appears that the *rate* of increase of Protestant adherents during the last decade, in India Proper (86 per cent.), is *fifteen times* the rate of general increase in the population. The communicants have increased at a still higher rate, — 114 per cent.

CHINA.

A MISSIONARY LEPER. — The following account is given, by the Rev. Mr. Mackenzie, of the English Presbyterian Mission, Swatow, of a leper patient named Ung A-Che, who has become a missionary. He was baptized, with two other patients, in Dr. Gould's hospital, in May, 1878. He came not long ago from Na-thau, a place notorious for the piratical character of its inhabitants. After a few months in the hospital he applied for baptism, and was received into the church. Soon after he returned

to his home, not cured of his leprosy, but with joyful faith in Him whose blood cleanseth from all sin. Mr. Mackenzie goes on to say: "We heard nothing of him till the beginning of last year. His village is fully two and a half days' journey from Swatow, and in a region to which none of us had ever paid a visit. Well, to our surprise and delight, we heard that through A-Che's preaching of the gospel to his neighbors, some twenty or thirty men and women, from his own and two neighboring villages, had turned from idols to God, and were in the habit of meeting regularly to worship Him. We sent our native assistants to inquire into this new and interesting movement, and to teach and encourage those who professed to be converts. The reports they brought back were well fitted to make us very hopeful as to the reality of the work, and we looked forward to one of ourselves visiting the place soon. Owing to various causes, this visit did not take place till very recently, and I wish now to tell you what Dr. Lyall and I found at Na-thau, when we spent a few days there. Arriving there early on the 30th of July, we were warmly welcomed by several of the brethren, A-Che being among them. I at once recognized the poor fellow. He is much disfigured in face and limbs by the sad, dreadful disease that is slowly but surely bringing him down to the grave. But there was a peaceful, happy expression of face that touched me deeply, and I could but bless the Lord for the grace given to our afflicted brother, and wonder and adore when I thought of the honor put upon him."

JAPAN.

THE REVIVAL.—The following extracts from a letter in the *Northern Christian Advocate* from Rev. C. S. Long, of the Methodist Mission, shows how these brethren are sharing in the great spiritual blessing which has come upon Japan: "The Lord is doing a glorious work in Nagasaki. The Holy Spirit is being poured out upon the missionaries and natives in marvelous showers. Scores are being genuinely converted, testifying to the truth and power of the new religion. Persons who have been members of the church for years are being born into the kingdom of grace and glory, and for the first time are realizing the joy of sins forgiven and adoption into the spiritual kingdom of Christ. The Lord is certainly doing a wonderful work among us. The news is spreading through the city, and hundreds are flocking to the church. The members of other churches are becoming interested, and there is every indication that the glorious work will spread in every direction, and that hundreds will be brought to a knowledge of the true God. It is marvelous indeed! I never saw anything more striking at home."

We find in *The Foreign Missionary* for August an interesting account of a very remarkable revival in the little church at Kiriu, away in the dark interior of Japan. This church, for a year past, had been in the charge of a native helper, Nakajima, of the Presbyterian Mission, who had become much discouraged by his want of success and the seemingly dead condition of his church. At this juncture the dedication of a Congregational church took place at Annaka, about thirty miles away. This dedication Nakajima was invited to attend, with a representative of the Kiriu church. His younger brother was appointed to go, and they were both much impressed with what they saw and heard. Upon their return, prayer-meetings lasting nearly all day were held every day for a week. Believers and others were exhorted and reproofed with great fidelity. A remarkably deep conviction of sin followed; many confessions were made, attended with tears and outcries so loud that the heathen around spread the report that the Christians were disciplining their members with great cruelty. Numbers were converted; several notorious backsliders were reclaimed; a devoted spirit of giving was developed. One woman brought her white silk marriage-robe, long kept among her treasures, and made an offering of it, repeating, as expressive of her emotions and desires, the Japanese translation of the hymn, "Whiter than snow." Other women presented combs,

hairpins, and other valuable ornaments. Nor were the men behind in their offerings. One, long in the habit of keeping arms for defense against robbers, presented his revolver, worth 15 *yen*. Another gave a watch; another a clock; another a bookcase with books. The last day of their week of meetings was their Pentecost. On that day a sweet spirit of joy and brotherly love broke forth, in place of the cries and tears and penitential expressions, as impressive to the brethren, and as wonderful, as anything which preceded, and turned their reproaches to admiration. The happy preacher of Kiriu, so blessed, has been giving in several of the other churches a circumstantial account of the whole work, and these churches, already more or less awakened, have been deeply stirred, indicating a movement wide-spread and thorough, and full of promise for the future of the church in Japan.

ATTACKS ON CHRISTIANITY. — The Buddhist priests of Kioto have recently published a pamphlet of seventy pages, against Christianity, entitled “*Shin yaku Zen sho Dam paku*,” or, literally, “*Hitting the New Testament with Snaps of the Finger*.” The preface is in both English and Japanese, and signed in English by “*A Foreign Student in Japan*,” and in Japanese by “*An Astronomer*.” Like many of the other blasphemous books against Christianity, published in Japan, this one shows marks of foreign inspiration and help. It is understood to have been written by an American, of very loose character and habits, who has been for ten or twelve years employed at a high salary to teach in the government schools. An extract from the preface of this pamphlet will give a good idea of the falseness and malignity of this attack upon Christianity in Japan: “The brutalizing and degrading tendencies of the Christian religion are not so apparent now as formerly, but they still exist, as the foreign newspapers attest in the accounts which they give. One of the assassins who attempted the life of the Emperor of Germany a few years ago was reported to be a religious monomaniac. Guiteau, the assassin of the President of the United States of America, was formerly a leader in a Christian church. The story of the Christian church in past ages is one narrative of bloodshed from beginning to end. The Roman Catholics being the most powerful, perhaps, have committed the most of these atrocities, but the Protestants, as I shall be able to prove, were not backward in doing their share as far as they had the power. Although in the present day science has laid the Christian religion a captive at its feet, all the elements which incite to evil still exist in it, but are held in strong subjection by modern thought. Here and there in past times noble men have striven to shake off this horrible religion, and although their efforts were not successful in their generations, on account of the great power of the Christian priesthood opposed to them, the seed which they planted has taken deep root, and now the end is near; in fact, the complete downfall of the Christian religion is seen by men of learning and discernment to be not far distant. The most learned men of modern times, historians, philosophers, etc., have openly condemned it or quietly ignored it.”

The body of the book is made up chiefly of a long and particular enumeration of all the modern criticisms and objections of rationalists and infidels. Dr. Davis, of Kioto, who sends this account, says: “This is a specimen of one of a legion of books with which this Empire is flooded, and also a specimen of most of the Buddhist preaching to the masses. They hear of Christianity for the first time in this way. And while it is true here as everywhere, that Christianity is itself its best defender, and that we need to preach and practise the pure gospel of Christ before the people, we also need that our workers should be, many of them, thoroughly trained and able to expose such fallacies and answer such objections.”

NEW HEBRIDES.

LABOR TRAFFIC. — The *Pacific Commercial Advertiser*, of Honolulu, in a long report by the Captain of a “labor-vessel,” of a voyage among the New Hebrides Islands in

search of recruits for labor, gives incidentally the following testimony to the beneficial effects of missionary efforts among the natives: "The natives are of the Papuan race, a race which has shown such hostility and treachery in their intercourse with whites. Their character, however, shows quite a change wherever the zealous missionary's influence has been exerted; the natives becoming less hostile and more confiding, as we found to our satisfaction. They are friendly and well-behaved, are excellent farmers, and bestow a great deal of care and industry on their land, with their rude instrument, a pointed piece of wood. On the other hand, except where the missionaries are stationed, the natives live in perfect nudity, and in miserable abodes, often but a shed, which they enter on their hands and knees. They have no religious belief, but are superstitious in the extreme, believing in omens, an old medicine-man, and fetichism. Nor have they any marriage ceremony, but buy and sell their women like cattle. The disparity of the sexes is very great, about three men to one woman, on an average. The men are always armed, often with poisoned arrows. They are mean, cowardly, and treacherous."

Miscellany.

THE DEPUTATION FROM THE SPECIAL COMMITTEE.

The Advance, of July 26, contains a communication from Rev. Dr. E. E. Bliss, of Constantinople, having reference to the recent Conference held in that city, and also to the work of the delegation sent by the committee appointed at the Annual Meeting of the Board. Dr. Bliss's statement as to the relations of the two delegations may help to correct some of the misapprehensions in regard to the matter into which many seem to have fallen.

"The two delegations, recently sent to this city on business connected with the missionary work of the A. B. C. F. M. in Turkey, have been with us, have fulfilled their mission, and now are all gone. These delegations came for separate purposes, and have carried on their work, for the most part, independently of each other. The errand of the delegation sent by the Prudential Committee of the Board (Drs. Clark and Alden, and Elbridge Torrey, Esq.) was mainly with the missionaries, to ascertain more exactly and fully than could be done by correspondence, the present condition and prospects of the work with reference to the practical application of the principles of the 'Memorandum' adopted by the Board at its last Annual Meeting. Delegates from every station occupied by the Board in Turkey were

summoned to meet them here for conference. With the exception of the two Sundays of rest 'according to the commandment,' and two half days devoted, one to the celebration of the Lord's Supper, and the other to a public service of prayer with addresses for the delegation, a solid fortnight was given to the consideration of particular points under the general topic above mentioned. . . .

"The other delegation from America, consisting of President Chapin and Professor Mead, was sent out by the Committee of Investigation, appointed at the meeting of the A. B. C. F. M. at Portland, to examine on their behalf the grounds of alleged differences between the missionaries and some of the evangelical Armenian churches. These gentlemen have spent more than a month in this examination, and although they have not been able to visit, to any great extent, the interior of the country (as it was at first hoped they would), yet in connection with the annual meeting of the Bithynia Union, to which come also representative men from distant parts of the Empire, and in personal intercourse with individuals, they have had all the opportunities possible under the circumstances, to ascertain the 'bottom facts' in the case. In the beginning they wisely went directly to the native pastors and brethren themselves, and gave them the most abundant opportunity to state in

the fullest and frankest manner, and apart from the presence of any missionary, all they wished to say in reference to the action and policy of the Board or its missionaries.

"To avoid any suspicion of bias they kept themselves on short allowance of social intercourse with their missionary friends by taking and keeping their lodgings at a public hotel. After continuing their investigations in this manner for some ten or fifteen days, they asked Drs. Clark and Alden, and Mr. Torrey, and some of the missionaries from different parts of the country in attendance on the above-mentioned Conference, to meet the Executive Committee of the Bithynia Union for the consideration of certain points which had been made prominent in the way of criticism of the past, and of the remedies of existing difficulties proposed on the part of the natives. The interview was a perfectly friendly one, and gave much hope of a mutually acceptable solution of all difficulties. Subsequently the delegation asked for a general meeting of the missionaries to learn their views on the general situation, and in the end took leave of all in a public meeting of the Union, with an able and eminently well-considered address, read first in English by Professor Mead, and then in an Armenian translation by Professor Hagopos, of Robert College. Very cordial responses to this address were made by the chairman and other members of the Union, thanking the delegation very warmly for the manner in which they had performed their mission, and sending messages of warm Christian love to the American churches. 'When they ask you,' said one of the pastors, addressing President Chapin, 'Watchman, what of the night? tell them that though there is still much darkness in Turkey, yet the morning cometh; it is already dawn, and we hope the full day will soon come. Assure the Christians in America of our love to them, and that what we desire more even than the money they send us is their love, their hearts.'

"This delegation is to make its report to the Committee of Investigation, that committee in its turn to the Board at its Annual

Meeting in Detroit, so that it is premature to speak of the ultimate results of their mission. But this much is sure, their visit here has done great good to both the native Christians and the missionaries. Their eminently wise and kind words have kindled anew in all hearts the flame of Christian love, and it has been of great advantage for all to be able, as it were, through them, to look upon the questions at issue with fresh and unprejudiced eyes."

THE GOODELL MEMORIAL CHURCH.

A church edifice bearing this name, at Baldwinville, in Templeton, Mass., was dedicated, June 28, with interesting exercises. It is a beautiful structure, in the Queen Anne style, built at an expense of about \$9,000, by the First Congregational Society, with the assistance of friends in other sections of the State and country, as a memorial to the late Dr. William Goodell and his wife Roseltha A. Norcross, missionaries of the American Board in Turkey, both natives of Baldwinville.

The two memorial windows, of stained glass of Turkish pattern, bear the names of these honored missionaries, with the texts: "They that turn many to righteousness shall shine as the stars forever and ever," and "The path of the just is as the shining light which shineth more and more unto the perfect day."

Rev. Dr. Mears, of Worcester, preached the dedication sermon, and Rev. R. W. Haskins, of Abington, former acting-pastor, gave an historical sketch of the church. Many interesting and tender references were made to those in whose memory the church was named.

The following extract from a letter from Rev. A. C. Thompson, D. D., read on the occasion, gives a graphic and interesting summary of the characteristics of the eminent missionary:—

"Dr. Goodell's character and career illustrated his own sentiment as expressed in a letter to Secretary Evarts (1829): 'May the Great Head of the church endue all the missionaries of the cross, in this and every part of the world, with an excellent "spirit of wisdom," "a spirit of understanding," of

zeal and prudence, "of grace and supplications!" He lived a life of prayer and faith, ever recognizing devoutly the hand of divine Providence, and committing all his interests gladly to Him. Hence his serenity amidst fire, pestilence, political commotions, war and pillage, when the faces of nearly all around gathered blackness. At such times he could write (1825): 'The voice of Providence, as we interpret it, seems to say to us, "Be not afraid but speak, and hold not your peace; for I am with you, for I have much people in this city."' And again: 'Prospects were never more encouraging. Our friends must not be frightened if they hear we are in prison; it may do them and us much good.'

"Such trust in God was the secret of his uniform and remarkable cheerfulness. He had, to be sure, a native vein of humor, quaint and rich, lambent and gentle. Unlike many witty good men, he kept this element under control, so that he never became a victim to merriment, nor did he descend to trifling.

'Each happier tone of every chord he hit —
His gravity was sense, his mirth was wit;
His were affections undebased by art,
The mildest manners with the warmest heart;
Memory with unobtrusive knowledge fraught,
And joined to playful fancy depth of thought.'

"He walked with God; he maintained a heavenly mind, and his habitual buoyancy was something besides a matter of temperament; it was the cultivated tact of sanctified hopefulness. His characteristic strain, in writing to the Missionary Rooms in Boston, even in the earlier and darker periods

of experience (1826), was this: 'We have joy in our hearts; we have joy in our dwellings.' 'The heavens do indeed sometimes gather threatening blackness over our heads; but, if we look, we are always able to discern the bow in the cloud.'

"These qualities and habits fitted him, in an eminent degree, to be a pioneer missionary, under circumstances and in an Empire where unusual knowledge of men, prudence, and Christian faith were required. In that sphere of initial and sometimes portentous difficulties, he deemed it needless to be discouraged by trifles, or to be overwhelmed by what was appalling. For twoscore years he held on his way, industrious, faithful, always prompt, never impetuous, blending in an unusual degree kindness with firmness, and deeply enlisting the affection and confidence of all good men who knew him. It was a truly significant incident that Lord Stratford de Redcliffe, on taking leave of Constantinople and of Father Goodell, should kneel and ask his blessing. 'And without all contradiction the less is blessed of the better.' Four years ago, in company with Secretary N. G. Clark, I called on his Lordship, then aged ninety-two, and it was deeply gratifying to notice the evident sincerity with which he spoke of his respect for the memory of Dr. Goodell. 'The righteous shall be in everlasting remembrance.'

"From the honored place of Goodell's nativity, may the God of missions raise up others equally as worthy, for the foreign field!"

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For more laborers, both ministers and physicians, to meet pressing calls from several missionary fields.

For the continuance of the revival among the native churches of Japan. (Pages 348 and 352.)

ARRIVALS IN THE UNITED STATES.

July 9. At San Francisco, Rev. L. D. Chapin and wife, and Miss Jane E. Evans, of the North China Mission.

July 17. At New York, Rev. L. S. Crawford and wife, of the Western Turkey Mission, having been released from their connection with the Board.

July 25. At San Francisco, Rev. W. W. Curtis, of the Japan Mission.

ARRIVAL AT STATION.

June —. At Samokov, European Turkey, Miss Ellen M. Stone.

DEATHS.

June 14. At Oodooville, Jaffna, Miss Eliza Agnew. (Page 329.)

May 30. At Fort Mills, S. C., Rev. Thomas P. Johnston, formerly a missionary of the American Board in Turkey, aged seventy-five years.

The death of the Rev. John Rendall, which has been before reported, occurred at Bombay, June 13.

SAILED.

The *Morning Star* sailed from Honolulu, June 22, on her annual voyage to Micronesia, in command of Captain Garland, Captain Bray desiring a year of absence. Mrs. L. M. Walkup and Miss L. S. Cathcart returned on the *Star* to Kusaie.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Hopeful news from Austria. (Page 339.)
2. Affairs in Central Africa. (Page 338.)
3. Civilization alone inadequate to the world's needs. (Page 334.)
4. Progress in the Shantung region, North China. (Page 345.)
5. What a missionary learned in a trip among the out-stations of Shao-wu. (Page 343.)
6. The evils of the opium traffic. (Page 336.)
7. Comparison of the past and present of China. (Page 330.)
8. The past year of the Madura Mission. (Page 340.)
9. The revival in Japan. (Pages 347 and 352.)
10. The ingathering at Adana. (Page 340.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		MASSACHUSETTS.	
South Freeport, Horatio Hsley,	10 00	Gloucester, A Portland pledge,	25 00
NEW HAMPSHIRE.		CONNECTICUT.	
Chester, Emily J. Hazelton,	9 00	Hartford, A friend,	88 20
Keene, 1st Cong. ch., Rev. H. Wood,	10 00—19 00		192 20
VERMONT.		Previously acknowledged,	14,221 41
Holland, Rev. John Fraser,	50 00		14,413 61

Donations Received in ^{NEW YORK} NEW YORK.

MAINE.		NEW YORK.	
Cumberland county.		South Paris, Cong. ch. and so.	10 55—17 55
Falmouth, 2d Cong. ch.	14 50	Somerset county.	
Freeport, D. Lane,	1 00	Bingham, Cong. ch. and so., 6;	
New Gloucester, Cong. ch. and so.	122 00	A friend, 24,	30 00
Portland, Williston ch., to const.		Norridgewock, John H. Lovell,	4 00
CULLEN C. CHAPMAN, H. M., 100;		St. Albans, Cong. ch. and so.	5 00—39 00
St. Lawrence-st. ch., 4.31,	104 31—241 81	Washington county.	
Oxford county.		Machias, Centre-st. ch., 6.24; A	
Andover, Cong. ch. and so.	7 00	friend, 1,	7 24
			305 60

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsun, Cong. ch. and so.	18 67
Keene, 1st Cong. ch., E. H. Clark,	5 00
Rindge, Cong. ch. and so.	5 25
Troy, Trin. Cong. ch.	26 36—55 28
Grafton county.	
Hanover, A friend,	25 00
Haverhill, Cong. ch. and so.	18 75
Hebron, Rev. J. B. Cook and wife,	5 00—48 75
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	8 44
Hollis, Rev. D. B. Scott,	5 00
Manchester, 1st Cong. ch., to const.	
HORACE PETTEE, H. M.	111 03
Milford, 1st Cong. ch.	5 00
New Ipswich, Cong. ch. and so.	8 75
Wilton, 2d Cong. ch.	45 00—183 22
Merrimack county Aux. Society.	
Concord, South Cong. ch., to const.	
Mrs. MARY G. BATCHELDER, H. M.,	130 43
Tilton and Northfield, Cong. ch. and so., to const. OSCAR P. SANBORN, H. M.	100 00—230 43
Rockingham county.	
Exeter, 1st Cong. ch.	65 00
Newington, Rev. Geo. Smith,	2 00—67 00
Strafford county.	
Ossipee Centre, Cong. ch. and so.	7 21
Rochester, 1st Cong. ch.	70 00—77 21
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so., 67.10; do., m. c., 8.48,	75 58
Newport, Friends,	20 00—95 58
—, A friend,	50 00

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndon, S. B. Mattocks,	5 00
St. Johnsbury, South Cong. ch., 204.34; "S., Portland pledge, 100,	304 34—309 34
Chittenden county.	
Burlington, 1st Cong. ch.	141 22
Jericho, 2d Cong. ch.	10 25—151 47
Franklin co. Aux. Soc. C. B. Swift, Tr.	
St. Albans, 1st Cong. ch.	31 65
Grand Isle county.	
Grand Isle, James Hoag, Jr.	1 00
South Hero, Cong. ch. and so.	11 00—12 00
Lamoille county.	
Cambridge, Friends,	39 00
Jeffersonville, A friend, to const.	
Rev. CALVIN B. MOODY, H. M.	50 00—89 00
Orange county.	
North Theiford, Cong. ch. and so.	10 85
Orleans county.	
Holland, Cong. ch. and so.	15 05
Troy, Mrs. J. W. Peck,	5 00—20 05
Rutland county.	
Pittsfield, Cong. ch. and so., 5; Rev. C. H. Smith, 5,	10 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Mrs. A. E. D., 10; "H., 5,	15 00
Wilmington, Cong. ch. and so.	7 00—22 00
Windsor county.	
Hartford, 2d Cong. ch.	39 97
Legacies.—St. Albans, Mrs. Mary Gorham, by H. M. Stevens, Ex'r.	696 33
	783 20
	1,479 53

MASSACHUSETTS.

Berkshire county.	
Lenox Furnace, Mrs. E. Washburn,	15 00
Pittsfield, 1st Cong. ch.	200 00
Williamstown, 1st Cong. ch., 33.51; Williams College ch., add'l, 10,	43 51—58 51
Bristol county.	
Norton, Trin. Cong. ch.	111 75
Raunham, 1st Cong. ch.	25 00
Taunton, Winslow Cong. ch.	57 51—194 26
Brookfield Ass'n. William Hyde, Tr.	
Gilbertville, Cong. ch. and so. (of	

wh. from Lewis N. Gilbert, to const. LEWIS WARNER, H. M., 100; and from Otis Lane, to const. Mrs. MARTHA J. BROWN, H. M., 100),	250 00
North Brookfield, Cong. ch. and so.	150 00—400 00
Essex county.	
Lawrence, Ladies' Benev. Soc'y of Eliot ch., 55.14; South Cong. ch., 24,	79 14
Methuen, 1st Parish,	31 62—110 76
Essex county, North.	
Bradford, 1st Cong. ch.	30 00
Haverhill, Centre Cong. ch.	53 43
Newbury, 1st ch. and so.	53 00—136 43
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Gloucester, Evan. Cong. ch.	40 00
Ipswich, South ch.	30 00
Lynn, 1st Cong. ch. and so. (Int. on Bracket Lord fund),	52 02—122 02
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
East Charlemont, Cong. ch. and so.	32 00
Miller's Falls, Cong. ch. and so.	12 16
Orange, Central Cong. ch. and Sab. sch.	12 00
Turner's Falls, Cong. ch. and so.	8 35—64 51
Hampden co. Aux. Society. Charles Marsh, Tr.	
Blandford, Cong. ch. and so.	48 10
East Longmeadow, Cong. ch. and so.	5 00
Longmeadow, Ladies' B. S.	32 55
Ludlow, Cong. ch. and so., to const. Rev. MYRON P. DICKEY, H. M.	51 33
Monson, Cong. ch. and so.	25 74
Springfield, South ch., 61.35; Olivet ch., with other dona., to const. Mrs. SARAH A. PARSONS, H. M., 48.65; Hope ch., 31; "H. M., 1,000; Mrs. E. B. Smith, to const. Mrs. HELEN P. MARSH, H. M., 100; Edw. Clarke, 10,	1,251 00—1,413 72
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch., 50; 2d Cong. ch., 20,	70 00
Enfield, Cong. ch. and so.	40 00
Florence, Cong. ch. and so.	23 29
Hatfield, Cong. ch. and so.	75 00
Northampton, 1st Cong. ch., 330.31; Edwards ch. Benev. Soc'y, 16.60,	346 91
North Hadley, Cong. ch. and so.	14 13—569 33
Middlesex county.	
Auburndale, Cong. ch. and so., 50; "H., 25,	75 00
Cambridge, Shepard ch., add'l,	50 00
Everett, Cong. ch. and so.	13 00
Framingham, Plymouth ch. and so., for "Morning Star,"	16 00
Lexington, Hancock ch.	15 50
Lowell, 1st Cong. ch., to const. JAMES U. GAGE, H. M.	100 00
Malden, A friend,	3 00
Natick, Cong. ch. and so.	50 00
Newton, 1st ch. and so.	94 47
Waverly, Cong. ch. and so.	29 49—446 46
Middlesex Union.	
Lancaster, Evan. Cong. ch.	83 46
Townsend, Cong. ch. and so.	16 00—99 46
Norfolk county.	
Braintree, 1st Cong. ch.	12 00
Brookline, "E. P."	1 00
Foxboro', Cong. ch. and so.	41 06
Hyde Park, 1st Cong. ch.	25 00
Randolph, 1st Cong. ch., m. c.	89 79
West Medway, C. Albert Adams,	10 00—178 85
Plymouth county.	
Plympton, A friend,	1 00
Suffolk county.	
Boston, Immanuel ch., 100; do., Rev. F. R. Abbe, 200; Shawmut ch., 10; Village ch. (Dorchester), 8.66; Boylston ch., 8.55; Highland ch., 6.10; Mt. Vernon ch., "M. H. A., thank-offering for Bohemia, 5; Park-st. ch., 3.50; A friend, 20; John P. Nichols, 12; Mrs. Emily P. Eayrs, 10; "A., 10; Augustus King, 10; "I. H. H., to avoid retrenchment, 5,	408 81

Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Shrewsbury, Cong. ch. and so.	56 50
Worcester, Union ch. and so., to const. JOHN H. SINCLAIR, H. M., 95; "In memory of little Fannie, 10; Salem-st. Mission Workers, for "Morning Star," 5,	110 00—166 50
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Grafton, Evan, Cong. ch.	108 18
Millbury, 1st Cong. ch.	71 45—179 63
—, A friend,	10 00
	4,760 25

<i>Legacies.</i> —Amherst, Luke Sweetser, by John H. Sweetser, Adm'r,	500 00
Cambridge, Abijah E. Hildreth, by Edw. A. and Stanley B. Hildreth,	250 00
Melrose, Thos. D. Dyer, add'l,	240 22
Natick, Miss Clarissa Morse, by W. W. Wright, Adm'r,	500 00—1,490 22
	6,250 47

RHODE ISLAND.

Providence, Central Cong. ch., 2,300; Union Cong. ch., 1,447.35; Beneficent Cong. ch., 100,	3,847 35
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CONNECTICUT.

Fairfield county.	
Black Rock, Cong. ch. and so.	78 00
Hartford county. E. W. Parsons, Tr.	
Burnside, A friend,	11 00
Collinsville, Rev. Geo. H. Cate,	5 00
East Hartford, Cong. ch. and so.	25 00
Enfield, 1st Cong. ch.	20 00
Farmington, Cong. ch. and so., quarterly coll.	101 10
Hartford, Park ch., 121.42; E. V. King, 10,	131 42
Plainville, Solomon Curtiss, to const. Mrs. SARAH E. WOOLWORTH, H. M.	100 00
Poquonock, Cong. ch. and so.	20 80
South Windsor, Cong. ch. and so., 37.60; A friend of missions, 5,	42 60
Wethersfield, Cong. ch. and so., 82.93; A friend, 10,	92 93
Windsor Locks, Thank-offering,	10 00—559 85
Litchfield co. G. C. Woodruff, Tr.	
Norfolk, A friend,	10 00
Salisbury, Cong. ch. and so.	63 92
Winsted, 1st Cong. ch.	28 09—102 01
Middlesex co. E. C. Hungerford, Tr.	
East Hampton, South ch.	40 69
Saybrook, Cong. ch. and so.	11 38—52 07
New Haven co. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch., 28; Mrs. Lucy E. Tuttle, 100,	128 00
New Haven, Yale College ch., 704.32; North ch., m. c., 2.75; J. M. B. Dwight, 10; "M. B. S." thank-offering, 10; A thank-offering from a friend, 5,	732 07—860 07
New London co. L. A. Hyde and L. C. Learned, Tr's.	
New London, 2d Cong. ch. (of wh. from J. N. Harris, 1,000, and from Trust Estate of H. P. Haven, 150), 2,053.04; 1st Cong. ch., 32.64; Blackhall-st. Mission, 3.41,	2,089 09
Norwich, Broadway ch., in part,	200 00—2,289 09
Tolland county. E. C. Chapman, Tr.	
Somerville, Cong. ch. and so.	31 16
Windham county.	
Central Village, Cong. ch. and so.	10 00
Thompson, Cong. ch. and so.	42 85—52 85
	4,025 10

<i>Legacies.</i> —Hartford, John B. Eldredge, by J. R. Redfield, Ex'r,	10,000 00
Hartford, Thomas Smith, by Normand Smith, Ex'r,	10,000 00—20,000 00
	24,025 10

NEW YORK.

Ashland, Rev. Timothy Williston,	2 00
Berkshire, 1st Cong. ch.	40 00
Black Creek, Cong. ch. and so.	11 00
Brooklyn, Clinton-ave. Cong. ch., 165; South Cong. ch., 28.21; Ch. of the Pilgrims, "J. L. P., 50,	243 21
Buffalo, Westminster Pres. ch.	10 00
Crown Point, 1st Cong. ch.	46 61
Dunnsville, W. G. Davis,	100 00
East Albany, 1st Cong. ch.	25 00
East Steuben, Wm. R. Thomas,	10 00
Eaton, Cong. ch. and so.	18 50
Gouverneur, A mother's thank-offering,	10 00
Keeseville, Cong. ch. and so.	15 00
Munnsville, Cong. ch. and so.	10 00
Newark Valley, Cong. ch. and so.	48 57
New York, S. T. Gordon, 250; "H. C. H., 200; A. D. F. Hamlin, 10,	460 00
Orient, Cong. ch. and so.	12 73
Rensselaer, Bethel Cong. ch., 7.10; Rev. E. Davies and family, 5,	12 10
Smyrna, 1st Cong. ch., to const. LEVI COLLINS, H. M., 100; 1st Cong. Sab. sch. Miss. Soc., for "Morning Star," 10,	110 00
Utica, Mrs. S. V. V. Brown,	1 00
Westport, Mrs. Mary Spencer,	10 00
Woodville, Cong. ch. and so.	12 25—1,207 97
<i>Legacies.</i> —Romulus, Susan Watson, (int.)	20 00
Sweden, Sarah McCulloch, by Daniel Holmes, Executor's Att'y,	949 91—969 91
	2,177 88

PENNSYLVANIA.

Jeanesville, Welsh Cong. ch.	5 00
Johnstown, Welsh Cong. ch., for Mexican Mission,	19 51
Philadelphia, Chas. W. Sparhawk,	15 00
Pittsburgh, Rev. T. Edwards,	10 00—49 51
<i>Legacies.</i> —Pittsburgh, David Jones, by William Jones, Ex'r,	50 00
	99 51

NEW JERSEY.

Lakewood, Pres. ch., m. c.	16 38
Morristown, Mrs. R. B. Tomlinson,	30 00
Upper Montclair, Cong. ch., add'l,	1 35—47 73

VIRGINIA.

Herndon, Cong. ch.	5 00
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DISTRICT OF COLUMBIA.

Washington, Peter Parker, 100; "A. L. S., 60,	160 00
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SOUTH CAROLINA.

Charleston, Plymouth Cong. ch.	17 00
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GEORGIA.

Macon, 1st Cong. ch. and Sab. sch.	15 00
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ALABAMA.

Talladega, Rev. H. S. DeForest, for school at Kioto, Japan,	10 00
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TENNESSEE.

Springfield, M. L. Minott,	1 00
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TEXAS.

San Antonio, —, OHIO.	5 00
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Ashtabula, A friend,	25 00
Brooklyn, Cong. Sab. sch., for "Morning Star,"	15 82
Chagrin Falls, 1st Cong. ch.	18 71
Claridon, Cong. ch.	13 00
Cleveland, Jennings-ave. Cong. ch., 150; Madison-ave. Cong. ch., 3,	153 00
Columbus, Eastwood Cong. ch.	12 85
Lenox, Cong. ch.	9 00
Oberlin, Students, for "Morning Star,"	8 00
Painesville, 1st Cong. ch.	45 68
Saybrook, Sab. sch. Mission Band, for "Morning Star,"	5 00
Twinsburg, Cong. ch.	27 00—333 06

Legacies.—Kent, Andrew James, by
H. W. Hubbard, Treas.

394 00
727 06

INDIANA.

Cardonia, Cong. ch. 1 50
Michigan City, Cong. ch. 39 56—41 06

ILLINOIS.

Aurora, N. E. Cong. ch. 45 28
Batavia, Cong. ch. 100 50
Byron, A. A. Johnston, 2 00
Chicago, Plymouth Cong. ch., m. c.,
54-33; Union Park Cong. ch., m. c.,
8.77 63 10
Ivanhoe, Young Men's Miss. Soc. 5 39
Lombard, Cong. ch. 14 00
Oak Park, Wm. E. Blackstone, 20 00
Shabbona, 1st Cong. ch. 45 71
Wilmette, A friend, to const. Rev. JOHN
H. PARR, H. M. 50 00—345 98

MICHIGAN.

Bradley, 1st Cong. ch. 1 39
Delhi Mills, Norman Dwight, 5 00
Detroit, 1st Cong. ch., 207.50; Philo
Parsons, too, 307 50
Eaton Rapids, 1st Cong. ch. 9 35
Edwardsburgh, Mrs. Julia S. Smith, 20 00
Hancock, Cong. ch. 111 51
Hopkins, 1st Cong. ch. 4 78
Irving, Cong. ch. 4 50
Middleville, Cong. ch. 6 00
Olivet, Wm. J. Hickok, 10 00
Owosso, A friend of missions, 5 00
Romeo, Mary A. Dickinson, 200 00
Vienna, Cong. ch. 4 61—689 64

WISCONSIN.

Dodgeville, Jane H. Jones, 20 00
Emerald Grove, Cong. ch. 13 03
Lake Geneva, Cong. ch. 14 60
Oak Creek, Union Cong. ch. 2 02
Potosi, Thomas Davies, 12 00
Ripon, Cong. ch. 60 00
Wauwatosa, Cong. ch. 85 00—211 65

IOWA.

Algona, A. Zahlten, 7 50
Ames, Cong. ch. 25 83
Cedar Rapids, Cong. ch., 9-31; John
F. Dean, 9, 18 31
Cherokee, Cong. ch., add'l, 60
Denmark, Isaac Field, 15 00
De Witt, Cong. ch. 42 20
Dunlap, F. H. Jewett, 3 00
Farmington, M. H. Cooley, 5 00
Garnaville, Benjamin Sackett, 6 50
Green Mountain, Cong. ch. 15 50
Maple, Cong. ch., add'l, 3 00
Marion, Cong. ch. 20 00
Meriden, Cong. ch., add'l, 6 40
Monticello, Cong. ch. 20 00
Muscatine, German Cong. ch. 4 00
Onawa, Cong. ch. 11 75
Osceola, Stephen Baird, 2 00
Pine Creek, German Cong. ch. 2 00—208 59

MINNESOTA.

Austin, Cong. Union ch. 24 17
Excelsior, Cong. ch. 25 00
Faribault, Cong. ch. 27 30
Freeborn, Cong. ch. 2 25
Hutchinson, Cong. ch. 2 55
Medford, Cong. ch. 10 00
Minneapolis, Plymouth ch., 35.80; 1st
Cong. ch., 23.54, 59 34
Northfield, "Minnesota Friends," 300 00
Rushford, Cong. ch. 2 20
Sauk Centre, Rev. J. C. Holbrook, 15 00
Sauk Rapids, Cong. ch. 3 00—470 51

KANSAS.

Atchison, Cong. ch. 30 00
Emporia, Cong. ch. 21 24
Topeka, 1st Cong. ch. 10 00
Wabunsee, Cong. ch., m. c. 1 20
White City, Cong. ch. and Sab. sch. 5 75—68 19

NEBRASKA.

Clarks, Cong. ch. 6 05
Lincoln, "K. & C." 10 00
Plymouth, Cong. ch. 1 90
Valparaiso, Moses Allen, 9 90—27 85

CALIFORNIA.

Fort Jones, A friend, 10 00
Riverside, Cong. ch. 8 10—18 10

WASHINGTON TERRITORY.

Fidalgo, Pilgrim ch. 2 50

DAKOTA TERRITORY.

Blunt, Collections, 3 22
Ft. Berthold, Rev. C. L. Hall, 10 00
Ouida, Collections, 1 51
Pierre, Cong. ch. 14 35
Redfield, Cong. ch. 20 50—49 58

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyns, Miss S. L. Ropes, 60 00
Micronesia, Ponape, Contributions per
Rev. E. T. Doane, 58 30—118 30

Legacies.—Sandwich Islands, Hawaii,
Hilo, Rev. Titus Coan, by Mrs. Coan, 500 00
618 30

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 8,144 92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 3,500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Portland, 2d Parish Sab. sch., A
Chinese class, for a boy at Tung-cho, China, 10 00

NEW HAMPSHIRE.—Lancaster, Cong. Sab.
sch., 28.60; Plymouth Cong. Sab. sch.,
Principal's class, for Turkey, 5,

VERMONT.—East Hardwick, Cong. Sab. sch.,
34.61; Hartford, ad Cong. Sab. sch., 10.14,

MASSACHUSETTS.—Boston, Pilgrim Gleaners
of Pilgrim ch. (Dorchester), for Rev. S. B.

Fairbank, 19.55; Southboro', Pilgrim Sab.
sch., for school in Talas, 43.57; Infant class,

for school in Tung-cho, 7.50, 70 62

CONNECTICUT.—Fallis Village, Cong. Sab. sch.,
for Kioto Training-school, 4; North Man-

chester, Cong. Sab. sch. for Kioto Training-

school, 20; Roxbury, Cong. Sab. sch. (of

wh. for Kioto Training-school, 7.75), 15.50;

Saybrook, Cong. Sab. sch. for Kioto Train-

ing-school, 28.26; Southport, Cong. Sab.

sch., 25.64, 93 40

OHIO.—Cleveland, Plymouth ch. Miss. Band,

for sem'y in Africa, 4; Painesville, Cong.

Sab. sch. for sem'y in Africa, 50; Spring-

field, Cong. Sab. sch., for sem'y in Africa,

10.75; Mrs. Warren's class of young men,

5.76, 70 51

MICHIGAN.—Rochester, 1st Cong. Sab. sch.

WISCONSIN.—Mt. Sterling, Fannie D. Gay,

in place of Zulu's fleece, 1.55; Hansa's

fleece for 1883, for Eastern Turkey Mission,

1.45; Racine, Welsh Cong. Sab. sch., Class

No. 14, 2.45; Class No. 15, 4.64, 10 09

KANSAS.—Conway, Cong. Sab. sch. 1 40

351 37

Donations received in July, 30,541 61

Special Offerings " " 192 20—30,733 81

Legacies " " 24,187 33

54,921 14

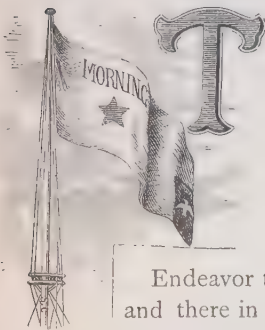
Total from September 1, 1882, to July

31, 1883: Donations, \$326,867.12;

Legacies, \$116,557.27=\$443,424.39.

FOR YOUNG PEOPLE.

THE CAPTAIN OF THE *MORNING STAR* TO HER OWNERS.



THE story of the *Morning Star*, and of her sailing among the islands of the Pacific, seemed to me, when I was a boy, and owned a ten-cent interest in her, as a pretty, imaginary tale. And now, when as her commander I look back and consider my thoughts of her, I can understand the thoughts of others. I wish I could bring her and her work before you as a *living reality*.

Endeavor to picture in your mind the vast Pacific Ocean, and here and there in it an island rising out of the wide expanse of water, appearing only a speck, yet crowded with human beings. Can you conceive the ignorance of creatures thus situated? They have not begun even to comprehend that there is any other land or that there are other people than their own. They know no other object in living than to gratify each one himself. The results of such a life are darkness, degradation, war, and misery.

If, then, their conception of this world extends no farther than around their little island and lagoon, what would ever lead them to thoughts of a *future world and life*? They could never know anything about it, and would continue in the future, as they have in the past, to live and die and be lost. Very few persons ever seem thoughtfully to consider the wretchedness of these poor creatures. If any do consider it their tender sympathies will be touched.

There is no way of reaching these people without a vessel especially provided for this purpose. That was the reason for building the *Morning Star*. Her white sails are seen upon the horizon. She approaches an island. Possibly the natives have seen ships in the distance before, but those on board had been afraid to venture near. This ship draws nearer and nearer, and the natives flee to the woods. As they become a little bolder, they peep through the trees. We beckon them to come on board, but the strange white men inspire them with awe. We beckon again; and a few braves enter a canoe, and cautiously leave the shore, and come a short distance toward the ship; then they beckon us to come to them. Thinking it only fair to meet them half way, we lower a boat and go slowly towards them.

We have brought along a Christian native from another island, who speaks their language, and this native shouts out to them the astonishing intelligence of

other countries and peoples, and a God, and a heaven, and informs them that we will leave a teacher with them, to tell them all about these things, if they will promise to care for and protect him.

Then the missionary family take their life in their hands, go on shore with their goods, and the *Morning Star* sails away, leaving them to begin their work of learning the language and teaching the natives of God and a future life. Can you imagine the astonishment of those heathen as they listen to all the wonders of this world, and of the world to come, for the first time?

And now follow in thought the missionary family through their long year on that lonely island—a whole year without sight or sound of the world outside. At last the time draws near when the *Morning Star* may be expected. Eagerly the missionaries scan the horizon from day to day, and often in fancy see something in the distance, but it is only fancy. “No *Morning Star* yet!” But the day comes when a speck is seen afar. There is no mistake now; it is really a sail! Then the fortunate one who has been first to see it cries out

“Sail, ho! Sail, ho!” and the shout is taken up by others, and passed on in wild excitement, until there is no part of the island where the sound is not ringing through the cocoanut palms.

The *Star* draws nearer. The spy-glass of the missionaries is pointed toward her with eager gaze. Her flag is run up in the breeze, and hats, handkerchiefs, and branches are vigorously waved in return. We who are in the ship are now near enough to see the



NEARING A LAGOON.

missionaries on the beach, and we strain our eyes to count. “One! two! three! Yes, thank God; they are all there!” Neither sickness nor death have kept any of that dear number from standing ready to welcome us. But how slowly the vessel seems to move! The missionaries cannot wait. Their boat is launched and is soon alongside, and their joyous faces are looking up into ours. We assist them on board, and once more they are with sympathizing Christian friends. Their hearts are too full for utterance, but with happy tears, embraces, and hearty hand-grips they show forth their unbounded joy.

These moments are the most satisfactory of my life. The delight of the missionaries at the annual visit of their ship repays me a thousand-fold for any privations I have endured in a sea life, to qualify myself to command the vessel, and be the instrument in God's hands of carrying them such wonderful cheer and blessing. And you must multiply this joy by twenty-five, for we now never visit less than twenty-five islands each year. Even this gives

DISTANT VIEW OF KUSALE.



no idea of the glorious work your little Gospel ship is doing, or of the salvation she is bringing to the poor islanders.

It ought to be a source of gratitude that the Gospel has spread so rapidly in Micronesia, and been so wonderfully successful that the *Morning Star* is now too small for the needed work. We are cramped for room for the missionary passengers, their houses, provisions, mail, etc., and for the transportation of pupils to the training-schools on Ponape and Kusaie. We must charter another vessel to assist, or lay the little *Morning Star* aside, and ask the children to come forward and build us a larger ship — (or steamer?). How cheer-



NOINAWA, ON PONAPE.

fully every one of you would assist us, if you could know the importance of our vessel to carry on the work. The work is not done without great cost. For, after a voyage of ten months or more of active service, without time to keep her even in necessary repair, she must return to Honolulu and go into the hands of carpenters, riggers, sailmakers, and stevedores, to prepare her for another trip. Besides, the officers and crew must be paid, and provisions laid in for the long voyage. All which, together with the numberless expenses attending the sailing of a vessel like this, amounts in a year to about ten thousand dollars. But just compare the cost with the salvation of only one soul, and which will appear of most importance when at last we stand before our Father in heaven? The soul will then show as *priceless* and the money as *useless*.

If I had untold riches and could purchase the greatest happiness of life, I would purchase the joy of the moments when the missionary ship reaches the islands of Micronesia. You cannot share this joy, but, if you have ever helped the *Morning Star* on her course, the time *will come* when you will thank God that He permitted you this high privilege!

From her present commander,

ISAIAH BRAY.

THE MISSIONARY HERALD.

VOL. LXXIX. — OCTOBER, 1883. — No. X.

CLOSE OF FINANCIAL YEAR. — The receipts for the month of August were about \$3,000 in advance of those for the corresponding month of last year. The donations for the year have reached a total of \$393,319.38, an increase of nearly \$45,000 over those of the preceding year. This increase has arisen mainly from the voluntary gifts of generous donors in addition to their regular annual contributions. The legacies have amounted to \$121,072.66, an increase of over \$15,000 above those of the preceding year. The total receipts from both donations and legacies amount to over \$514,000, an increase of about \$60,000. The expenditures for the year, as is always the purpose of the Prudential Committee, have been brought within the receipts, leaving a balance, including \$493 in the treasury at the beginning of the year, of about \$1,200.

NEGOTIATIONS are in progress to secure reduced rates of fare from the East to Detroit, for those attending the Annual Meeting of the Board, but at the time of going to press no further announcements can be made than those given on the fourth page of the cover of this number. Such reductions, if secured, will be announced through the religious newspapers.

As this number is ready for the press, letters have been received from Bailunda, West Central Africa, bringing dates to June 25. Though the war which King Kwikwi has commenced is slowly dragging along, the passage of mails has not been interrupted, as it was feared might be the case.* The health report is excellent, though it has been decided, after much deliberation, that the location is unfavorable for Dr. Nichols, certain physical difficulties under which he has labored being aggravated by living at so high an altitude. With great regret, Dr. and Mrs. Nichols therefore have left the mission, and were, at last accounts, on their way to the coast.

ARE you making ready for the Annual Meeting of the Board? Perhaps you are not going. We are sorry if that is so, yet if you are not to be there you may help make ready for the meeting, and may aid it while in progress, by your prayers to Him who, we trust, will be present with his blessing. Do not forget to pray for this Meeting in your private and household supplications.

IN giving the account of the Goodell Memorial church at Baldwinville, in the last number of the *Herald*, by a singular inadvertence, Miss Norcross was spoken of as the wife of Dr. William Goodell. Mrs. Goodell was Miss Abigail P. Davis, of Holden, Mass. Miss Norcross, whom the memorial window in the church at Baldwinville commemorates, was a native of that place, and her missionary life was spent at Eski Zaghra, in European Turkey, where she died in 1870.

NOT alone in the land of newspapers and telegraphs do false rumors gain currency. It seems that Cetewayo is yet alive and in Natal. No confirmation has as yet come of the report, which we regarded as doubtful, that Mtesa is dead, though possibly it may yet prove true. Word has just reached us from Natal of a rumor that Umzila is dead, but the statement is not credited by our missionaries.

THE venerable Aldin Grout, after a life of missionary service among the Zulus, has been spending his old age at Springfield, Mass. On Sunday, September 2, he reached the age of fourscore years, and, on the following day, greeted his friends and neighbors who brought him their congratulations. One of three missionaries, Mr. Grout commenced his labors among the Zulus in 1835, when they had no written language, no knowledge of God, no words which could express spiritual thoughts,—all naked savages. He has lived to see Natal a Christian colony, with a good degree of civilization, the outward marks of which are houses, churches, school buildings, and a well-clad people. They have now the whole Bible in their own language, and many are manifesting a true spiritual life. It is a mighty transformation for one man to witness, and have part in effecting, during his lifetime, however long that lifetime may have been. The Christian greetings of a multitude of people will be extended to Mr. Grout in remembrance of his faithful service and devoted labors.

A PROMINENT pastor at the West has at his own cost ordered for distribution among his own people, one hundred copies of the memorial of Rev. W. W. Bagster, published by the Board, entitled "The Joy of Missionary Enterprise." No better material could be found to broaden and intensify the spiritual life of Christians in the churches of our land than this record of one who, in the wilds of Africa, found the joy of the Lord his strength.*

VEGETARIANISM is doubtless a poor religion, but that does not prevent men from making it a religion. A wide-awake contemporary is amused by the "apparent seriousness" with which one of our correspondents from China refers to a woman who "gave up her vegetarianism and put her trust in Christ." There is doubtless a ludicrous side to the religiousness of some pagans, to say nothing of that of some professed Christians. The partial vegetarianism of Romanists, on Fridays, naturally causes a smile until we become accustomed to it. Can it be that our enterprising contemporary is unaware of the fact that to multitudes of Buddhists in China abstinence from animal food is the great religious act on which they base their hope of heaven? However much we may be amused by the fact, it is serious business for a missionary to attempt to lead one of these devotees to cease dependence upon his vegetarianism and accept Christ as a Saviour.

RECENTLY, in sending his son as a missionary to Turkey, a father suggested "as a motto for daily praying and working," to be kept in mind by kindred in this land as well as by those who are to be in the field, "Turkey for Christ." And this father adds: "With Adana and its glorious experience, how can we fail to see the early breaking of the morning light, if only we couple our prayers and labors and prove Him who waits to bless?" Are there not many in this land who will unite with the missionaries in Turkey in this fellowship of prayer and toil?

As an illustration of the intellectual revival in Turkey at the present time, Rev. Mr. Dwight, of Constantinople, alludes not only to the increase of schools, but to the multiplication of periodicals issued from the native press. He states that during the year 1882 twenty-two literary and scientific magazines were published, at Constantinople, in the Turkish language alone. French literature is the source from which the native writers chiefly draw, and grammars and dictionaries of the French language have been issued both in Turkish and Armenian. This kind of learning will not give the light needed in Turkey. A literature that ignores God will not purify.

THE death of Dr. Robert Moffat, at the ripe age of eighty-eight, removes one who has long been a conspicuous figure in the missionary world. For more than half a century he labored in South Africa, chiefly among the Bechuanas, one of the wildest and fiercest of the African tribes until reduced to Christian civilization. He began his labors there in 1816, a year before his son-in-law Livingstone was born, and continued them with scarcely an intermission, in a most zealous and courageous service, until 1870, only three years before Livingstone's death. His ministrations were of a very practical, as well as religious, sort. He taught the Bechuana and Hottentot tribes all the simpler and more useful arts of civilized life. He wrought at church-building, and similar manual occupations, while employed in translating the Scriptures into a language which he had to reduce to writing, and almost to invent. His life was one of bold and incessant activity. In the toils and perils of African travel he had a larger experience, probably, than any other man. And when at last he retired, in advanced age, it was not from weariness, or a desire for rest and ease. Sleeplessness had long troubled him, and at last rendered work impossible. He returned to England, where he recovered his health in a measure, and spent thirteen years greatly honored and beloved. Nor did he ever lose his deep interest in his dear Bechuanas. His last letter on any public question, written not long before his death, was addressed to Sir Henry Peck, M. P., expressing his strong sympathy for the Bechuanas in the attack made upon them by freebooters from the Transvaal. Only a few weeks ago—his last public appearance—he laid the corner-stone of a Congregational chapel in the north of London. So has gone one who was a grand example of a man, strong and able, who gave himself, without stint, without selfish inducements, and with a character and career singularly free from distortions and mistakes, to the work of elevating and saving some of the most degraded of his fellow-men. May his example long be an inspiration through the churches!

ADVICES from Madagascar indicate the enthusiastic purpose of the Queen, whose sudden death is since announced, as well as of her subjects, to yield nothing to the French invaders. The very Christian proposition of the Queen to refer the whole matter to the arbitration of any power France might select was refused. The missionaries have been gathered from all the country districts to the capital for protection. French subjects are unharmed, and French property is put under guard, that "not the value of a pin may be lost." And this in the face of this most unrighteous invasion. The directors of the London Missionary Society, in calling attention to the affairs of that afflicted people, have asked of the churches interested in missions special prayer that "the Almighty may, in his mercy, avert the horrors of war from Madagascar, and overrule all events to the furtherance of the kingdom of our Lord, and the spread of the gospel in that island." Surely the Christian heart, the world over, will respond to this request.

MR. STANLEY, after penetrating far into the interior, on May 1st was about to start with a flotilla of three steamers and many native canoes, on a voyage up the Congo to the Stanley Falls, a distance of about one thousand miles. He had formed alliances with various chiefs who own the territory along the north bank for a great distance above Stanley Pool, and had signed treaties in order to checkmate the French; though he had received stringent orders from the International Association at Brussels to maintain a friendly understanding. Late telegraphic advices state that Mr. Stanley had returned to the Pool. Some valuable additions have recently been made to the International establishment on the river, among them two well-known English geographers. We may expect from them important geographical results.

THE death of Ranavolo, Queen of Madagascar, is announced, it having been concealed for a time, it is reported, for political reasons. At this special crisis in the affairs of her government and people, her loss would seem to be almost irreparable. She was a notable woman, and a more notable Queen. Born and reared amid all the cruel and degrading superstitions and practices of a heathen worship, she was converted in a very remarkable manner, and became a noble and enlightened Christian Queen. Soon after ascending the throne, in 1868, she openly adopted the Christian faith, abandoned idolatry, and used her powerful influence and example in every way to discourage it. She issued edicts protecting the Christians and abolishing several of the worst of the heathen customs. She directed her efforts to put down the slave-trade, liberated the imported Africans, and did much to mitigate the rigors of slavery in the island. She promoted education in every way, stimulating teachers and scholars with generous rewards, even exempting from compulsory state service printers and others engaged in diffusing knowledge among her people. She reorganized the army, reducing the term of service from a lifelong slavery to five years, and finally, in the late movements against the French, fed, and clothed, and cared carefully for her troops, which had never been done before. Her Christian character is well illustrated by incidents, given in another part of this number, of her generous and humane treatment of the French residents within her power. These, and other similar acts, make her name and reign notable, and her death a public calamity.

VISHNUPUNT.

BY REV. HENRY J. BRUCE, SATARA, INDIA.

BHASKAR KARMARKAR, more commonly known as *Vishnupunt*, was born at Poona, in 1834. He was of the Brahman caste, and as his ancestors, three generations back, had come from the Konkan, near Rutnagiri, he was called a *Konkan* Brahman, and still showed in his speech some of the peculiarities of the Konkan dialect. On account of the poverty of his parents, he had few oppor-



VISHNUPUNT.

tunities for mental improvement. He studied at home until he was twelve or fourteen years old, and afterwards attended for a time a Government Marathi school. When he was eighteen years old, he accepted an appointment as teacher of a girls' school in Poona, and applied himself closely to his work. His reputation as a teacher soon became known abroad, and he was appointed teacher of a girls' school in Ahmednagar, which was established and supported by educated natives, for the benefit of their daughters. When Vishnupunt left Poona for Ahmednagar, he was warned by his friends that the missionaries had great influence in Ahmednagar, and that he must avoid them or he would be persuaded to become a Christian. He was very doubtful about the forms and ceremonies of Hinduism being sufficient for the salvation of the soul. His mind was not at rest, and he was thus, in a measure, prepared for the reception of the Christian religion, when he heard it preached by the native brethren at Ahmednagar. It is said of him, that, while he was yet a Hindu, he joined a class which one of the missionary ladies had formed for teaching "fancy-work," because he

wished to listen to the religious instruction that was given, rather than because he cared for the work itself.

Vishnupunt was not a man to delay doing that which he felt it his duty to do. So, when he was convinced of the truth of Christianity, and felt its claims upon him personally, he at once openly professed his faith in the Lord Jesus Christ as the Saviour of the world. He was baptized at Ahmednagar, by Rev. H. Ballantine, October 2, 1853. His baptism created great excitement among his Hindu friends, both at Ahmednagar and Poona, and they spared no effort to bring him back again to Hinduism. He had taken up his abode in the mission compound, knowing that he could not longer live in safety among his people. An effort was made to kidnap him and carry him away to Poona, and this wily plan failed of success only by the manifest overruling providence of God.

After his baptism, Vishnupunt was of course obliged to give up his position as a teacher in the Hindu Girls' School, and was employed by the mission in the Christian Girls' School at Ahmednagar. His special fitness for this work was soon apparent, and his natural politeness and gentleness of manner impressed their influence upon many of his pupils.

After a time Vishnupunt joined the theological class which was taught by Mr. Ballantine, and was licensed to preach, in November, 1857.

In 1860 the Second Church in Ahmednagar gave him a call to become its pastor. Vishnupunt's humility and distrust of himself are illustrated in his own account of his experience at that time. He says: "When the Second Church in Ahmednagar called me to be its pastor, and requested the mission to ordain me, I was in very great difficulty, and knew not what to do. I lost all appetite. My sins all rose up before me. And then the great responsibility of the work stared me in the face. One night I sat thinking of these things and weeping bitterly. After thinking for some time, I prayed over the project, but found no comfort. I could not sleep. I prayed again, but obtained no peace. At length, near the break of day, I fell asleep, but in a little while awaking again I began to think what answer I should return to the church. I felt that I could not undertake the duties of a pastor, and that I must send a reply to the church stating distinctly that I could not accept its invitation. But then the thought suggested itself to my mind, 'What are you doing? Do you give such an answer to this call without once asking the Lord Jesus Christ?' I spent that day in fasting and prayer, and in reading the Scriptures; and in earnest supplications I asked the Lord what his will was in the matter. I felt an overwhelming sense of his presence and power such as I never felt before. This passage came to my recollection: 'Be not many teachers, knowing that we shall receive the greater condemnation.' For two or three hours this passage was revolving in my mind. I could not dismiss it from my thoughts, and I could think of nothing else. Then I read the 4th chapter of 2d Corinthians, and in that chapter found this verse: 'But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' This verse gave me some comfort. I felt that this work is God's. If he will make me an instrument in his hands to do his work, if he will regard me as a lifeless doll, or as a frail earthen vessel, and make use of me as such, why should I oppose his will and flee away as

Jonah did? Rather should I say, like Paul, 'Lord, what wilt thou have me to do?' Thy will be done. After praying again, I wrote a reply to the church to this effect, that if they would promise to bear with my weakness and ignorance, and would tell me my faults, then I would become, not their pastor, but their poor foolish servant. The church agreed to this, and accordingly on the 27th of June, 1860, by the laying on of the hands of the presbytery, I was appointed the servant of the church. From that time the church, according to its promise, has borne with me, and I thank them and praise God also."

As may be supposed from the way in which Vishnupunt entered upon his work, he had a very successful pastorate, which continued until 1868. In the meantime his health became very much impaired, and at last it was evident that he was afflicted with that terrible disease, the leprosy. It was a great shock to him when he was informed what his disease was. What a terrible breaking up of life-plans, of his hopes and expectations! He spent the night in prayer and communion with God. Alone with his Maker, he made an entire surrender of his own will and accepted the dispensation of God's sovereign pleasure. He was never afterwards known to utter a complaint in regard to his affliction. Soon after that time he wrote: "It is painful to have this disease, looking at it with this world for a standpoint; yet, by thinking that God has sent it for some good end, I am able to regard it with composure. When a loving father holds a naked sword in his hand, should the child understand that the father means to destroy or to defend him? Such thoughts keep me calm. And more than this, the Lord is near me. No one is able to snatch me from his hand. With such thoughts I am happier than before."

On account of this great affliction which had come upon him, it was thought best for him to go to Bombay, where he would not only have a different climate, but be able to obtain the best medical treatment. By a thorough course of a new kind of medicine and treatment, which had then been recently discovered by Dr. Bhan Daji, the progress of his disease was stayed for a time, but it never was entirely cured. He accepted the pastorate of the American Mission Church in Bombay, which he continued to fill, to the great satisfaction of the people, until the time of his death, August 5, 1881.

One of the special characteristics of Vishnupunt was *love*. He seemed to love everybody, and to be loved by everybody in return. He was often called "the apostle John," or "the beloved disciple." He was universally loved, not only in the whole Christian community, but in a wide circle of acquaintances of every name and caste. When he lay upon his dying bed a wealthy Arab Mussulman said to his son: "If five thousand rupees would do anything to prevent your father's death, it should be yours in a moment." His last sickness was brief, just one week, but it was attended with much suffering. There was no shrinking back when the death angel appeared. "*This is a great day*," he said, for he knew that he would soon be with Jesus.

Vishnupunt was a rare man, for any land or nation, and his influence will long be felt in these Mission Churches, which he loved so well, and for which he labored so faithfully.

WHEN CAN THE AMERICAN BOARD SAFELY WITHDRAW FROM
TURKEY?

BY REV. E. E. BLISS, D.D., CONSTANTINOPLE.

[Among the questions presented at the recent missionary conference at Constantinople was the following: "Have we reason to expect that the Board can safely withdraw from its missionary operations in Turkey at an early day and throw the responsibility for further progress in evangelization upon the native churches?" The discussion upon this topic was opened by Dr. E. E. Bliss, who presented the following paper:]

THE ultimate end of missionary work in the Turkish Empire is the thorough evangelization of the empire. The missionary agency, however, need not, by any means, continue till that ultimate end be attained. It may be withdrawn whenever a native agency has been established, trained, and furnished with necessary instrumentalities to an extent which gives good hope that, under God, it will carry on the work to its ultimate end. The missionary should be ever seeking the establishment of this native agency, and ever forward to transfer his own work to that agency. Whenever a missionary finds a native agency, an individual, a church, or association of churches, measurably prepared to do the work he has hitherto done, he should give place to that agency, even though he may have the conviction that he himself could carry on that work more vigorously and efficiently. He should trust to the educating power of experience on that native agency, he himself giving such aid, stimulus, and counsel, as may be needed, seeking in all he says and does, not so much to shape that agency to models of his own as to have it develop its energies in the line of native thought, as guided by the Spirit of Christ working in native minds and hearts. When a good number of these agencies, indigenous to the soil, are at work, the necessity for a foreign agency is diminished, even though there remain "much land to be possessed." Those native agencies, multiplying and spreading themselves, may be trusted to take possession of that remaining land without any further increase of the number of foreign agents, whose business will become more and more to give aid and comfort and stimulus to those native agencies. Then the time will come when that number may be diminished, and the process of diminution continued till none remain, and the only connection between the foreign and the native agencies be the exchange of letters of Christian sympathy and love, and the furnishing perhaps, for a season, of pecuniary aid from foreign parts to supplement the resources of the native agencies.

In answer to the questions whether the time has now come in the Turkish Missions to commence the process of withdrawal, and with what rapidity that withdrawal, once commenced, may be expected to go on, it may be said that, while there are localities where it may begin at once, — where it has, in fact, already begun, — yet, in the general view, the time has not come for withdrawal on any extensive scale, nor do the indications justify the hope that the process of withdrawal, when begun, can go on with any very great rapidity. Sometimes unforeseen circumstances may even require that a step forward in the direction of withdrawal be retraced. The necessities of the work in some localities may even point to an increase, for a season, of the number of foreign agents in those localities, as a measure likely to hasten the time of ultimate withdrawal. The time to

begin the process of withdrawal, and the rapidity of the progress in it, will depend mainly upon three circumstances:

1st. The presence of the Holy Spirit and of the blessed Lord and Master of all the workers, foreign and native. That blessed Master has told us, and we all know how truly, that without him we "can do nothing." If his presence and blessing be secured, the work will go on rapidly and the desired end be quickly reached. If the Holy Spirit come to work with power in all parts of the land, as at Adana, Hadjin, and other places, in these last few months, we shall see the fulfilment of the promise that "a short work will the Lord make upon the earth." There is much encouragement in the fact that the Spirit has begun thus to work, that the rain has begun to fall on the waiting fields.

2d. The rapidity of progress towards the condition of things awaiting the withdrawal of foreign laborers will depend upon the degree of unity of spirit and unity of effort secured between the two classes of laborers, foreign and native. There may be progress, if each works in its own line, minding its own business. There will be much more progress, and much greater rapidity of movement, if both work together, minding the common business, helping each other in the common work, both purifying their minds and hearts of all distrust of each other, and both striving to remove out of the way all hindrances to the desired unity. The present agitation of the question of the relations between the native and foreign laborers may be regarded as hopeful, so far as it shows a desire on the part of the native laborers to take upon themselves more responsibilities in the common work, and directing the minds of the foreign laborers to the consideration of the measures by which this desire may be wisely met.

3d. The rapidity of progress towards, and in, the withdrawal of foreign laborers, and the diminution of foreign aid, will depend upon the degree of pecuniary ability which God in his providence shall be pleased to give to the native Christians to provide means for the work coming upon them. At present, widespread and crushing poverty prevents their doing in this line what, in other circumstances, they might be expected to do. That poverty is more widespread and more extreme than can be conceived by those who do not live in the midst of it. It not only diminishes ability to provide for the needs of the Lord's work, but exerts a most disheartening influence in reference to all forms of Christian work. It would not be wise, nor helpful to the end in view, to increase that feeling of dependency by laying heavier burdens upon those who can, only with so much difficulty, carry those now upon them. While, then, prayer is, and should be, offered that the brethren may be of a willing mind to give, even out of their deep poverty, let there be prayers also to the Father of Mercies that he will graciously look upon the low estate of his servants, and give them some deliverance from the poverty and oppression under which they now groan.

When the disciples asked the Lord, "Wilt thou at this time restore the kingdom to Israel?" he replied, "It is not for you to know the times and the seasons which the Father hath put in his own power." So the time for the withdrawal of the missionary force from Turkey is known only to God, and only his providence can make it manifest.

When a missionary, or any other traveler, comes, in the clear light of morning,

to the top of the hill from which he catches his first sight of the city of Erzroom, on the further side of the intervening plain, he thinks the city near, and that he shall reach it before the sun reaches the zenith; but, as he presses on to realize his hope, he descends upon a plain which stretches on and on, seemingly interminable. Midway he must cross the River Euphrates, as best he can, then toil on wearily, over more and still more plain, to reach the city at last long after dark night has closed around him. So in reference to the matter under consideration. While in the light of past manifest progress, becoming more and more rapid every year, and in the light of many favorable signs of the present times, it may be said that the end is in sight, and all laborers in the field should be encouraged to press on towards that end, even though it may be necessary and wise to make haste slowly, yet it should never be forgotten that the times and the seasons the Father hath put in his own power, and that, till he dismisses the laborers from the field, it remains for them to labor on faithfully and hopefully under the guidance of his Spirit and providence.

DECENNIAL STATISTICS OF THE TURKISH MISSIONS OF THE A. B. C. F. M.

BY REV. GEORGE W. WOOD, D. D., OF CONSTANTINOPLE.

BELOW, in tabular form, are given the statistics of the native agency, churches, and schools in the fields of the Western, Central, and Eastern Turkey Missions, as reported for the years 1852, 1862, 1872, and 1882; except that the statistics for the schools, not being given in the Report for 1882, are for 1881. Robert College, not being under the direction of the mission, is not included. The addition of its pupils would make the last total 14,500. The correct total would probably be above 15,000.

	In 1852.	In 1862.	In 1872.	In 1882.
Churches	10	43	74	108
Number of Members	261	1,564	4,032	7,490
Native Ordained Ministers	6	13	47	66
Native Unordained Preachers	?	32	56	68
Teachers and Helpers	?	145	374	467
High School and Theological Seminaries .	1	3	9	23
Pupils in High Schools and Theological Seminaries	44	52	153	711
Girl's Boarding-Schools	1	2	10	16
Pupils in Girl's Boarding-Schools	24	28	241	608
Common Schools	12	117	222	317
Pupils in Common Schools	398	3,473	6,391	12,896
Total Pupils in all kinds of Schools . . .	466	3,553	6,785	14,285

From the above table it will be seen that the average number of pupils, disregarding fractions, in the High and Theological Schools, was, in 1862, 17 in 3 schools; in 1872, 17 in 9 schools; in 1882, 30 in 23 schools.

The average number of pupils in the Girls' Boarding-Schools was, in 1862, 14 in 2 schools; in 1872, 24 in 10 schools; in 1882, 38 in 16 schools.

The average number of pupils in the Common Schools was, in 1852, 33 in 12 schools; in 1862, 30 in 117 schools; in 1872, 29 in 222 schools; in 1882, 40 in 317 schools.

The grade of instruction in the higher schools, and to some extent in the Common Schools, has been much elevated in later years. The cost of the system of education, including Aintab and Armenia Colleges, the Theological Seminaries at Marsovan, Harpoot, Mardin, and Marash, the Home School at Constantinople, and the Boarding-Schools for girls at Bardezag, Broosa, Manisa, Marash, Aintab, Mardin, Bitlis, Harpoot, Sivas, Talas, Marsovan, etc., is manifold greater than in former years. Large amounts have lately been expended on buildings for schools and places for worship.

Still more important, we see that the average membership of the churches was, in 1852, 26 in 10 churches; in 1862, 36 in 43 churches; in 1872, 54 in 74 churches; in 1882, 69 in 108 churches.

The enlargement of the membership in the last ten years has been 85 per cent. of the number in 1872. Dividing the last decade into two periods of five years each, we find that the additions in the first period were 1,198, or 29.5 per cent.; in the second period, 2,260, or 43 per cent. of the number in 1877. An advance continued at this latter rate of progress would, in sixty years, yield a membership of 546,800 souls. Reckoning the evangelical community at only four times the communicant membership, it would amount to nearly or quite the whole number of Armenians in Turkey.

Whether youth now living will see such a result depends, we believe, upon the fidelity and zeal of the American evangelical ministry and churches, and the blessing of God to be expected thereon. With a general rate of progress like that exhibited in Aintab, Marash, Adana, Hadjin, Orfa, Harpoot, Cesarea, Marsovan, and some other places, the time would be greatly shortened.

THE BURNING OF HADJIN, CENTRAL TURKEY.

THE readers of the *Missionary Herald* will recall some of the descriptions given in its pages of the quaint city of Hadjin on the Anti-Taurus mountain range, which is the boundary between the Central and Western Turkey Missions of the American Board. The town is about one hundred and fifty miles north of Alexandretta, and is built on the sides of a rocky ravine, down which flows the Hadjin River. The houses seem to stand tier above tier on the precipitous walls of this ravine, and the wonder is often expressed that so many people can find a home in such quarters. Yet the town has been considered a thriving one, and our missionaries have been greatly encouraged in their labors there, having established in the upper, lower, and middle sections of the city centres of evangelical labor. The last Annual Report alluded to the zeal and consecration which had resulted in building a church in Upper Hadjin. Within a few weeks, tidings of a great religious awaking, especially among the women of this city,

have been received. Though few details have been furnished, we have been told of daily meetings in each of the three chapels, and of eight hundred persons present at a prayer-meeting. And now comes a sad report of a conflagration which has wellnigh destroyed the city. The story is graphically told in the following letter from Mrs. Coffing and Miss Spencer, addressed originally to the Evangelical Protestant Churches in Turkey, asking for pecuniary aid. The letter is dated Hadjin, July 19, 1883:—

“Saturday, the 14th inst., about two o'clock in the morning, a fire broke out from an oven, near St. Kriker's church. The wind then blowing from the north, the Armenian church was in great danger, but with almost superhuman efforts the church itself was saved, though its schoolhouses and outhouses were most of them burned. By breaking in roofs, tearing down two or three buildings, the fire was prevented from doing farther damage in that direction; but the wind shifting suddenly began to blow from the south, and carried the fire directly into the markets, where it spread so fast that, in spite of great efforts, in a short time all the ‘tukens’ (stores) and all the houses joining them on either side were burned down. Merchants never dreaming that their houses could be in danger had carried their goods from the market to their own or neighbor's houses. But the fire still swept on up the hill, and by this time (near noon) every one was so exhausted, and the fire had spread in so many directions, that almost nothing could be done to save the new Protestant church building and schoolrooms, and they are now an utter ruin, their walls level with the ground, and of the timbers nothing but ashes remaining.

“At the top of the hill the fire stopped for lack of houses to feed upon, then turned and came down on the east side, to the Marash road. But why try to give to those who are not intimately acquainted with Hadjin a minute description of the burnt district, or names of those who are homeless? The fire raged thirty hours, and now that five days have passed, we have had time to learn something of the extent of the loss. According to the governmental estimate (which is more likely to be an under estimate), 1,500 houses, 300 tukens (shops), and not less than 6,000 persons are without homes.

“Many men were away from home, and their wives and mothers saved only themselves and their children. Another large class saved only their beds and a few clothes. These two classes are without food, and must be fed— but from what source? Rich and poor are alike reduced to want. Thousands of bushels of wheat, stored in cellars, were burned or yet lie under the smoking ruins. Some little which has been dug out not even the chickens would eat, so bitter was it with smoke. At present comparatively few families remain in the street; but when we say that they have found houses to go to, we mean that stables have been swept, and four, five, and even eight families have been crowded into one house, or, in other words, it means that they have found a place to put their few remaining goods, and a roof to sleep on.

“While on the one side we are thankful that it is warm weather, yet, brethren, we cannot but remember that the cold and rainy weather will come, and if something is not done within these four months many must die for want of shelter. One woman said to us yesterday: ‘My relations were in twenty-two houses, and oh! if one of them had been left, I would have had a home, but the homes of *all* of them were burned!’ And this is not a solitary case, and shows that they are not in a condition to help one another. Connected with our large First Protestant Congregation only about sixteen families have a home left them, and they are, by no means, the better class. One Protestant brother lost over thirty thousand piastres, and another over a hundred thousand, and some, whose homes were left, lost everything else, and it will be years before they are again in comfortable circumstances. One great aggravation of the situation is the total

absence of any kind of work by which they might gain a little for present needs. But children are *now* crying for bread!

“Brethren, if your people have any hearts (and we believe they have), and you have any power to move them, send us help *at once*, that we may give bread to the starving; and again, as soon as may be, to build houses, or remove families to other towns.

“We have each given six Turkish liras for food, but it is only as a ‘drop in the bucket.’ We have also eleven families in our yard, who for the present are tolerably comfortable, but will not be for the winter. In our disposition of aid, we of course make no difference between Armenian and Protestant.”

(Signed)

JOSEPHINE L. COFFING,
CHARLOTTE D. SPENCER.

We are glad to learn from Constantinople that certain funds, contributed in the past for famine relief, can be used now to aid these sufferers by fire, though quite inadequate to meet their needs. The treasurer of the Board, L. S. Ward, Esq., will gladly remit any sums contributed by benevolent people in America, either for the temporal relief of these homeless people, or to aid the evangelical community in securing places of worship, which will be also places of refuge.

PRACTICAL SUGGESTIONS FOR PASTORS AND CHURCHES.

ONE of the generous givers to the treasury of the Board, a layman connected with one of our churches, writes as follows: “I have been a member of several different churches, in no one of which, I think, were the great majority of members at all well informed of the results of mission work in the world, or of the condition of the world in that respect, but largely *very* ignorant in these things. I have many times heard a notice given in the church, ‘Our collection this morning will be our annual contribution for the cause of Foreign Missions,’ sometimes adding, ‘I trust, therefore, the collection will be a liberal one,’—no previous notice of it having been given. Would not something similar to the following plan tend to increase the contributions of such churches? Issue a little circular giving statistics of missions of the Board, number of missionaries, churches, members, helpers, additions, etc. etc. Send a copy to every pastor, and offer to supply his church in quantities to distribute, and urge him to have them so distributed. On that circular, and in the *Herald*, print the following:—

“*Suggestions for Collections in Churches.*”

“Let the pastor preach on Foreign Missions on the Sabbath next preceding the collections. On that day have the circulars distributed freely in the seats, asking the people to carry them home and study them, giving notice that the collection for Foreign Missions will be taken on the next Sabbath. Have Foreign Missions the subject of the prayer-meeting that week, and try to have members there give information and suggestions.”

This is an admirable plan, and has been adopted and acted upon by many pastors with excellent results. The leaflet provided for free distribution in the way indicated above, entitled, “The Field, the Force, and the Work,” is well adapted to the end desired, and will be gladly furnished to any who may request

the same, from the Missionary Rooms. Some pastors and churches connect with the plan suggested above some method of securing the personal subscription of individuals, either by personal invitation, or by letter, or by subscription-card or envelope distributed among the people. Such a plan efficiently carried out will treble both the contributions and the prayers. These twain should never be put asunder.

IN MEMORIAM.

THOUGH we are called upon to record this month the death of but one missionary, connected with the American Board at the time of decease (Mrs. Hartwell, of Foochow), several other persons who have been its missionaries, and in whom the friends of the Board have an abiding interest, have recently died. We bring together here brief memorials of these faithful servants of Christ, who now rest from their earthly labors.

MRS. HARTWELL, OF FOOCHOW.

Mrs. Lucy E. (Stearns) Hartwell, wife of Rev. Charles Hartwell, died at Foochow, July 10. She was born at New Ipswich, N. H., April 13, 1827, where she united with the church when fifteen years of age. She pursued her studies in her native place and at Mt. Holyoke Seminary, was married to Mr. Hartwell, September 6, 1852, and sailed for China in November of the same year. For more than thirty years she has labored faithfully for the kingdom of Christ in Foochow, but the last years of her life have seemed to intensify her zeal and devotion. Her children were separated from her, and, her time being then more at her command, she gave herself unweariedly to labors for the native women in their homes. It was in this work that she lost her life. One day in June she visited many houses, among them some which were very filthy, and then contracted what is known as the "sewage fever," which in a short time proved fatal. Anticipating the result, she laid aside her work with a calmness which was a surprise to those who knew how busily she had been planning for it. "I am going to see God," she said. "I do not wish a single sin to remain unforgiven." Just before her departure she seemed to see before her a gathering of native women, and her last effort was an attempt to speak to them of Christ's gospel. It was a fitting symbol and close of her devoted life.

REV. STEPHEN R. RIGGS, LL. D.

Dr. Riggs was born in Steubenville, Jefferson County, Ohio, March 25, 1812. After graduating at Jefferson College, and studying theology for a time at Alleghany Seminary, he was ordained at West Union, Ohio, April 6, 1837, and started at once with Mrs. Riggs, under appointment by the American Board, for the mission among the Dakotas. Here he labored with great zeal and success, in literary and active missionary work, at various points, till the Sioux outbreak in 1862, when, barely escaping with his life, he fled to St. Paul, but returned soon after as chaplain of the military forces sent to suppress the outbreak. For three years he sojourned at St. Anthony, making frequent and important visits to the Dakota prisoners at Fort Snelling and other posts. In 1865 he removed to Beloit, Wis., where he resided till the time of his death, engaged during the winters in the work of

translating, and spending his summers in active missionary service, still retaining his connection with the Board till the transference last year of the Indian Missions to the care of the American Missionary Association. After a long and painful illness, he died, August 24, at the age of seventy-one, having spent more than forty-five years in devoted and successful labor among the Indian tribes.

Dr. Riggs was an uncommon man, and was ordained and strengthened to an uncommon work. He reduced the Dakota language to a written form, organized and adapted it to religious expression. He translated into it nearly the entire Bible. He prepared a Dakota dictionary of more than sixteen thousand words, which was published by the Smithsonian Institute. Upwards of fifty volumes in all, religious and literary, partly translations and partly original, came from his indefatigable hand for the use of the Dakotas in their native tongue. He lived to see ten or more churches organized, and efficient, under native pastors. His influence for years was large and most salutary through all the regions of Minnesota and Dakota. In these labors he had the devoted help and sympathy of Mrs. Riggs, a wife worthy of such a man. Of their eight children, five are in the missionary field: four among the Indians, and one in China. On the whole, it has fallen to the lot of few to do a more important work for the triumph of the gospel than was done by Dr. Riggs.

MRS. CLARA E. SCHAUFFLER.

Two years ago Mr. and Mrs. H. A. Schauffler were compelled to return from Austria to this country, on account of the protracted illness of Mrs. Schauffler. Subsequently, when it became apparent that her health would not permit their return to their mission, for some years at least, Mr. Schauffler engaged in work in Cleveland, Ohio, especially among the Bohemian settlers in that city. There, on the 4th of September, Mrs. Schauffler died. She was born in Enfield, Mass., October 3, 1842, and was married to Mr. Schauffler, then an instructor in Robert College, Constantinople, November 25, 1862. Mr. and Mrs. Schauffler were subsequently connected with the Western Turkey Mission, at Constantinople, and, upon the opening of the Mission to Austria, in 1872, were transferred to that work, residing most of the time at Brünn, Moravia. In this missionary service Mrs. Schauffler's heart was fully engaged, and it was a deep grief to her that she was kept from returning to it. She manifested unusual strength of character, combined with great refinement of manner and sweetness of disposition, and her memory will be very precious to those who have known her in this land, and to those for whom she has labored beyond the seas.

MRS. ANNIE E. SCOTT.

Mrs. Scott, wife of Rev. J. E. Scott, was connected with the Eastern Turkey Mission of the American Board, at Van, from 1872 to 1881. She died of consumption, at Wyandotte, Kansas, August 14, patiently enduring her sufferings, and hopefully anticipating the life above. "She hath done what she could."

REV. THOMAS P. JOHNSTON.

Rev. Dr. Cyrus Hamlin sends the following account of Mr. Johnston, an associate in missionary work in Turkey, whose death at Fort Mill, S. C., May 30, has already been announced:—

"Mr. Johnston was born in Iredell County, N. C., October 24, 1808. He was married to Marianne C. Howe, of Granville, Ohio, and sailed for Turkey on December 5, 1833, just five years earlier than myself. His labors were chiefly at Trebizond and Smyrna, together with very useful touring, and preaching the gospel in any and every village which he found accessible, far and near. He spent twenty years in this work in Asia Minor, and then returned with his family to the United States. Leaving his family in New Haven, Mr. Johnston went into the service of the Bible Society, in Mississippi. After the war, he labored among the churches of the western part of North Carolina until failing health laid him aside.

"As a missionary, Brother Johnston was very quiet and unobtrusive. He was no son of thunder. He seemed to lack impelling force. He was never excited. But if any one inferred that he was an inefficient missionary, the inference was a hasty one. He would give naturally the soft answer that turneth away wrath; but he would also give the word in season, that would remain in the memory and become the subject of quiet thought. He had a steadiness of aim and of application, a directness and simplicity of character, which won confidence and secured goodwill and friendly regard; and these attributes often made his personal influence and labors effective, when other characteristics might have failed. He was universally respected and beloved, and the very few of his associates who now remain will recall, with tender and solemn feelings, the deeply interesting scenes of missionary life through which they have passed together."

REV. CHARLES W. CALHOUN, M. D.

The friends of missions everywhere will be pained to learn of the death of Rev. Charles William Calhoun, M. D., of the Syrian Mission of the Presbyterian Board, who was taken suddenly away, in the midst of his great usefulness, at Schweifat, near Beirût, June 22.

Dr. Calhoun was born February 2, 1850, the only son of one of the fathers of the Syrian Mission. Dr. Simeon H. Calhoun, for many years a missionary of the American Board, and afterwards of the Presbyterian Board, on Mt. Lebanon. After enjoying the advantages of the early training and noble example of his father, he came to this country, was graduated successively at Williams College, Union Theological Seminary, and the University Medical School in New York City, and returned as a missionary to Syria with an unusually broad and careful education. This, with his hearty consecration to Christ, his love for his native land, and his thorough devotion to the cause of missions, gave him great promise of wide and lasting usefulness. For four years he labored at the Tripoli Station in enthusiastic and abounding services, both to the souls and the bodies of the people. During a long tour in Northern Syria he contracted malarial fever, which, with paralysis of the heart, it was thought, brought his useful life to a sudden close at the early age of thirty-three. His funeral was attended at Schweifat by a great company from the surrounding region, and the next day his remains were carried to Beirût and buried, amid general expressions of sorrow and sympathy for the bereaved mother and sisters, who are peculiarly smitten by the death of their only son and brother. And in their sympathy thousands in this land also will share.

Letters from the Missions.

Hong Kong Mission.

A TRIP TO THE INTERIOR.

IT will be remembered that a mission has recently been commenced at Hong Kong, for the benefit more especially of Chinamen who have returned from this country. This mission is in charge of Rev. C. R. Hager, who has been assisted by Rev. David D. Jones, formerly engaged in mission work for the Chinese in Chicago and Boston. An important part of their mission duty will be to visit the towns in the interior, especially where returned Chinamen reside. Of such a trip, recently made by Mr. Jones, he gives the following account:—

“From Hong Kong I went to Canton on the steamer, and thence to Kong Mun, a large town in the San Ui district. At this place I met Wong Hing, who is preaching to the lepers there. I tried to get a place to build a small chapel or school-house for him, but was unsuccessful. We then went together to a leper village, near San Ui city, with the same result. So I sent Wong Hing to Kong Mun again, where he lives in a little boat of his own, and goes about among his fellow-sufferers, telling the good news of Him who cleanses from sin.

“From San Ui I went to Sui How and visited the village of Lee Sam, my California Chinese helper, where I was well received. But he was not at home, having gone to San Ning, where I met him a few days afterwards. I spoke to him of the advantages and importance of distributing books, as well as preaching. He seemed to agree with my views till he had seen the Wesleyan preacher at San Ning, who, I fear, prejudiced his mind against book-selling, though he took from me some books, and promised to sell books for two months only.

“At a village near San Ning, I attended the wedding of Sui Sun a member of Dr. McLean's church in Oakland. I was glad to see him firm in not worshipping the

ancestral tablets, and in professing himself a Christian, though sorry to see him united to an idolatress. He is now at a Chinese school in his own village.

“From San Ning I went to Chung Lán, and thence to San Chák, where I rented a shed at the end of a house, and remained a month. San Chák is a small market-town surrounded by twenty or thirty villages, and is, I believe, more largely represented in America and Australia than any other part of China. Here I met several men who had been in the Sabbath-school at Chicago and at Boston. Usually in the evening I studied the Bible with my native teacher and two Bible Society colporters. Generally two or three people would join us from the shops. I visited several of the villages, and also three other small towns in the vicinity. Just before leaving San Chák I was offered a building for a chapel, but, as it was not centrally situated, I did not accept the offer, hoping when I go there again to have a better situation.

“From San Chák I went to Chek Sui, a market-town about eighteen miles distant. Here the reception was very good, especially in some of the neighboring villages, where they would bring me tea and a seat, while I talked with them. At this place two men wished me to baptize them, but it had to be deferred till they gave up the opium habit. One of them had first heard the gospel from the Roman Catholics. He visited me at the inn, and bought a tract, and, after he had read it, came to exchange it for another. This he did several times. Near this place lives a young man nineteen years of age, born in San Jose, California, where he lived till he came to China last year. He is a member of the Methodist church, and is, I believe, an earnest Christian. He wished to follow me, without remuneration, for a month or more, but his uncle, in whose charge he was, would not allow him to do so.

“From Chek Sui I came to Chik Hám, where the Presbyterians have a very prosperous mission. There I met the Rev. B. C. Henry, who officiated at a service of communion. The people made some disturbance here because of the presence of certain Christian women, who partook of the communion.

“From Chik Hám I came to Canton, and thence to Hong Kong, having had, on the whole, a most encouraging trip.”

Shanse Mission.

NEW STATIONS TO BE OCCUPIED.

OUR missionaries in this province, though temporarily located at Tai-yuen-fu, have proposed to occupy that city only until such time as they might select suitable stations on the Tai-yuen plain. By a recent arrangement made between our brethren and the English Baptists, it has been agreed that the former shall withdraw from Tai-yuen-fu, leaving that city and the northeastern section of the plain to be occupied by our English friends. After careful explorations, the mission has decided to occupy Tai-ku, Ping-yao, and Chieh-hsiu. These places are south of Tai-yuen-fu, from forty to one hundred miles distant. They are large cities, and the region about them is dotted with thriving villages.

Of one of these cities, Tai-ku, Mr. Atwood writes as follows:—

“I have just returned from the trip to Tai-ku, and will write a few words about our journey and reception there. Mr. Tenney and wife have not yet returned. They took the journey with a cart, which is a much slower mode of traveling, but necessary if one has much baggage to carry.

“We left Tai-yuen-fu on Wednesday morning a little after five o'clock, Mr. and Mrs. Tenney riding in a cart, and myself on horseback. We were told by some of our English friends, and by the cart-driver and others, that it would be impossible to reach the city in one day with a cart. By industrious journeying, however, we found ourselves at dusk

inside the walls of the city. We had some misgivings, and were somewhat anxious about our reception by the Tai-kuans, as we had been told by our English friends that this was the most hostile city of the plain. This was partly confirmed last spring by Mr. Tenney and Mr. Stimson on their trip around the plain. At this city they were refused entertainment at the inns within the city, and were obliged to find lodging outside. We were refused rooms at two inns, but at the third were welcomed by the proprietor. Our host was very gentlemanly and kind to us, and no peering in at windows or doors or other breach of good manners would he allow on his premises. The curiosity of the people causes them to forget their good manners which they are accustomed to use toward each other, and to come crowding about the doors and windows to peer through the blinds, or punch holes in the paper windows to see the strangers. A rebuke from us often brings them to their senses, and when they find that we understand what good manners require of them in their treatment of one another, and demand to be treated with equal respect, very often their respect for us rises very perceptibly, and we have no further trouble.

“It is a great advantage to understand the manners and etiquette of the people, not only for our own convenience, but also as a means for getting hold of the people. We were somewhat tired after our journey of one hundred and twenty *li*; and after we had rested sufficiently, the next morning we received callers, and quite a number, learning that we had medicines, came to get some, and we gave prescriptions to many before we left. In the afternoon we filled our sacks with Scriptures and other books, and went out upon the street to sell them. We took our stand on a street where a throng of people were passing to and from an open theatre. Our stock of books, consisting of four or five hundred copies, was all sold in about twenty minutes. We returned to our inn and took the remainder of our stock,—about as many

more,—and had as good success in disposing of them. We were able to explain to the crowd, somewhat, the object of our selling the books, and also to explain the Gospels and tracts. The people seemed well disposed and, on the whole, more intelligent and better mannered than those at the capital. I walked about the city in all directions alone, and attracted less attention than I do daily in the streets of Tai-yuen-fu.

“Many who came to our inn to be treated could not be relieved on account of the limited amount of medicine which we were able to take on the trip. We therefore made an appointment to come again, on the fifteenth of this month, when we hope to have more books and medicines.

“We did not make any attempt to rent houses this time, and probably shall not until we have made several visits, and they have become somewhat acquainted with us. The desirability of taking up our abode soon in Tai-ku is evident from the fact that the dialect is quite different from that of Tai-yuen-fu. We are glad to find that the pronunciation is more distinct, and more like that of the Peking dialect, and that we shall not always be tormented by this terrible nasal dialect. The same is true, we are told, of the other cities south of Tai-yuen-fu. We all think it wise to get out of Tai-yuen-fu, and settle in our respective stations as soon as we can do so without running any risks to our work or health.

“Our stay in the city thus far has been pleasant; and, though the work has been mostly studying the language, still the time has been spent pleasantly and, we think, profitably. I have been quite a regular attendant on the Doctor's clinics, and have learned much of him. I have, under his direction, performed several important eye-operations, two of them for cataract, and all of them successful. I hope that, by the time I leave the city, I shall be able to treat any of the eye-diseases, all of which are so common here, and the successful treatment of which give us such an advantage in the work.

“I have received a very fine present from one of the Governor's private secretaries, for removing a large tumor on the neck, which quite disfigured him. I have also treated successfully the wife of our banker, and very friendly feelings exist on the part of these and others whom I have treated. I cannot be thankful enough for even the small amount of medical knowledge I was enabled to get before I came here. It is an immense advantage to us in the *beginning* of our work, especially in helping to break down prejudice and gain the hearts of the people.

“The city of Tai-ku, and the surrounding country and villages, all give evidence of great wealth. The buildings are all more substantially built than in Tai-yuen-fu, or in any other city that I have seen. Two-story fine shop-fronts extend on both sides of the streets all the way, making them resemble the streets in some of our cities at home. The *hsien*, or county, is a large one, and dotted with large and wealthy villages.

“The crops this year are very fine. In looking over the vast wheat-fields, stretching as far as the eye could reach all along our whole journey of forty miles, it was difficult to imagine how a famine so terrible could again reduce this people to want. The wheat-crop this year is simply enormous.”

Japan Mission.

A MISSIONARY TOUR.

MR. CURTIS, of Osaka, gives the following interesting particulars of a missionary trip to the Province of Ise, Japan:—

JOURNEY TO ISE.

“Just before leaving Japan I succeeded in realizing a long-cherished hope, and paid a visit to the Province of Ise. I felt hardly able to go. But Pastor Koki and Mr. Hattori were ready to make the trip, and would be disappointed if I did not accompany them, and I knew that some of the people in Ise had been looking for my coming a whole year. So I determined to make the attempt.

“We started Monday morning at break

of day, made our first forty miles quickly by railway, then crossed the end of Lake Biwa by steam-ferry, and were soon speeding across the country, each in his own carriage, or *jinrikisha*. The middle of the next day brought us to the town of Hisai, where we found a little company of a dozen men and women, students of the gospel, ardently longing for some one to come and explain to them the many things they did not understand as they searched the Scriptures.

"They greeted us most heartily; but I could hardly hold up my head, and felt far from able to endure much formality of etiquette, and soon, leaving that to the brethren, withdrew to the little veranda, where, behind the paper doors, I stretched myself at length on the bare floor, with my valise for a pillow, and my shawl for a blanket, and soon fell asleep.

"When I awoke, I could hear new voices within, though the talking was subdued on my account. They were patiently awaiting my appearing, in the hope of being taught some new hymns. I have seldom been so astonished, even in Japan, — a land of surprises, — as I was to find that they knew some thirty or more of our hymns, and could sing them well, much better than the average singing in our churches; yet they had had almost no opportunity for instruction. It has been questioned whether the Japanese ever will become singers. I have never doubted it; but if I had, I should have been convinced by what I heard there; for certainly there was musical talent, — the ear, the voice, the soul, for music, — though but little cultured. We passed a pleasant hour singing the 'Songs of Zion,' and I had the pleasure of teaching them a new one, 'There is a Fountain,' to the tune in the Gospel Hymns. They were charmed with it, and very soon caught the melody. It is one of our newest hymns, but a favorite wherever heard; and I think it is the most popular song in our part of Japan. Could there be a better one?

"We found that, in order to have a public gathering, we must make request of the authorities a day in advance. So

we put in a petition for the next night, and that evening had a meeting in our rooms at the hotel. About a hundred people crowded in, to whom the brethren preached long and late.

"I received that evening a box of sweet-meats, tastily done up, sent me by the *postmaster*, with his regrets that business engagements prevented his paying his respects in person, and his thanks that I had done the city the honor to visit it. He had heard of my arrival through my sending a letter to the office an hour or two before. I mention the incident as an illustration of the pleasant little experiences we occasionally have of Japanese courtesy. I do not suppose that the man knew any thing of me personally, or cared particularly about my mission to the place, but was pleased with the visit of a foreigner, and, as an official, wished to manifest it."

PREACHING AND TEACHING.

"The next day, Pastor Koki taught the Bible, and I the singing-book; and at night we had an audience of about three hundred in the schoolhouse, who patiently listened (except some of the children) to addresses from all three of us, although it was eleven o'clock before we were through.

"The following morning, leaving Mr. Hattori to teach the little band in Hisai, Mr. Koki and I went on to Matsuzaka, a still larger town, where we were entertained by one of the principal men of the place, brother of an Osaka Christian. His wife, to my surprise, claimed that she had seen me, and heard me speak before, in Osaka, where she had been visiting. She wanted to learn 'Fountain,' which she had heard in Osaka; and, although I found no musical talent there, yet I enjoyed teaching the songs.

"In that large town, she and her daughter, perhaps, were the only persons whom we had any reason to hope were Christians — or even almost Christians. But there was a young man from another town, who claimed the title. He walked from his home, some eight miles away, every day we were there, bringing some of his young

friends with him, and returned in the middle of the night, after our meetings were closed. He had spent a few weeks in Osaka this spring, a diligent student of English and of the Bible.

"At Matsuzaka, meetings were held three nights in succession, with audiences of about three hundred. I, however, was present but two evenings, and spoke but once, not being able the first night, and being obliged to start back to Osaka before the last.

"The brethren had special invitation to go to Tsu, the largest town in the province, and were expecting to speak there one night; but, when the Tsu people learned that the foreigner had gone home and would not be present, they withdrew their invitation; their desire evidently being, not to hear about Christianity, but to see and hear a foreigner. Nevertheless, if we can get a hearing, though it be simply from curiosity to see a foreigner, seed may be sown.

"I trust it will not be many years before we shall have churches scattered all through that Province of Ise, the stronghold of Shintoo worship. I saw enough in that one visit to convince me that the chief attractions to the multitude of pilgrims who visit Ise are not the ancient temples, most renowned, nor the shrine of the famed Sun Goddess, but that the sinful pleasures, the lust and debauchery indulged in under the shadow of the temples, fostered by the priests, and in no wise inconsistent with the religion, if not part and parcel of it, have much to do with it. In its contest with Shintooism and Buddhism, Christianity has the passions and vices of men to contend against. But the religion of temperance and purity appeals to the conscience as the better religion; and many see this in its favor before they have any idea of its being more divine."

A COREAN GENTLEMAN.

"To show that this difference is noticed by those who notice little else, I mention an incident that occurred in my study not long ago. The head of a large publishing-house in Osaka came to me, bringing a

Corean gentleman whose curiosity had been aroused by some Christian books, the Illustrated Life of Christ, our Hymn and Tune Book, etc., which had been printed at their establishment. He had read some of them, and wanted to know more about this religion than he could learn in their office. So they brought him to a missionary.

"The Corean, who could talk Japanese tolerably well, began to inquire what Christianity is; wherein Protestantism differs from Roman Catholicism (for he was told that it was different from that which had been hated of old in Japan); and what the requirements of Christianity are. At this last question the Japanese gentleman thought he could tell a little more than he had yet told, and at once remarked, that Christians could neither *drink* nor *smoke*, speaking as though these were the prime essentials, and the bottom truths, of Christianity.

"The Corean, who had a cigar in his hand, which he had taken from his mouth when he entered, was filled with astonishment, and turned to me to know whether this could be the truth. I told him, that, although I regarded them as bad habits, and was very glad to see them given up, they were incidental teachings and practices, rather than fundamental, and that Christianity did not consist merely in the giving up of bad habits. But I will confess that it pleased me greatly to receive such testimony to the manifest change wrought in our church members, reforming them not only in the worst vices, but even in these habits so universal in Japan, and by no means so rare as they should be even among our churches in Christian lands. I have no fear that their being 'a peculiar people' in this respect will injure the cause in the least.

"The Corean since then has, at various times, expressed his desire to learn all about Christianity, and to have American missionaries sent to his countrymen, apparently with the greatest sincerity, although an attempt to secure a loan from a missionary has raised a doubt as to the purity of his motives."

A GRATEFUL PEOPLE.

"But speaking of money reminds me of one thing more which I must mention as to the Ise trip. The little company of believers at Hisai had been putting aside their contributions, Sabbath by Sabbath, as they came together to study the Word; and now they wanted to send the amount collected, four *yen* (dollars), to the Christians in Osaka, who had so kindly taken interest in them. Such appreciation of their efforts was a great encouragement to the Temaa church, who, struggling along under great difficulties, are yet anxious to evangelize this their mission field. The family that entertained us at Matsuzaka also sent the church two *yen*; and this, notwithstanding they and their brother in Osaka paid the entire expenses of the trip for Pastor Koki, some eight or ten *yen*."

OSAKA. — DEATH OF MRS. SAWAYAMA.

"The work is prospering in Osaka. The Sabbath after our return from Ise, fifteen persons were baptized at the Naniwa church; and thirteen were to be received into the Osaka church the following Sunday. The evangelist at Koriyama sent in word to his church, that the Lord's work was so prosperous there that they must send him out a helper.

"I have not written, I think, since the death of Mrs. Sawayama. She was taken home early in June, after a long sickness and much suffering. It was a peaceful, happy death. And, although the loss seemed very great, to have one taken so eminently qualified to labor where there is such need, and although it is so sad to see the husband left alone in his feeble health, and with his little bright-eyed, laughing daughter, O Hisa, too young to realize her bereavement, yet the loving Heavenly Father is so manifestly in it all, that there is great peace in the midst of suffering and trial, and joy in the midst of sorrow, and a blessing to the people in it all. Pastor Sawayama's faith is strong, and he is taking hold of the work with renewed energy. May God spare him to us long!

"At the funeral we sang 'There is a Fountain.' I think it will always be associated in my mind with that family. While our new Hymnal was in press (in its preparation he had helped me, translating from the original, and selecting from other collections), Mrs. Sawayama came to me with the request to be taught the tune to that hymn. Her husband was very sick at the time, so that we feared he might soon be taken. She said he loved that hymn, and she wanted to sing it to him, and that he wished us to sing it at his funeral. We little thought that we should sing it first at hers. But she is singing the 'nobler, sweeter song' with the saints in glory, and he is still toiling on, day and night, telling of the 'power to save,' and winning souls, happy in his labors, though attended with trials and sufferings.

"O the sunshine, the peace, the joy, that a knowledge of eternal life, and a Heavenly Father's love in Christ Jesus, carries with it wherever it goes! How it lightens up the lands that were in darkness! How it beautifies the lives, and sweetens and hallows the deaths, of those who believe its glad tidings!

"The great multitudes of Japan, as yet, know nothing of this; but there are those, and the number is increasing continually, who are experiencing it. And the Empire of Japan, without the shadow of a doubt, is to be included in the kingdom of our Lord, and of his Christ. Nevertheless, the faithfulness of God's people in America, or their lack of faith, will have much to do with the question, How soon shall this be realized?"

GOOD NEWS.

Mr. Pettee, of Okayama, writes, July 11:—

"Pastor Ise, of Imabari, received thirty persons into his church at the recent communion, and already has eight applicants for the next communion. The whole town, containing some 12,000 people, is aroused. All opposition is at an end; crowded meetings are held almost every evening, and all the workers are busy. Mr. Shibahara, of Takahashi, a

former *saké*-seller, says, 'All my old friends, who laughed at and deserted me when I became a Christian, are friendly toward me again, and inquirers into Christianity, except one man.' Pastor-elect Morimoto is very popular in town, especially among the better classes; and all respectable people are beginning to feel obliged to attend Christian services in order to maintain their social standing. Twenty united with this church at the last communion. There is nothing but good news everywhere."

Northern Mexico Mission.

ENCOURAGING SIGNS.

MR. EATON writes from Chihuahua, July 31, of his progress and encouragements, as follows:—

"For the past month or so I have not been able to find time for telling you of the developments here. It is now eight weeks since I preached my first sermon in Spanish, in our American chapel, and I am now steadily at work in this way, with most encouraging results. My progress with the late-found teacher of Spanish has been good; and my first secular compositions were so well received, that I was encouraged to write and read addresses on topics from the Bible.

"We chose an evening hour as the time of greatest leisure for the natives, and when our lights, streaming through the open windows, would readily attract the passers-by. Some Americans are pleased to come and practise the hymns with us, learning a little Spanish as well, and we first spend twenty minutes or half an hour in singing. By this time the windows are full of listeners, and some have been induced to enter the room and take seats, and some more stand in the court, or 'patio,' by the door. I read a chapter from the Gospels, and offer a few petitions with the help of the Episcopal prayer-book, and then deliver my short 'sermon' of fifteen minutes or so. The people seem to have no difficulty (and say they have not) in understanding me, and pay close attention to all.

"The principal of the best private-school here, and a pupil of Miss Pratt, has now attended for five or six weeks in succession. With him one night came a lawyer, a law-student in the city 'college,' and a young man of prominent family. Two church members (Presbyterian), from San Luis Potosi, have found us out and shown me their certificates of baptism, marriage, and church membership, and take hold well.

"I have noticed the same persons coming repeatedly. Three ladies, now in poverty and neglected by kinsfolk, came for two Sundays and expressed themselves in enthusiastic terms of pleasure; but as yet we have no lady missionary to follow up such cases. I could give a number of interesting cases that really excite me, only to leave me pained at the thought that the promising opportunity cannot be improved. We do *so much need* a lady missionary who can go into the homes of these comparatively secluded wives and daughters. Please give her to us as soon as possible; for she will need about a year in which to become reasonably well equipped in the language before going to work. How much we shall need one to *teach* school, I cannot now say, because there are so many schools in this city; but Sunday-school and distinctively Christian work we do greatly need to have done by a woman."

Zulu Mission.

ENCOURAGING INCIDENTS.

MR. WILDER, of Umtwalumi, in a letter of July 5, after speaking of the revival of last year, to which reference has already been made in the *Herald*, goes on to give the following interesting incidents:—

"At the close of the native general meeting, there came to me a man lately from over the Umzumkulu, who said he wanted to be a follower of Christ. This man came onto this station the month we reached Umtwalumi. His story is exceedingly interesting and instructive. Indeed he and his wife were the first at the station to give up beer entirely. Not long after I saw the need of extra meetings. The young

people's meeting which was started at this time became a power, and soon I was rejoiced to see that we were in a revival; although, when I mentioned it to a sister missionary, she remarked: 'Did you ever see or hear of a revival among these people?' I found my hands full; for one after another of the interested young people came to talk with me. Old men and wanderers returned. One Umsero, who had been led astray by a half-cast and chief, until he was considered almost an abomination in the land, was one of the last to yield. He testified that wherever he went, and whatever he said, he never could get rid of the thought of Jesus and the missionary station. These tormented him in all his sinning. He is now in his right mind, working hard to pay up debts incurred during his wanderings."

LAZINESS CURED BY THE GOSPEL.

"One who was a worthless young man before I left, and had, I supposed, remained such, and whom I addressed with these words when we first met: 'Oh, Sijoahne, I see you are still fat and sleek, looking as though you had not worked any more since I have been absent then before I went. Your laziness will kill you some day';—this man certainly startled my weak faith, to say the least, when he professed a love for Christ. We have not taken him into the church yet, and when Mr. Kilbon heard of his case, even he was forced to smile. However, I am pleased with his life. In some things he goes ahead of some of the older brethren. When you see these Africans industrious, they are at least a long distance removed from heathenism, if not a good step toward heaven."

RESULTS.

"I could fill pages, giving examples of the power of the Holy Spirit among the people, but I will not weary you. I note some of the general results. We have admitted twenty-eight into church membership: twenty-six on confession, and two by letter. There are several to be admitted the coming communion. Beer-drinking parties have ceased entirely, and

there is getting to be a decided sentiment against taking beer at all. The church has taken an advanced stand against the selling of daughters, acknowledging to a man that it is *selling*, and nothing less. Only two of them would admit this when I came. To get them to this point has cost prayer, study, and argument, such as only a man is driven to when he sees great interests at stake. I commenced keeping a record of the hours spent in discussing this subject with the native church members, but the number grew so large that to have gone on would perhaps have given a foundation to stories which you in America would say might be true but had better not be told. Witchcraft also is discounted. This yields to medical treatment more than to preaching, I think. But this matter would take a long time to report. Best of all, perhaps, is the fact that the church members are really doing a splendid work among the heathen. Perhaps I will tell you of that another time.

"Ifafa is still a hard subject, difficult to treat. But all things are possible to him that believeth. I believe and expect the Lord will bless even Ifafa. The people there certainly have done wonders in building their new church. There are seven inquirers in that hot-bed of evil. Pray for us."

European Turkey Mission.

A REVIVAL AND ITS RESULTS.

MR. HOUSE, of Samokov, in a letter of July 21, writes:—

"The precious work of grace which it was our privilege to see last spring was confined principally to our two schools. Although the work reached some hearts outside of the schools, and even some outside of what is known as the Protestant community, still, I am sorry to say, this number was small. A large number of neighborhood meetings were held in different parts of the city, and some were at non-Protestant houses, where the students were gladly received. But the opposition of the authorities was very soon aroused, and we were compelled to

give up such of these meetings as were not in Protestant houses, and the people were afraid to come to us. However, many who never attend our services heard the voice of prayer and praise and the word of truth, and the city at the time was somewhat awakened from its deep lethargy.

"As soon as it seemed practicable after the close of our daily prayer-meetings, which took place the last of April, by the advice of different members of our station, I commenced a weekly catechetical class, which has been attended by from forty to sixty young Christians. This was established in order to conserve, as far as possible, and direct into right channels, the good influences of the awakening. The text-book used is the 'Shorter Catechism,' which is committed to memory with the proof texts, and a short lecture given after each lesson upon the truths taught. The interest which has been shown in this exercise has been very encouraging. During the whole of this work of grace, I was much strengthened and helped as a worker by reading the writings of the elder Edwards. The preaching, while free from abstractions, was principally doctrinal."

GENERAL CONFERENCE.

"A week ago last Wednesday, our first General Conference of workers, both Bulgarian and American, closed its sessions. With that Conference, as one of our Bulgarian brethren rightly remarked, I think, commenced a new era in the work in this land. In the Conference, plans and measures for missionary and school work were freely discussed, and voted upon, by Americans and Bulgarians together. The impression made upon all was of the most wholesome kind. Our Bulgarian brethren were greatly pleased, and some brought into the discussion no small ability, tempered by long experience. I was greatly pleased to see that the line which marked difference of opinion did not at all coincide with the line which marked difference of nationality. The decisions arrived at were, on the whole, marked by good sense. No extreme

measures were adopted, and the best of feeling prevailed throughout the meeting. The new era which this Conference marks in our work is the era in which the *responsibility* for the missionary work in this land is felt now by the *Bulgarian* brethren, as well as by us Americans. The importance of this can scarcely be overestimated. Such conferences must develop among our Bulgarian brethren the dignity of self-respect and self-reliance; and such discussions, characterized by the utmost freedom, must bring to the surface that solid good sense which is by no means lacking in the Bulgarian people. The closing speech of thanks by the oldest pastor, Mr. Tonjoroff, was a happy one. The results of this Conference were encouraging to *all* who have the interests of this work at heart."

BIBLE WORK.

Mr. Thomson, of Philippopolis, writes of the Bible work in the mission, in which department they have been co-operating with the American Bible Society:—

"The mission rejoices in the continued and, in many places, the increasing demand for the Scriptures which is manifested in our field. The large sales of Slavic Scriptures, indeed, are due simply to their being desired as the most convenient text-book for that language in the schools. Yet the Word is disseminated and read; and for that we are thankful; because we believe that its inherent power will manifest itself, at least in some instances, even under the most unfavorable circumstances. Also the considerable sale of Scriptures to the Jews scarcely gives us the full satisfaction that the figures would otherwise warrant; for the veil is yet over their hearts as they read the Old Testament prophecies. Still, their sacred writings may come home to them with new power when they read them, as they now frequently do, in the understood Judæo-Spanish, instead of in the dead Hebrew. All the other sales—and they are not inconsiderable—we regard with entire satisfaction; for they directly indicate the desire which the

people have to possess the Bible for its own sake. For my own field of Eastern Roumelia I can say that priests have frequently been purchasers of Bulgarian Scriptures, both for themselves and for the churches in which they officiate; while they and school-teachers have also often encouraged others to buy. There have, of course, been cases of an exactly opposite nature; but they are decidedly the exception. The people desire the Word; and we are constantly coming across cases where a single individual, or a little group of persons, in some out-of-the-way place, has been enlightened with the truth simply by the work of a little Testament, unaided by preacher or teacher of any kind."

Eastern Turkey Mission.

MR. GATES, of Mardin, thus speaks of Mosul as a centre for missionary work, this point having been temporarily occupied during the winter by Dr. Thom and his family and by Mr. Gates:—

"Two objects were contemplated in this temporary occupation: to strengthen the church established there by the early missionaries, and to gather information as to the opportunities for the enlargement of the church of Christ in that region and the means necessary to that end. The first of these was considered the chief aim, as it must ever be the first care of the Christian minister to purify and edify the church of Christ. The winter has been spent in efforts directed toward the accomplishment of this aim, but the results may be described in few words.

"We found a feeble church of twenty-eight members in a community registering fifty-four persons in the government rolls. The church was in a bad condition; without a pastor, the former pastor having left them in anger two years ago; its records unkept; discipline neglected; some of its members in bad repute; and the remainder divided into factions distrustful of one another, and continually engaging in discussions. The preacher assured us that there was no church, no Christians. The day-school for boys, which had been closed for a year,

was reopened with ten scholars. The number has been doubled, and six or eight young men come to the school for lessons, returning again to their work. The girls' school contained thirteen scholars in October, and the number has increased to about fifty. The Sunday-school began with an attendance of forty, under the superintendency of Dr. Thom. The highest attendance reached was ninety-four, with an average of sixty-five for thirteen weeks. In December, Mrs. Thom began to hold meetings with the women, the attendance varying from ten to twenty. The attendance upon the preaching-services has ranged from seventy-five to one hundred. A Sunday evening meeting has been held in the houses of the brethren, and the attendance has generally been all that the small rooms could contain. The two prayer-meetings held during the week have had a small, but regular, attendance, and eight or ten members of the church have come together on Monday evenings for prayer and counsel in regard to the interests of the church. During the Week of Prayer, meetings were held morning and evening. The congregation always took part, but there were no marked evidences of more than ordinary interest. After the Week of Prayer, subscriptions were received from the congregation, amounting to \$88, some pledging to give in weekly, some in monthly, instalments. No definite amount was asked from them. On the Sabbath following the distribution of the subscription papers the preacher took for his text Prov. iii. 9: 'Honor the Lord with thy substance'; the divisions of his sermon being substantially these: 'Why should we give? To what objects? and, How much?' There were about fifty subscribers, averaging \$1.75 each. Perhaps the most hopeful sign is the gain in harmony, and in the disposition to turn away from the dissensions that had so weakened the church, and to strive for its unity and growth.

"The results of the winter's work have not been large, and yet we shall greatly rejoice if this prove the beginning of a

steady Christian growth. The Mosul church greatly needs an able and faithful pastor, and some one to work among the women. At present many of the women

who ought to belong to the Protestant congregation attend the Jacobite church, and this is a fruitful source of evil in the homes of the Protestants."

Notes from the Wide Field.

AFRICA.

A LIBERIA SCHOOL. — Mr. Edward J. Morris, of Philadelphia, has established, and supports, a school in Liberia, of which a negro, once a slave in Georgia, is the teacher. In a recent letter to Mr. Morris, he says: "The children are very anxious to learn, and handle their books with care. The native children, especially, prize a book more than our American children. Another son of a chief entered school this month, making five in all. Including these, there are now eighty children in the school, more than half of them natives. The 'Stories of the Gospel' are the most profitable books we are now using; they are so easy to read and understand. Oh, how the native boys love to look at the pictures of our Saviour, and ask, 'Is this the American man's God?' Eight of the native boys have joined the church. They never heard the name of Jesus till they heard it in your school. When these little boys were baptized, a great many of their native brethren were there, and heard them praising God, and telling them to come and find the 'American man's God.' The Lord is blessing your work here, and its influence is spreading far and wide in this dark land. Our church is crowded every Sabbath with natives to hear the gospel."

INDIA.

THE TELUGUS. — Rev. R. Maplesden, of Ongole, gives, in the *Baptist Missionary Magazine*, some encouraging features of the work among the Telugus. In this mission, it will be remembered, our Baptist brethren, under the leadership of Dr. Clough, have been very successful. And from Mr. Maplesden we may learn, perhaps, not only some of the fruits, but also some of the causes, of their remarkable success. He says: "A tour among the Telugus in this district is not that discouraging, disappointing experience we read of in early missionary biographies: it is rather a triumphal march, in which every village presents some trophies of victory, and every day closes with some visible success."

The most encouraging feature of this work, he thinks, is the *noble band of native preachers*, some of them veterans in the service, with little of this world's goods, but full of the Holy Spirit and of holy enthusiasm for the cause of Christ, grown gray in the service, patriarchs in Israel. Dr. Clough's great success, without doubt, has been due prominently to the raising up of this grand band of pioneer missionaries. These are assisted by a large class of *native helpers*, deriving only a small part of their support from the mission, itinerating through the surrounding villages, and often exerting an influence equal to that of the recognized pastor. Moreover, the Telugu Christians are taught that "every convert must be a missionary, and every family a missionary society."

To these hopeful features is added the gradual and sure development of the principle of self-support. These native Christians even now give liberally out of their deep poverty, contributing (except the salaries of the American missionaries) about *one half* of the entire cost of working the great district of Ongole. And it should be considered that the work is *comparatively new*, and that the people must be educated up to self-support and independence. Many suffer temporal loss by becoming Christians. It often

means greater poverty and hardship. Within two months, the inhabitants of three Christian villages have been deprived of all work by their heathen masters, simply because they would not labor on the Sabbath. Furthermore, many converts come *loaded with debts*, contracted by themselves, or by their fathers or grandfathers; and debt, with the poor Hindu coolie, means practically slavery. Christianity teaches him honestly to free himself, which he strives to do; but it hinders his liberality to the Lord's cause. They have but little money at best, receiving their own wages chiefly in produce. But they cheerfully share with their preacher or teacher, often supporting them in more comfortable circumstances than their own. They also give labor and material for building the school-houses, chapels, and preachers' homes. But, best of all, they give the brightest and best of their sons and daughters to the service of Christ. This, to many, means sacrifice in a sense not often experienced in American and English homes. It means often, from the peculiar circumstances of their patriarchal life, abject poverty and hardship; which, however, many parents willingly endure, that their sons may engage in preaching the gospel.

PROMISING LABORERS. — We learn, from a communication from Rev. J. C. R. Ewing in the *New York Observer*, some things of unusual interest which occurred at the meeting of a presbytery, in Allahabad, in June last. Four young men presented themselves for examination as candidates for admission to the first grade of native lay-preachers, all converted from Hinduism within the past four years. One gave up a flourishing business to become a Christian. Another, a Brahman, after eight years of struggling against his convictions, was baptized two years ago. The third is in government service, drawing a large salary, but wishes to preach the gospel "whenever opportunity offers, without being chargeable to any man." The fourth left a lucrative position in a government-school in order to be free to profess his faith in Christ. An event still more rare was the ordination of Pandit Ràgàràn Chitamlar, a licentiate, to the work of an evangelist. Nine years ago, at the age of eighteen, while attending a mission-school, he was so much impressed with the truths of the gospel, and his own need of a Saviour, that he ran away from home to Allahabad, where, after being more thoroughly instructed, he was admitted to the church. For several years he enjoyed the warm friendship and personal instruction of one of the missionaries, was graduated at the Calcutta University, and began his work of preaching, with rare intellectual gifts, and a devout and consecrated spirit. Mr. Ewing says: "The sight of this band of intelligent, earnest Christian men, anxious to go out among those whom they had left behind, bearing to them the light of the gospel, touched our hearts deeply and filled us with hope for the future. We thank God for such men, and feel that they are, in an important sense, the hope of this mission field."

THE PAHARIS OF BENGAL. — We learn from the *Church Missionary Gleaner* that Rev. A. Stark, missionary to the Pahàris, is much encouraged in his work. In November, six whole villages renounced idolatry and placed themselves under Christian instruction. In January, some of them were baptized, including the devil-priest himself, who said he had "buried his devils, and told them to come near him no more." The Pahàris number about ninety-five thousand, are "a savage and uncultivated race, immersed in drunkenness and almost every vice," yet, says Mr. Stark, "a people more ready to receive the gospel than any I know in India, or, it may be, in the world." This may be explained, perhaps, from the further fact given that they are "a very simple and trusting people, with unbounded confidence in the goodwill of the English."

JAPAN.

A NOTABLE ADDRESS. — We find in the *Illustrated Christian Weekly*, reported by Rev. Henry Loomis, of Japan, an address delivered at the Japanese Christian Convention, recently held in Tokio, by Rijutei, the converted Korean nobleman, an account

of whom was given in the August *Herald*. A few extracts will give an idea of the deep spirituality and vigor of this address, which is certainly remarkable for one who but a few months before knew nothing whatever of the simplest Christian truths. He is speaking on the words of Jesus in the 15th chapter of John's Gospel, "Abide in me, and I in you," and goes on to say:—

"I regard this as the most important of Scripture truths, and the key of faith. Its importance is shown by the fact that the thought is often repeated by Christ in his discourses to his disciples. It teaches that there is communion between God and man, and the great requisite of the Christian religion is faith. When Jesus dwelt upon earth he taught the disciples personally, and they heard the truth from his own lips; but now we must give great care to the study of the Holy Scriptures, and according to our knowledge so will be our faith.

"God in heaven is like sound in a bell. When the bell is struck it gives forth a noise. A slight blow makes only a feeble sound: thus small faith is of little value. If we would receive much, we must ask much, as according to our faith so are our blessings. We need not seek God apart from ourselves, but by faith we receive him into our hearts, and by this exercise of faith do we become assured of our salvation.

"It is a great privilege of Christians that they are not to contend alone with Satan. It is by the aid of the Holy Spirit, and not by their own power or wisdom, that they are kept from destruction. Buddhism leaves man to struggle alone. It hangs a ladder high in the air on which men are to climb to heaven, and tells the people to go up on it. Thus we find that Christianity is an easy way, suited to our wants, and is true; while Buddhism is difficult, does not benefit mankind, and is false."

POLYNESIA.

LOVE FOR THE BIBLE.—The Rev. F. Vernier, of the Paris Missionary Society, who has taken temporary charge of the work of the British and Foreign Bible Society in Tahiti, gives, in a letter to that Society of January 12, the following delightful testimony to the native love for the Scriptures:—

"I am happy to be enabled to testify to the permanent attachment of the dear natives of these remote islands to the Word of God. They have bought from me, since June last, about \$550 worth of Bibles, and the stock which was then left with me is nearly exhausted.

"The Bible has been, and is still, *the Book* of the natives. They would not exchange a small part of it for all the books in the world. In fact, it is nearly the only book which they care for."

MEXICO.

PRESBYTERIAN SUCCESS.—Our Presbyterian brethren are having excellent success in their mission work in Mexico. We gather from the *Foreign Missionary* for August some items of special interest. They have 100 congregations within their bounds; on some special occasions audiences have numbered 350 or 400. Two new church edifices have recently been dedicated; one at Ozumba, at the foot of Popocatepetl, where are also two flourishing schools, one for each sex. They have ten native preachers, and four more ready for ordination. They graduated their first theological class in April last, numbering five well-appointed and promising young men. They have organized a presbytery of sixteen members, soon to be increased to twenty-one. At a recent communion service in a large and beautiful church, in Zacatecas, once belonging to the Catholics, "where, for so many years, mumbling priests and swarming images made a mockery of religion, but which now, cleansed and adorned with precious texts of Scripture, resounds, Sabbath by Sabbath, with the praises of those who seek to offer spiritual worship to the Triune God," there was an attendance of five hundred

persons, twenty-seven having been received to membership that day. It was a most solemn and precious occasion. "The Spirit of God filled our hearts, and spoke with mighty power in the words of good Dr. Provost, who for thirty years has been known in all this region as the stanch and able champion of Protestantism, as well as the learned and skilful physician." May the churches at home hold up the hands of these faithful men with prayers and increased gifts!

MADAGASCAR.

A CHRISTIAN QUEEN. — The following extract, showing the truly Christian character of Ranavalona, late Queen of Madagascar, in her conduct toward the French in very aggravating circumstances, is taken from a letter in the *Nonconformist and Independent*, written by an English gentleman for many years a resident in Madagascar, giving a detailed account of the recent military disturbances in the island: —

"Last Thursday, when the news of what the French had done reached the capital, the officers went into the palace to the Queen, and requested that the French subjects in the capital might be ordered to leave it at once. The Queen said: 'No, the French say we are only barbarians, and if we do as you suggest, that will prove that we are. But we are not barbarians, we are Christians, and we must remember, even at this trying time, that we are so, and act as becomes Christians. They gave our friends at Majunga an hour. We will give their friends five days, and not a hair of their heads, remember, is to be harmed. If they cannot get palanquin-bearers to take them to the coast, I will provide them with bearers, and with a guard to see them safe to Tamatave.' It was thus that the so-called barbarian Queen of Madagascar acted toward her enemies when they were in her power, and the last of them left the capital last Wednesday morning under an escort of some 300 soldiers, who are to take them safely to Tamatave and hand them over to the French Consul there. An attempt was made by the priests and the Sisters of Mercy to get up a scene by starting for the coast on foot, carrying their own bundles, and weeping as they went along; but it failed completely. As soon as the Queen heard how they had left, she sent after them and brought them back. Palanquin-bearers were found for them, and if they do not pay their proper wages when they reach the coast the Queen will do so. That is surely a new phase of barbarism. If the Malagasy had been the barbarians the French represent them to be, there would have been few French subjects to send to the coast."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Annual Meeting of the Board. — That, even beyond former gatherings, it may be an occasion of spiritual power; that there may be such a presence of the promised Comforter as shall make it truly pentecostal; that, under his gracious preparation and guidance, all who have charge of proceedings may look less to human management than to Divine control; that Christian love may be manifest in all business discussions and proceedings, and that words of wisdom may be put into the mouth of every one who speaks. Most earnest should be the supplication that all who assemble may be prepared to give hearty "thanks in the great congregation" for what the Lord hath wrought, and be ready to learn more fully what he would have his servants do; that the wants and woes of unevangelized millions may weigh heavily upon the hearts of those present; that there may exist hallowed interest in the great cause, more intelligent, pervasive, and profound than ever before; yea, that God will give to his children "largeness of heart, even as the sand that is on the seashore." In order thereto, let preparatory entreaties be offered that the Lord Jesus Christ will, in an especial

manner, vouchsafe his presence at the Sacramental service; and that in all sessions and services "where two or three thousands are gathered together in his name, there he will be in the midst of them"; that every soul may apprehend clearly the breadth and urgency of his last command, and come into quick sympathy with our glorified Redeemer in the travail of his soul, his longing to have "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

DEPARTURES.

August 22. From New York, Miss Harriet L. Cole, of Syracuse, N. Y., to join the European Turkey Mission, at Samokov.

Miss Helen E. Melvin, of Chester, N. H., and Miss Flora A. Fensham, of Albany, N. Y., both to join the Western Turkey Mission, at Constantinople.

September 6. From San Francisco, Rev. Francis M. Price and wife, of the "Oberlin Band," for the Shanse Mission, China.

September 12. From New York, Rev. Caleb F. Gates and wife, for Mardin, Eastern Turkey.

DEATHS.

July 10. At Foochow, China, Mrs. Lucy E., wife of Rev. Charles Hartwell. (See page 378.)

August 12. At Lenox, Choctaw Nation, Mrs. Mary C. S., wife of Rev. S. L. Hobbs, M. D., formerly missionary of the American Board among the Choctaws.

August 24. At Beloit, Wis., Rev. Stephen R. Riggs, LL. D., missionary to the Dakotas. (See page 378.)

August 24. At Wyandotte, Kansas, Mrs. Annie E. Scott, wife of Rev. J. E. Scott, formerly of the Eastern Turkey Mission. (See page 379.)

September 4. At Cleveland, Ohio, Mrs. Clara E. Schauffler, wife of Rev. H. A. Schauffler, recently of the Mission to Austria. (See page 379.)

September 9. Harry Clifford, infant son of Rev. J. D. Eaton, of the Mission to Northern Mexico.

MARRIAGE.

August 23. At Easthampton, Mass., Rev. Charles W. Holbrook, to Miss Sarah E., daughter of L. D. Lyman. Mr. and Mrs. Holbrook are under appointment to the Zulu Mission. Mr. Holbrook was ordained at Rockland, Mass., August 28.

ARRIVAL IN THE UNITED STATES.

August 25. At Boston, Mrs. R. O. Ireland, of the Zulu Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Vishnupunt, the converted Brahman. (See page 369.)
2. The Telugus, India. (See page 391.)
3. Tai-ku, Shanse Mission. (See page 382.)
4. Hopeful signs in Mexico. (See page 387.)
5. A missionary tour in Japan. (See page 383.)
6. Good news from Okayama. (See page 386.)
7. Mosul, Eastern Turkey. (See page 390.)
8. Hong Kong. — A trip to the Interior. (See page 381.)
9. Encouraging incidents among the Zulus. (See page 387.)
10. Results of the revival in European Turkey. (See page 388.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		CONNECTICUT.	
South Freeport, Rev. C. G. Burnham,	5 00	Glastonbury, Friends,	500 00
NEW HAMPSHIRE.		New Britain, South Cong. ch.	6 00—506 00
Exeter, 2d Cong. ch.	20 00	NEW JERSEY.	
VERMONT.		Princeton, Frederic Vitnon,	10 00
Enosburgh, George Adams,	14 00	Previously acknowledged,	565 65 14,413 61
MASSACHUSETTS.			14,979 26
Newton, 1st ch., Rev. D. L. Furber, 10;			
Arthur Cody, 65c.	10 65		

Donations Received in August.

MAINE.		Legacies.—Portland, Sarah Jewett, by Mary Jane Jewett, Adm'r, 200 00 York, Mrs. Emeline S. Parsons, by George Moore Payne, Ex'r, 200 00—400 00 2,716 28	
NEW HAMPSHIRE.			
Cumberland county.		Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Falmouth, 1st Cong. ch.	35 00	Alstead, 1st Cong. ch.	1 76
Gorham, Cong. ch. and so.	37 12	East Alstead, Cong. ch. and so.	26 00
Minor Centre, Cong. ch. and so.	40 00	Fitzwilliam, Cong. ch. and so.	29 00
Portland, 2d Parish (of wh. from W. W. Thomas, to const. Mrs. MARTHA JANE ROSS, H. M., 100), 335; 4th Cong. ch., 12; St. Lawrence-st. ch., 4.11; W. W. Thomas, in payment of pledge made by him at the meeting of the Board at Portland, Oct., 1882, 1,000; Chas. A. Brown, 10; "D. C.", 5,	1,366 11	Keene, 1st Cong. ch.	60 00
Standish, Cong. ch. and so.	22 00	Walpole, 1st Cong. ch.	72 25—189 01
West Auburn, Cong. ch. and so.	30 00	Coös county.	
Woodford, Cong. ch. and so.	20 00	Colebrook, Cong. ch. and so.	16 00
Yarmouth, Central ch. and so.	96 00—1,646 23	Dalton, Cong. ch. and so., 10; Mrs. Nancy K. Stone, for Africa, 5; Rev. J. P. Stone, for China, 5,	20 00—36 00
Franklin county.		Grafton county.	
Farmington, Cong. ch. and so.	36 22	Hanover, Cong. ch., Dartmouth College, 104.18; A thank-offering, 2,	106 18
Hancock county.		Lisbon, 1st Cong. ch.	11 09
Castine, Rev. Alfred E. Ives,	7 00	Littleton, C. E. Milliken,	8 00
Ellsworth, Cong. ch. and so.	23 25—30 25	Lyme, Cong. ch. and so.	20 00
Kennebec county.		Orford, Cong. ch. and so., 14.75; Isaac Willard, 5; I. Pratt, 5.25,	25 00
Hallowell, E. G. Dole,	3 00	Plymouth, WILLIAM W. RUSSELL, to const. himself H. M.	100 00—270 27
Winthrop, Rev. Henry S. Loring,	5 00—8 00	Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Knox county.		Hillsboro' Centre, Cong. ch. and so., 4; Rev. A. B. Peffers, 6,	10 00
Warren, Cong. ch. and so.	23 00	Hudson, Cong. ch. and so.	8 00
Lincoln and Sagadahoc counties.		Lyndeboro', Cong. ch. and so.	7 75
Isith, Central ch. and so.	75 00	Merrimack, 1st Cong. ch.	20 00
Edgecomb, Cong. ch. and so.	14 08	Mt. Vernon, Cong. ch. and so.	25 00—71 75
Woolwich, Cong. ch. and so., 10.95; A friend, 2.10; Miss'y Eggs, for Japan, 1,	14 05—103 13	Merrimack county Aux. Society.	
Oxford county.		Boscawen, Cong. ch. and so.	45 00
Bethel, 2d Cong. ch.	20 00	Concord, "G. M. Q."	5 00
Penobscot county.		Pittsfield, Cong. ch. and so.	25 00
Dangor, 1st Cong. ch.	13 00	Suncook, A friend,	5 00—31 90
Brewer, 1st Cong. ch.	13 00	Rockingham county.	
Garland, Cong. ch. and so.	7 00	Chester, Mrs. Caroline M. Lane, to const. HENRY H. LANE, H. M.	100 00
Hampden, Cong. ch. and so.	5 00—38 00	Derry, 1st Cong. ch.	0 00
Somerset county.		Greenland, Cong. ch. and so.	60 00
Norridgewock, Cong. ch., m. c.	55 50	Hampton, Cong. ch. and so.	20 63
Union Conf. of Churches.		Northwood Centre, Mrs. Ellen E. Wiggin,	10 00
Fryeburg, Cong. ch. and so.	18 00	Plaistow, and North Haverhill, Mass., Cong. ch. and so.	168 12
Waldo county.		Salem, Cong. ch. and so., 6; Mrs. Gilman D. Kelley, 1,	7 00
Belfast, 1st Cong. ch., Mrs. F. D. Johnson,	25 00	Seabrook and Hampton Falls, N. H., Cong. ch. and so.	11 00
Camden, John R. Wilde,	5 00	Stratham, Cong. ch. and so.	32 05—423 80
Searesport, 2d Cong. ch.	22 00—52 00	Stratford county.	
Washington county.		Sanbornton, Cong. ch. and so.	21 20
Calais, 1st Cong. ch.	60 00	Sullivan county Aux. Society.	
Dennysville, Cong. ch. and so.	17 36	Acworth, Cong. ch. and so., 13.30; A friend, soc.	13 80
East Machias, Cong. ch. and so.	7 00	Meriden, Cong. ch. and so.	35 00—48 80
Milbtown, St. Stephen, Mission Band, for missionary work under care of Mr. Fowle,	50 00—134 36		
York county.			
Alfred, Cong. ch. and so.	46 52		
Elliot, Cong. ch. and so.	10 00		
Kennebunk, Union Cong. ch.	11 07		
Kittery Point, Cong. ch. and so., for Pasumalai Inst., Madura,	7 00		
Wells, 1st Cong. ch.	20 00		
York, 1st Cong. ch.	52 00—146 59		
Danville Junction, A friend,	5 00		
	2,316 28		

VERMONT.

Addison county.	
New Haven, Cong. ch. and so.	87 00
Ripton, Rev. Moses Patten and family, 20; Cong. ch. and so., 9,88,	29 88—116 88
Bennington county.	
Bennington, 2d Cong. ch., 42,50; Income of Norton Hubbard Scholarship for the Ahmednagar Theol. Seminary, by Mrs. C. H. Hubbard, 40,	82 50
Bennington Centre, 1st Cong. ch. (of wh. from Rev. Isaac Jennings, to const. Rev. ISAAC JENNINGS, Jr., H. M., 50), to const. ALBERT HARWOOD, H. M.	205 00
East Dorset, W. C. Wilson,	10 00
Manchester, Cong. ch. and so., 154,76; do., m. c., 29,13,	183 89
North Bennington, Cong. ch. and so.	30 32—517 71
Caledonia co. Conf. of Ch's. T. M. How- ard, Tr.	
Barnet, Cong. ch. and so.	43 00
St. Johnsbury, North ch., "H. F." 500; Thaddeus Fairbanks, 1,000,	1,500 00—1,543 00
Chittenden county.	
Essex Junction, Cong. ch. and so.	26 00
Jericho Centre, Cong. ch. and so.	42 00
Richmond, Cong. ch. and so.	33 00
Williston, Cong. ch. and so.	17 00—118 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	10 50
Enosburg, Cong. ch. and so.	5 00—15 50
Grand Isle county.	
South Hero, A friend,	10 00
Lamoille county.	
Johnson, 1st Cong. ch.	24 00
Stowe, Cong. ch. and so.	61 00
Wolcott, Cong. ch. and so.	6 00—91 00
Orange county.	
Brookfield, 1st Cong. ch., 8,50; 2d Cong. ch., 8,50,	17 00
Newbury, 1st Cong. ch., 67,40; do., m. c., 11,45,	78 85
Strafford, Cong. ch. and so.	60 00
Thetford, 1st Cong. ch.	60 87—216 72
Orleans county.	
Greensboro', Cong. ch. and so.	52 90
Newport, Cong. ch. and so.	11 00
North Craftsbury, Cong. ch. and so.	25 00—88 90
Rutland county.	
Benson, "J. K."	3 00
Castleton, R. M. Wright, 10; Rev. A. Maynard, 5,	15 00
Danby, Cong. ch. and so.	8 00
Middletown, Cong. ch. and so.	16 35—42 35
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, Cong. ch. and so.	8 30
Montpelier, Bethany Cong. ch.	72 65
Northfield, Cong. ch. and so.	16 08
Worcester, Cong. ch. and so.	6 37—103 40
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Central Cong. ch., m. c.	41 27
Dummerston, Cong. ch. and so., 18,61; A friend, 25,	43 61
Jamaica, Cong. ch. and so.	1 00
West Brattleboro', Cong. ch. and so.	33 84
West Townshend, Cong. ch. and so.	18 35—138 07
Windsor county.	
Hartland, "C. S."	2 00
Norwich, Cong. ch. and so.	30 00
Quechee, Cong. ch. and so.	17 66
Royalton, Cong. ch. and so.	26 00
West Hartford, Cong. ch. and so.	5 00
Woodstock, 1st Cong. ch.	50 61—137 27
	3,138 80

MASSACHUSETTS.

Berkshire county.	
Hinsdale, Cong. ch. and so.	91 50
Housatonic, Mrs. Wm. Fuller, 5; A lady, 2,	7 00
Lee, Cong. ch. and so.	900 00
Mill River, M. R. Wilcox,	15 00
North Adams, 1st Cong. ch.	36 49
Pittsfield, Rev. C. V. Spear, to const. G. N. SPEAR, H. M.	100 00
Sheffield, Cong. ch. and so.	13 55
South Egremont, Cong. ch. and so.	30 00
Stockbridge, Cong. ch. and so.	74 61—1,268 15

Bristol county.	
Fall River, Central Cong. ch.	123 12
Brookfield Asso'n. William Hyde, Tr.	
Brimfield, 1st Cong. ch.	39 34
Dudley, Cong. ch. and so.	24 00
Ware, William Hyde and family,	1,000 00—1,063 34
Dukes and Nantucket counties.	
West Tisbury, Cong. ch. and so.	6 00
Essex county.	
Andover, South ch., 250; West Parish Cong. ch., 50; A friend, 100; A friend, 50; Joseph Kimball, 20,	470 00
Lawrence, Lawrence-st. Cong. ch., 100; Sam'l White, 11,	111 00
North Andover, Cong. ch. and so., with other dona., to const. NEWTON P. FRYE, H. M.	50 00—631 00
Essex county, North.	
Amesbury, Mrs. Jonathan Allen,	5 00
Amesbury and Salisbury, Union Ev. ch.	3 64
Bradford, 1st Cong. ch.	72 47
Haverhill, North Cong. ch., 250; Mrs. Eliza W. Merrill, 50,	300 00
Ipswich, 1st Cong. ch., 23,55; A friend, 50,	73 55
Merrimac, Cong. ch. and so., to const. T. LIVINGSTON GOODWIN, H. M.	125 00
Newburyport, Prospect-st. Cong. ch.	99 06—678 72
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch.	10 11
Boxford, "P."	5 00
Essex, Cong. ch., m. c.	20 00
Marblehead, 1st Cong. ch., to const. FRANK BROUGHTON, H. M.	110 00
Middleton, Cong. ch. and so.	10 00
Peabody, Rockville Cong. ch.	6 00
Rockport, 1st Cong. ch.	45 05
Salem, A deceased friend,	45 00
West Boxford, Cong. ch. and so.	7 13
West Gloucester, Cong. ch. and so.	11 00—269 29
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Barnardston, Martha L. Newcomb, a thank-offering for recent revivals at mission stations,	800 00
Charlemont, Cong. ch. and so.	18 25
Deerfield, Ortho. Cong. ch.	32 22
East Hawley, Rev. H. Seymour,	10 00
Greenfield, 2d Cong. ch., 234; Union Cong. ch., 42; Rev. Erastus Blakeslee, 5,	281 00
Shelburne, 1st Cong. ch.	104 07
South Deerfield, Cong. ch. and Sab. sch., 35,15; A friend, 20,	55 15
Sunderland, Cong. ch. and so., with other dona., to const. Mrs. N. AUSTIN SMITH, H. M.	69 71
Wendell, An individual,	5 00
West Hawley, Cong. ch. and so.	15 00—1,390 40
Hampden co. Aux. Society. Charles Marsh, Tr.	
Ludlow, A friend,	3 00
Southwick, Cong. ch. and so.	10 00
Springfield, 1st Cong. ch., 178,55; "C. M.", 500; "C. M.", 100; A. C. Hunt, 10; A little crumb, 1,	789 55
Westfield, 1st Cong. ch., 7,83; Income of N. T. Leonard Scholarship for student in Eastern Turkey Mission, 5; H. Holland, 3,	15 83—818 38
Hampshire co. Aux. Society.	
Amherst, "C."	40 00
Belchertown, Cong. ch. and so.	94 00
Easthampton, 1st ch., "L. D. L."	5 00
Enfield, Cong. ch. and so.	35 00
Granby, Cong. ch. and so., 100; Fred'k Taylor, 17,	117 00
Greenwich, Cong. ch. and so.	45 00
Hadley, 1st Cong. ch., 25; Russell ch., E. Porter, 6,	31 00
Northampton, Edwards ch. Benev. Soc'y, 132,23; A friend, 100,	232 23
Plainfield, Cong. ch. and so.	25 00
South Amherst, Cong. ch. and so.	4 00
Southampton, Cong. ch. and so.	72 14
South Hadley, 1st Cong. ch.	41 00
South Hadley Falls, Cong. ch. and so.	25 00
Westhampton, Cong. ch. and so.	27 00—793 37
Middlesex county.	
Auburndale, Cong. ch. and so.	138 97
Billerica, Orth. Cong. ch.	25 00
Cambridgeport, Prospect-st. ch., 100;	

Pilgrim ch., m. c., 10.84,	110 84
Concord, Trin. Cong. ch.	37 00
Framingham, Plymouth ch., to const.	
SWALL FISHER and CORNELIUS W. SMITH, H. M.	250 00
Lincoln, 1st Cong. ch.	145 05
Lowell, Kirk-st. ch. (of wh. from Jacob Rogers, to const. Mr. and Mrs. FRANK P. HAGGETT, H. M., 200), 901.56;	
Rodolphus Stevens, 15,	916 56
Melrose, Cong. ch. and so.	5 00
Reading, Bethesda ch. and so., 38.79; J. M. Carleton, 10,	48 79
Somerville, Franklin-st. ch. and so., 140; do., m. c., 60,	200 00
Southboro', Pilgrim ch. and so.	16 43
South Framingham, South Cong. ch.	326 00
South Natick, John Eliot ch.	16 67
Tewksbury, Cong. ch. and so.	68 00
Wakefield, Cong. ch. and so.	183 00
Waltham, Trin. Cong. ch.	60 00
West Newton, Cong. ch. and so.	79 37
West Somerville, Cong. ch. and so.	11 00
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	200 00—2,837 68
Middlesex Union.	
Dunstable, Cong. ch. and so.	21 60
Lancaster, Edward Phelps,	50 00
Pepperell, J. E. B. Jewett,	5 00
Shirley Village, Cong. ch. and so.	7 80—84 40
Norfolk county.	
Braintree, 1st ch., 9.25; Ladies Palestine Miss'y Ass'n, 50,	59 25
East Medway, 1st Cong. ch.	13 00
Foxboro', T. B. Bourne,	5 00
Holbrook, Winthrop ch., 200.60; do., m. c., 66.23,	266 83
Hyde Park, 1st Cong. ch., m. c.	23 47
Medfield, 2d Cong. ch., to const. MARY C. DAVIS, H. M.	100 00
Norfolk, Cong. ch. and so.	5 22
North Weymouth, Pilgrim ch.	15 00
Quincy, Ev. Cong. ch., m. c.	25 00
Randolph, 1st Cong. ch.	158 65
South Braintree, Rev. J. B. Sewall,	25 00
South Weymouth, Union Cong. ch.	109 92
West Medway, Cong. ch. and so.	23 25—829 59
Old Colony Auxiliary.	
Wareham, Cong. ch. and so.	56 08
Plymouth county.	
Brockton, Porter Evan. ch., with other dona., to const. EBENEZER FULLER, GEO. H. JAMESON, and SARAH J. PETTRE, H. M.	269 39
Campello, A friend,	20 00
Hanson, 1st Cong. ch.	9 25
Middleboro', Central Cong. ch.	204 66
North Carver, Cong. ch. and so.	5 50
Plymouth, 2d Cong. ch.	10 00
Rockland, Cong. ch. and so., to const. RICHARD HOLBROOK, H. M.	100 00
South Abington, Mary Whitmarsh,	100 00—718 80
Suffolk county.	
Boston, Old South ch., 2,600; 2d ch. (Dorchester), 1,679.92; Mt. Vernon ch., 1,000; Winthrop ch. (Charlestown), 231.61; Central ch. (J. Plain), in part, 200; do., A friend, 5; Immanuel ch., "A," 187.50; Park-st. ch., 101; Shawmut ch., 10; "A. B." and "L. T. B." 100; A memorial-offering, 100; Rev. Edw. Stroug, D.D., and wife, 25; A friend, 20; Brighton ch., S. B. Shapleigh, 15; Geo. F. Smith, 10; Box in the Cabinet, 5.73; Mary R. Clark, W. Roxbury, 5; A. W. and L. C. Clapp, 5; A friend, 3; Friends, per Capt. Bray, for new "Morning Star," 2.50; "I. E. S.," 2,	6,308 26
Chelsea, "Lord's money,"	250 00—6,558 26
Worcester county, North.	
Ashburnham, 1st Cong. ch.	57 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch.	19 97
Southville, Cong. ch. and so.	17 11
Worcester, Plymouth ch., Mrs. A. H. Wilder, 5; Philip L. Moen, 2.750; A friend, 10; A thank-offering, 10; Silas Garfield, 5,	2,780 00—2,817 08

Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Douglas, Cong. ch., m. c.	13 00
Westboro', A friend,	2 00
Whittinsville, Cong. ch. and so.	2,173 59—2,188 54
—, A friend,	100 x
	23,289 21
Legacies.—Ipswich, Miss Lydia Wade, by Wm. Blaney, Ex'r,	200 00
Milbury, Asa Hayden, add'l, by Mrs. Harriet W. Hayden, Ex'x,	570 50—770 50
	24,059 75

RHODE ISLAND.

Barrington, Mark A. Herrick,	5 00
Barrington Centre, Cong. ch. and so.	193 35
Central Falls, Cong. ch. and so.	62 00
Little Compton, United Cong. ch.	21 00
Newport, United Cong. ch., 46.02; "T. T.," to const. FRANCIS WILBAR, H. M., 100,	146 02
Peacedale, Cong. ch. and so.	20 75
Providence, Pilgrim Cong. ch., 336.73; Beneficent Cong. ch., 300; Geo. H. Corliss, 500; State Institutions, Rev. Marcus Ames, with other dona., to const. HERMAN V. AMES, H. M., 50; A. M. Stone, 5,	1,191 73—1,639 85

CONNECTICUT.

Fairfield county.	
Bethel. Cong. ch. and so.	25 00
Bridgeport, Parks-st Cong. ch.	15 00
Brookfield, Cong. ch. and so.	28 90
Darien, Cong. ch. and so.	42 60
Fairfield, 1st Cong. ch.	57 58
Ridgefield, 1st Cong. ch.	48 62
South Norwalk, Cong. ch. and so.	80 00
Southport, Cong. ch. and so., 186.45; do., for China, 76.11,	262 56
Stratford, Cong. ch. and so., 35; do., m. c., 15; Oronoque, m. c., 10,	60 00—620 26
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d ch.	5 00
Burlington, Cong. ch. and so.	5 00
Granby, South Cong. ch.	11 00
Hartford, Roland Mather, 1,000; A friend, 5,	1,005 00
New Britain, So. Cong. ch.	368 98
Suffield, Cong. ch. and so.	22 40
West Hartford, Cong. ch. and so.	50 00
West Suffield, Cong. ch. and so.	18 29—1,485 67
Litchfield co. G. C. Woodruff, Tr.	
New Hartford, Cong. ch. and so.	25 00
Norfolk, Cong. ch. and so., 350; A friend, 10; "B.," 4,	364 00
North Cornwall, Cong. ch. and so.	60 00
Northfield, Cong. ch. and so., to const. Rev. W. J. PECK, H. M.	60 88
South Canaan, A subscriber of the Herald,	5 00
Terryville, Cong. ch. and so., with other dona., to const. CARRIE MAY BUNNELL and HARRIET L. ELLS, H. M.	173 34
Thomaston, Cong. ch. and so.	63 58
West Winsted, Miss M. E. Beardsley, 100; J. J. Whiting, 10,	110 00
Woodbury, A friend,	2 00—863 80
Middlesex co. E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	15 00
Hadlyme, Cong. ch. and so.	22 00
Middletown, 1st Cong. ch.	53 98
Westbrook, Elihu Chapman,	20 00—110 98
New Haven co. F. T. Jarman, Agent.	
Guilford, Rev. Frank H. Taylor,	7 00
Madison, Cong. ch. and so., 15.78; do., m. c., 12.22,	28 00
New Haven, Davenport ch., to const. JAMES H. Foy, H. M., 100; North ch., m. c., 3.13; Ch. of the Redeemer, Rev. S. W. Barnum, 2.10; I. L. Ensign, 30; ex-missionary, 20,	155 23
North Guilford, Cong. ch. and so.	15 00
Prospect, Cong. ch. and so.	16 00
Wolcott, Cong. ch. and so.	10 03—231 26
New London co. L. A. Hyde and L. C. Learned, Tr's.	
New London, Ch. of Christ, 98.70; A	

friend, towards furnishing the Sem'y building, Harpoot, 50,	148 70
North Stonington, Cong. ch. and so.	150 00
Norwich, Broadway ch.	300 00
Preston, Cong. ch. and so.	21 00—619 70
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	48 00
R ckville, 1st Cong. ch.	26 31
Stafford Springs, A friend,	1 00
West Stafford, Cong. ch. and so.	14 00—89 31
Winham County.	
Danielsonville, Westfield Cong. ch., to const. JOEL WITTER, H. M.	100 00
Plainfield, Cong. ch. and so.	25 15
Wauregan, Cong. ch. and so.	20 00
Westford, Rev. O. Bissell,	10 00—155 15
—, A friend,	200 00
	4,376 13
<i>Legacies.</i> —Danbury, Rachel B. Fry, by Roger Averil, Ex'r,	500 00
Madison, George M. Dowd, by William S. Hull, Ex'r,	2,000 00
Orange, Mrs. Huldah Coe, by Leman W. Cutler, Ex'r,	250 00—2,750 00
	7,126 13

NEW YORK.

Angola, Cong. ch. and so.	6 37
Berkshire, Rev. J. Y. Leonard, for Evangelistic work in Turkey,	30 00
Bristol Centre, Cong. ch. and so.	10 00
Brooklyn, Mrs. Jonathan W. Hayes,	200 00
—, "Cash," 100,	100 00
Catskill, "M. A. J. B.,"	2 00
Churchville, Cong. ch. and so.	34 06
Clinton, "An offering to the Lord,"	3 00
Columbus, Cong. ch. and so.	8 50
Copake Iron Works, Rev. and Mrs. H. M. Hazeltine,	5 00
Danby, 1st Cong. ch., 21.16; C. L. Vorhis, 4,	25 16
East Guilford, Pres. ch.	5 25
Fairport, A. M. Loomis,	10 00
Franklin, Cong. ch. and so.	46 25
Harpersfield, Mrs. Margaret Boies, deceased,	150 00
Homer, Cong. ch. and so., 144; J. M. Schermerhorn, 200,	344 00
Jamessport, Cong. ch. and so.	7 00
Miller's Place, Mt. Sinai ch.	37 62
New Lebanon, A friend,	5 00
New York, De Witt Memorial ch., 10; Estate of Wm. E. Dodge, for subscription made at An. Meeting in Portland, Oct., 1882, 5,000; Z. Stiles Ely, 2,000; G. G. Williams, 100; A thank-offering, 2,	7,112 00
Richford, James Allen,	2 00
Sherburne, Cong. ch. and so.	111 86
Sidney Plains, Cong. ch. and so.	10 00
Wellsville, 1st Cong. ch.	35 95
West Bloomfield, Cong. ch. and so.	131 00
Yonkers, A friend,	2 00—8,334 02

PENNSYLVANIA.

East Smithfield, Cong. ch.	26 00
Jeffersonville, Mr. and Mrs. F. W.	20 00
Mercer, Cong. ch.	57 61
Northumberland, Harriet Jenkins,	10 00
Parsons, Welsh Cong. ch.	7 00
Philadelphia, Central Cong. ch., S. A. Johnson, 5; Chas. Burnham, 100; W. P. Fairbanks, 5; Mrs. Fairbanks, 5,	115 00—235 61

NEW JERSEY.

East Orange, L. F. Hovey,	10 00
Irrvington, Rev. A. Underwood, to const. Mrs. R. S. UNDERWOOD, H. M.	100 00
Newark, "Special,"	5 00
Newfield, Rev. Chas. Willey,	10 00
Orange Valley, Cong. ch., A friend,	15 00
Vineland, J. H. Genn,	5 00—145 00

VIRGINIA.

Buckner's Station, Geo. Clendon,	20 00
Falls Church, "A. L. P.,"	10 00—30 00

TENNESSEE.

Springfield, M. L. Minott,	1 00
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OHIO.

Andover, Cong. ch.	2 05
Austinburg, Cong. ch., 15.20; Martha Cowles, 5,	20 20
Belden, Cong. ch.	13 65
Brownsville, "E. H.,"	44 17
Burton, Cong. ch.	139 50
Cincinnati, 7th-st. Cong. ch.	167 00
Cleveland, Euclid-ave. Cong. ch., 152; Newburgh Welsh ch., 15,	163 90
Columbus, Eastwood Cong. ch., add'l, 25c.; Benj. Talbot, 5,	5 25
Harmar, Cong. ch.	163 90
Medina, 1st Cong. ch., to const. S. B. CURTISS, H. M.	102 84
Oberlin, 2d Cong. ch.	20 66
Ravenna, Mrs. Julian Harmon,	5 00
Ruggles, Cong. ch.	50 71
Toledo, Central Cong. ch.	15 00
Wellington, 1st Cong. ch., 100; J. S. Case, 10,	110 00
West Andover, Cong. ch.	7 40
Weymouth and Brunswick, Cong. ch's,	5 00—872 78
<i>Legacies.</i> —Freedom, Mrs. Amanda L. Delano, by E. Lord, Ex'r, in part,	86 14
	958 92

ILLINOIS.

Alton, Ch. of the Redeemer,	41 70
Amboy, 1st Cong. ch.	15 01
Beecher, Cong. ch.	18 00
Brighton, Cong. ch.	50 00
Byron, Mrs. T. H. Read,	5 00
Chandlerville, Cong. ch.	22 92
Chebanse, Cong. ch. Miss. Soc.	12 20
Chicago, 1st Cong. ch., 165.18; N. E. Cong. ch., 65.68; Western-ave. Cong. chapel, 9; Union Park Cong. ch., m. c., 3.23,	241 09
Clifton, Cong. ch.	11 00
Crystal Lake, Cong. ch.	21 00
Dover, Mr. and Mrs. Geo. Wells, for Mexico,	500 00
Forrest, Cong. ch.	32 50
Galesburg, 1st Cong. ch., 206.50; 1st Ch. of Christ, 18,	224 50
Geneseo, Cong. ch.	25 00
Gridley, Cong. ch.	14 00
Harvard, Cong. ch.	10 00
Henry, Cong. ch.	5 70
Hinsdale, Cong. ch.	84 00
Lake Forest, Rev. W. A. Nichols,	17 00
Lawn Ridge, Cong. ch.	30 00
Nebraska, Cong. ch.	7 10
Newark, Horace Day,	5 00
Oak Park, "S. J. H.,"	50 00
Ontario, Cong. ch.	35 00
Ottawa, Cong. ch.	45 60
Payson, Cong. ch.	30 00
Plainfield, Mrs. S. E. Janes,	10 00
Princeton, Friends,	3 00
Rockford, T. D. Robertson,	100 00
Roscoe, Cong. ch.	21 00
Roseville, Mr. and Mrs. L. C. Axtell,	999 97
Shabbona, 1st Cong. ch.	5 48
Stillman Valley, Cong. ch.	23 61
Thomasboro', H. M. Seymour,	3 50
Wheaton, Cong. ch.	16 00
Wythe, Cong. ch.	4 00
—, Rev. Jeremiah Porter,	50 00—2,789 87

MISSOURI.

Amity, Cong. ch.	5 00
Breckenridge, Cong. ch.	21 35
Kansas City, Clyde ch.	14 30
St. Louis, Plymouth ch., Ladies' Mis. Soc.	46 00—86 65

MICHIGAN.

Bedford, Cong. ch.	9 65
Benzonia, A friend, 5; For Corea, 5,	10 00
Canandaigua, Cong. ch.	3 87
Columbus, Cong. ch.	7 06
Detroit, Philo Parsons, to const. DEXTER M. FERRY, H. M., 100; Rev. R. W. Wallace, 5,	105 00
Grand Rapids, Cong. ch.	100 00
Hillsdale, Rev. Hiram Smith,	10 00
Imlay City, Cong. ch.	31 00
Laingsburg, Cong. ch.	10 20
Ludington, Cong. ch.	50 00
Morenci, Cong. ch.	4 81
Niles, Wm. Wares,	20 00
North Adams, Cong. ch.	7 00

Oakwood, Cong. ch.	10 00
Salem, 1st Cong. ch.	20 00
St. Johns, 1st Cong. ch.	15 00
Whitehall, Cong. ch.	10 00—423 58

WISCONSIN.

Alderly, James Thomson,	5 00
Beloit, Mrs. M. A. Kellogg,	5 00
Bristol and Paris, Cong. ch.	28 00
Darlington, 1st Cong. ch.	7 00
Delavan, Cong. ch.	50 00
Hartland, Cong. ch.	11 00
Ithaca, Cong. ch.	2 56
Jamesville, Cong. ch.	16 14
Koshkonong, Cong. ch.	8 30
Lancaster, Cong. ch.	32 20
Madison, Cong. ch.	75 00
Menasha, A friend,	100 00
Menomonie, Cong. ch.	30 15
Milwaukee, Grand-ave. Cong. ch., 22:07;	
Emanuel Pres. ch., 9; Hanover-st. Cong.	
ch., 6 70,	37 77
Monroe, "Family Miss'y Box,"	7 50
Mt. Zion, Cong. ch.	5 10
Neenah, A friend,	2 00
New London, Cong. ch.	10 00
Oshkosh, 1st Cong. ch.	150 00
Pewaukee, Cong. ch.	8 00
Potosi, Cong. ch.	2 15
Racine, Welsh Cong. ch.	13 03
Ripon, "A family-offering,"	50 00
Rio, Cong. ch.	3 20
Union Grove, Cong. ch.	22 00
Waukesha, Cong. ch.	40 00
Waupun, Cong. ch.	30 00
West Salem, Cong. ch.	15 00
Wyocena, Cong. ch.	6 00—772 10

IOWA.

Anita, Cong. ch.	10 00
Belmond, Rev. J. D. Sands,	2 00
Britt, Cong. ch.	1 50
Chester Centre, Cong. ch.	32 00
Denmark, K. Day,	14 00
Eldora, Cong. ch.	5 98
Grinnell, Cong. ch.	21 94
Grundy Centre, Cong. ch.	16 00
Humboldt, A. M. Bissell,	10 00
Magnolia, Cong. ch.	15 00
Maquoketa, Mrs. C. L. Mallory,	10 00
New Hampton, Ger. Cong. ch.	10 00
Old Man's Creek, Welsh Cong. ch.	31 75
Seneca, Rev. O. Littlefield and wife,	14 00
Stacyville, Mrs. P. A. Shattuck,	5 00
Toledo, Cong. ch., 14; A friend, 5;	19 00
Waterloo, Rev. M. K. Crosse,	5 00—223 17
Legacies. — Grinnell, E. Marvin, by W. B.	
and J. M. Dunn, Ex'rs,	10 00

MINNESOTA.

Afton, Cong. ch.	20 00
Brownton, Cong. ch.	9 54
Clearwater, Cong. ch.	10 57
Lakeland, Pres. Sab. sch., for "Morning	
Star,"	2 50
Mantorville, Cong. ch.	20 00
Minneapolis, Plymouth ch.	49 40
Northfield, Cong. ch.	84 88
Rose Creek, Cong. ch.	3 00—199 89
Legacies. — Faribault, John Stegner, part	
avails of house,	498 75

KANSAS.

Brookville, Rev. S. G. Wright,	1 00
Burlington, Cong. ch.	20 00
Emporia, Howard Dunlap,	50 00
Hamlin, 1st Cong. ch.	1 00
Sabetha, Cong. ch.	14 95
Stockton, Cong. ch.	1 40—97 95

NEBRASKA.

Creighton, Cong. ch.	2 85
Crete, Cong. ch.	20 00
Fairmont, Cong. ch.	10 00
Genoa, Rev. C. H. Crawford,	2 00
Nebraska City, Cong. ch.	4 25
Plymouth, Cong. ch.	15 00—54 10

CALIFORNIA.

San Juan, Cong. ch.	6 20
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COLORADO.

Colorado Springs, Rev. Edw. Hildreth,	20 00
Crested Butte, Cong. ch., to const. Rev.	
R. B. WRIGHT, H. M.	50 00—70 00

DAKOTA TERRITORY.

Athol, Cong. ch.	3 00
Caledonia, —,	4 40
Grove Hill, Cong. ch.	2 50
Sioux Falls, 1st Cong. ch.	19 58
Vermillion, Cong. ch.	2 50—31 98

CANADA.

Province of Quebec.	
Sherbrook and Lennoxville, Cong. ch.	60 00
—, "In memoriam,"	2,000 00—2,060 00

FOREIGN LANDS AND MISSIONARY

STATIONS.

England, Liverpool, "J. Q."	50 00
France, Paris, Caroline Murray,	100 00
Sandwich Islands, Honolulu, Rev. D.	
Baldwin,	50 00
Turkey, Constantinople, Rev. Elias Riggs,	
D.D., to const. CHARLES W. RIGGS, H.	
M., 100; Harpoot, Mr. and Mrs. H. N.	
B., 25,	125 00—325 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	8,144 92
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FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer</i> ,	4,700 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Cong. Sab. sch.,	
120; Limington, Cong. Sab. sch., 4,	124 00
NEW HAMPSHIRE. — Nelson, Cong. Sab. sch.	5 75
VERMONT. — Cabot, Cong. Sab. sch., 15; North	
Bennington, Cong. Sab. sch., "Green Box Bank	
Co.," 29.03,	44 03
MASSACHUSETTS. — Pittsfield, 1st Cong. Sab. sch.,	
for China,	10 00
RHODE ISLAND. — Barrington Centre, Cong. Sab.	
sch.,	31 65
CONNECTICUT. — Hadlyme, "S.," 5.16; Montville,	
1st Cong. Sab. sch., for Kioto Training-sch., 10;	
Norwich, 1st Cong. Sab. sch., for Kioto Training-	
sch., 20,	35 16
NEW JERSEY. — Orange Valley, Montrose Sab. sch.	
class, for a student in Harpoot College,	10 00
TENNESSEE. — Knoxville, Mrs. Sarah Bailey, for	
books for Kioto Training-sch.	20 00
OHIO. — Cincinnati, Seventh-st. Cong. Sab. sch.,	
for South African Seminary,	5 00
ILLINOIS. — Geneseo, Cong. Sab. sch., 13.34;	
Harvard, Cong. Sab. sch., 5,	13 34
MISSOURI. — Kansas City, Clyde Sab. sch.	2 50
MICHIGAN. — Bedford, Cong. Sab. sch.	1 66
WISCONSIN. — Waupun, Cong. Sab. sch.	15 00
IOWA. — Le Mars, Cong. Sab. sch., for Kioto	
Training-sch., 8.53; Magnolia, Cong. Sab. sch.,	
5,	13 53
MINNESOTA. — Hawley, Union Sab. sch.	6 00
KANSAS. — Stockton, Cong. Sab. sch.	60
NEBRASKA. — Creighton, Juvenile Miss. Soc.	1 50
TURKEY. — Constantinople, The Miss'y Children's	
Miss'y Soc'y in Turkey and Bulgaria, for chil-	
dren in the Bihé Mission, Africa,	37 03
	381 75

Donations received in August,	65,886 61
Special Offerings " "	565 65—66,452 26
Legacies " "	4,575 39
	70,967 65

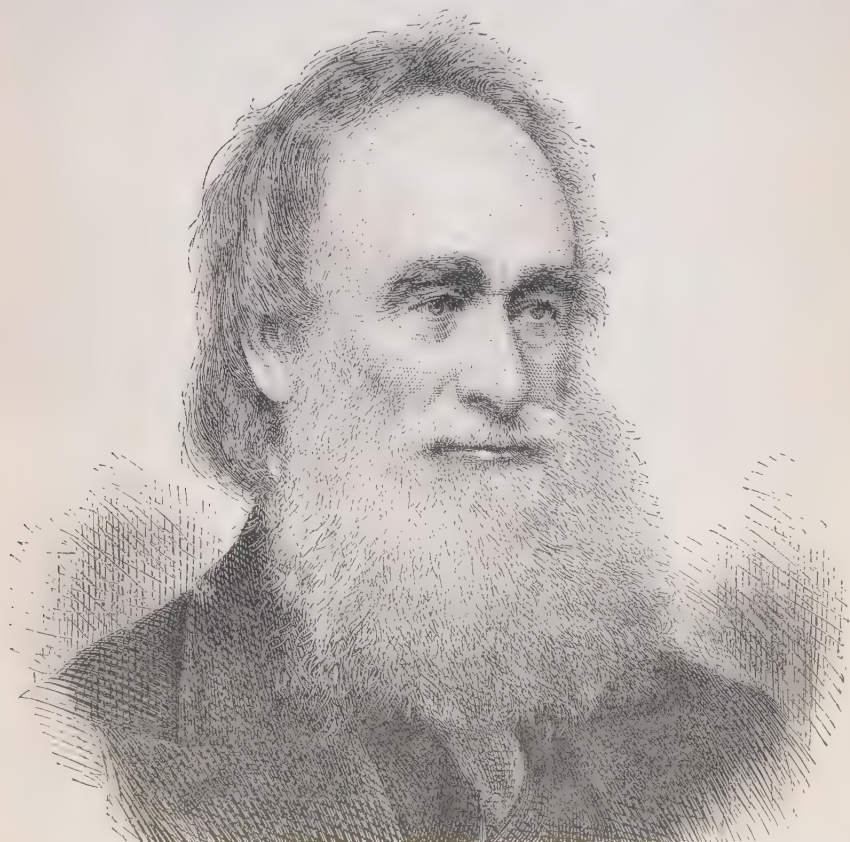
Total from September 1, 1882, to August 31, 1883: Donations, \$393,319.38; Legacies, \$121,072.66=\$514,392.04.

FOR YOUNG PEOPLE.

DR. ROBERT MOFFAT, OF AFRICA.

ROBERT MOFFAT, the eminent missionary to South Africa, the father-in-law of David Livingstone, the African explorer, has just died in England, at the advanced age of eighty-eight years. He was born in Scotland, in 1795, and after leaving school was apprenticed as a "Scotch gardener."

One evening, when his work for the day was over, he was slowly walking along the street, when a placard announcing a missionary meeting caught his eye



ROBERT MOFFAT.

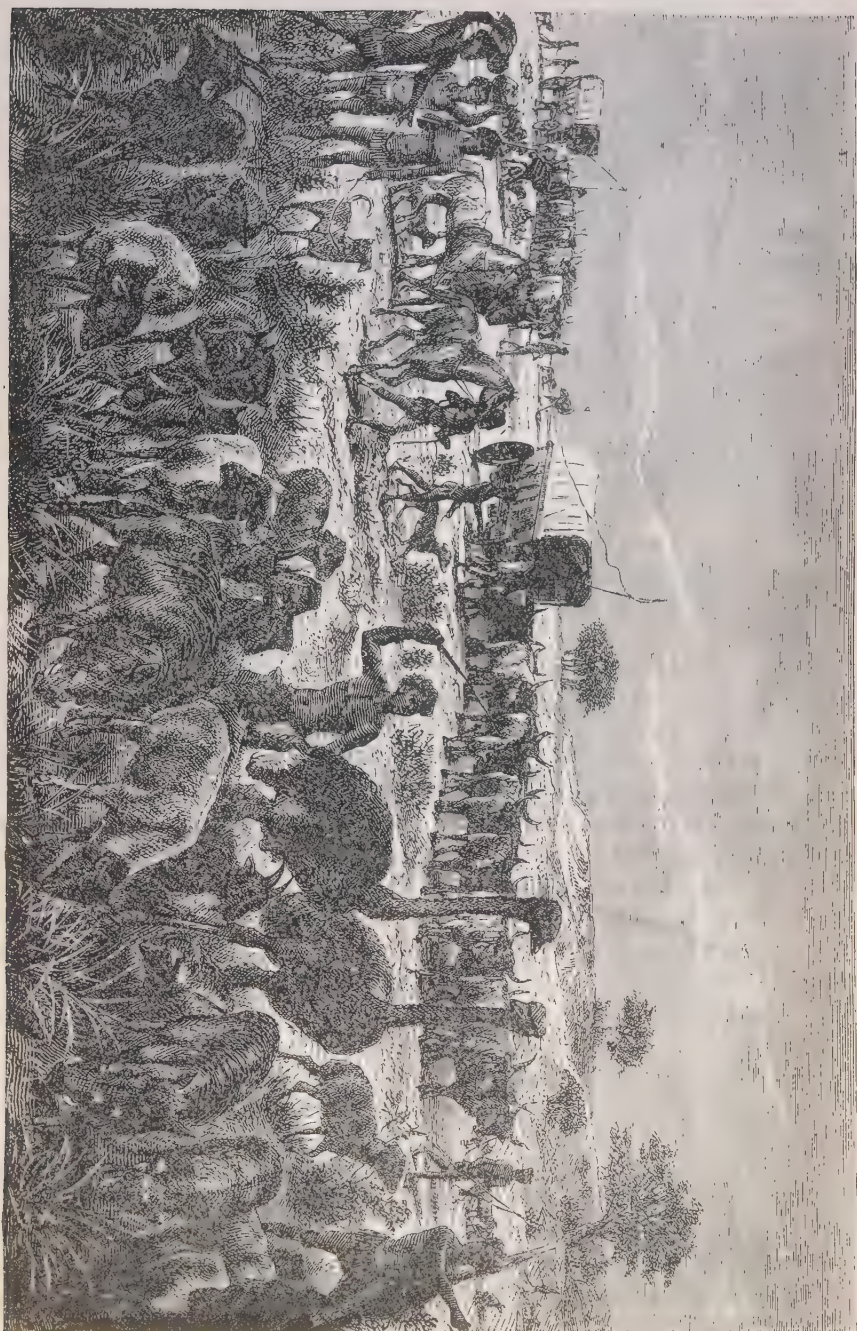
Two lines especially attracted his attention; they were these: "The London Missionary Society," and "Rev. William Roby, of Manchester." The stories which he had heard in boyhood, from his mother's lips, of the adventures and

labors of the early Moravian missionaries came back to him. As he afterwards said, the sight of the placard "had made him another man." The missionary spirit was aroused. He speedily made his way to Manchester, found Mr. Roby, and told his story. He met with every encouragement. Though but little over twenty years of age, he was accepted by the Directors of the London Missionary Society for service in Africa. Later in the same year, 1816, he sailed for Cape Colony.

Unable at first to go into the interior, he spent his time in learning the Dutch language, in order that he might preach to the Boers and their servants. It was in this way he preached his first missionary sermon, after he was at last permitted to leave the Colony. Stopping over night with a somewhat surly Boer, arrangements were made for an evening service. A hundred Hottentots were in the Boer's employ, but these did not at first appear. In the long barn, where the service was to be held, only the family of the host could be seen — some seven persons in all. "May none of your servants come in?" said the missionary. "What!" snarled the man, "Hottentots! are you come to preach to Hottentots? Go, preach to baboons. Or, if you like, I'll fetch my dogs, and you may preach to them." Moffat had intended preaching on the "Neglect of so great salvation," but the reply suggested a new text, which he immediately read: "Truth, Lord; yet *the dogs* eat of the crumbs which fall from their master's table." Again and again the truth was driven home to the man's conscience, until at last he cried out: "No more of that! Wait, and I'll bring you all the Hottentots in the place." Soon the barn was crowded, and the sermon preached, to the evident satisfaction of all.

After a long and wearisome journey over a trackless desert, harassed by wild beasts, parched with thirst, and overwhelmed with fatigue, he reached his destination — the kraal of the dreaded Chief Africaner. Of a similar journey Moffat himself has said: "We had a tolerable supply of meat, chiefly the flesh of zebras and giraffes; the latter, when fat, was preferred, though nothing came amiss to hungry travelers. The best parts were always eaten first; and, when pressed with hunger, recourse was had to the leaner portions, which had been stowed away in the wagon. To make this meat palatable (for it much resembled sole leather), it was necessary to put it under the hot ashes and then beat it between two stones till the fibres were loosened; even then it required very hard chewing, and many a time have I risen from a meal with my jawbone so sore, I felt no inclination to speak."

He was received somewhat coldly by Africaner, but after a short interview the women were ordered to build him a house. They stuck into the ground a number of long, slender rods, like fishing-poles, half an inch apart; tied the tops together, and covered the whole with native mats. This was the young missionary's house for six months. He says of it: "When the sun shone, it was unbearably hot; when the rain fell, I came in for a share of it; when the wind blew, I had frequently to decamp to escape the dust. Any hungry cur of a dog that wished a night's lodgings could force itself through the frail wall and deprive me of my meal for the coming day; and, as the cattle had no fold, but strolled about, I have been compelled to start up from a sound sleep to defend



ON THE MARCH IN SOUTH AFRICA.

myself and my dwelling from being crushed to pieces by the rage of two bulls, met to fight a nocturnal duel."

Africaner had been the terror of the Colony and the scourge of the surrounding tribes. On the way, Moffat was repeatedly warned that he was going to his destruction. But the Word of the Lord touched the heart of this African desperado. He learned to read, and might be seen all day in some shady nook eagerly perusing the New Testament. Often at night he would sit down with the missionary, at the door of his house, talking till the dawn of the things of God. The new view taken of all created things impressed him deeply. Sometimes after these long conversations he would say: "I have heard enough; I feel as if my head were too small and would swell with these great subjects." His character was completely changed, and his piety became as notable as had been his career of outlawry.

Moffat was now appointed to take charge of another mission, that among the Bechuanas, leaving Africaner and his brothers to carry on the work in Namaqualand. The Bechuanas were savage, warlike, treacherous, and indifferent to instruction. The missionaries were subjected to mortification and insult. But in time the sharing of mutual danger made the people less distrustful, and after the removal of the station to Kuruman, prospects became much brighter. Here Moffat remained in charge until 1870, with the exception of a visit to England in 1840. From Kuruman he made numerous journeys to various heathen chieftains, by whom he was kindly received, with many of whom he came to be on intimate terms.

One of these chiefs, Mosheu, hearing of Moffat, came to visit him, and after staying two days left, but soon returned with a large retinue and cattle enough to support him. On leaving again, Moffat promised to visit him at his village. This the missionary soon did, reaching the village after a tiresome journey. But there was no rest for him. As soon as he appeared, young and old came flocking forth to welcome him. It was twelve o'clock that night before the people were satisfied. At early dawn more than five hundred people were clamoring for him to preach to them. Without waiting for breakfast, he did so. At the close of service he went to a neighboring pool to wash himself, and on returning for breakfast, found the people assembled again for another sermon. Pleading hunger, one of the women hastened to her hut and brought to him a wooden bowl of sour milk, saying: "There, drink much, and you will be able to speak long." Hastily swallowing this draught, a new sermon was preached. In the evening these scenes were repeated. One incident shows how the seed thus planted brought forth fruit.

It happened that, one Sabbath morning, the people were assembled at their early prayer-meeting, when a band of cattle-robbers appeared, saying: "Your cattle! resist at your peril." "There are my cattle," said Mosheu. Then a hymn was sung, and all the people knelt in prayer to God, who alone could save. The ruffians, awed by the sight, withdrew without touching anything.

Thirteen years ago, after a life spent in such successful missionary labor, Moffat returned to England, where he passed the remainder of his long life. Honored and loved of all, from peasant to Queen, he has gone to his heavenly reward, dying on the 10th of August last.

THE
MISSIONARY HERALD.

VOL. LXXIX. — NOVEMBER, 1883. — No. XI.

THE Annual Meeting of the Board, at Detroit, was in every way a success. Nothing was wanting on the part of those who had charge of the arrangements, and the hospitality of the people of Detroit, without regard to denominational lines, was unbounded. Coming so near the time of many important conventions, especially the Triennial Council of Congregational churches, many clergymen and others who would gladly have been present were unable to attend; yet it was a large gathering of the friends of missions. The accounts of religious awakenings in several mission fields, and of increased contributions at home, gave a hopeful tone to the meeting. The report of the Committee of the Board on affairs in Turkey, including the report of the Deputation from that Committee, necessarily occupied much time, yet the important bearing of the questions raised was apparent to all, and the great audience sat quietly through the two sessions devoted to this matter, rejoicing heartily in the unanimity with which the conclusions were reached. The consent of President Hopkins to withdraw his letter declining re-election, and the choice of Eliphalet W. Blatchford, Esq., of Chicago, as vice-president, gave great satisfaction. Altogether the meeting was one which augurs well for the coming year, as well as in its bearing upon the work of the Board for all the future. The devotional services of half an hour, which, according to the custom of the past three years, were assigned a place in the midst of each forenoon, were full of tender interest. Aside from the sessions of the Board, to which allusion is made in the Minutes given on another page, meetings were held, of great interest to all who attended them. On Wednesday evening a large overflow meeting in the Fort Street Church was addressed by returned missionaries, and, on Thursday afternoon, after the communion service, while the corporate members were in session, a large audience listened to an address by Rev. Dr. Pentecost, and a paper by Dr. Dennen on the "Relations of Christianity to Civilization." The Woodward Avenue Congregational Church was crowded on Thursday forenoon, at the meeting of the Woman's Board, where addresses were made by returned missionaries and others, which greatly interested those who were present.

THE NEW FINANCIAL YEAR. — In anticipation of the appropriations which the Prudential Committee can safely make for the next year, it is desirable that pledges of enlarged contributions from churches and individual donors should be forwarded to the Mission Rooms, at Boston, at as early a day as possible. Last year such pledges were received amounting to nearly \$50,000. This gave a healthful impetus to the work throughout the year. For the coming year we need such pledges to an amount not less than \$100,000. Please read carefully the paper presented at the Annual Meeting, entitled "Our Annual Financial Problem," and then, if so moved by the Divine Spirit, as we trust you may be, "sit down quickly and write" a pledge for an additional \$5,000, \$2,000, \$1,000, \$500, \$100, or smaller sums, according as the ability permits and the heart prompts. So at the beginning of this year shall you receive benedictions, not only from the missionaries all around the world, but also from "Jesus Christ our Lord, both theirs and ours."

A WRITER in *The Pacific* speaks very justly, as follows, of the little pamphlet recently published by the Board, containing the letters of our lamented Missionary Bagster: "It is a delight and inspiration to read. He glorified his family, his friends, his seminary, by his noble life of trust, and his early death in the service of his Master." After quoting from one of his letters from Bailunda, in which he speaks very enthusiastically of his only ambition being to serve the Lord Jesus worthily in this life, and to live with him hereafter, and "cast at his feet the crown he gives, very, very bright with stars won for him and for his glory," the notice continues: "The little book is full of just such exalted strains as these, and is a real spiritual uplift." We wish it could be distributed widely through all our churches.

A WORD OF CHEER. — Just before the assembling of the Prudential Committee for their first meeting, Tuesday afternoon, October 9, a letter was received from Chicago stating that at the same hour a little company of Christian brethren had been called together at the house of the Vice-President of the Board for the express purpose, in accordance with the request made at the Annual Meeting in Detroit, of remembering the Committee in prayer. A telegram was sent back expressing the profound gratitude of the Committee for such a remembrance. No message could have given them such cheer at the very dawn of their new year of responsibility. Why should not many, both in this land and in foreign lands, unite together in such prayer every Tuesday afternoon? Let our whole work be thus presented to God continuously throughout the year.

It is not ordinarily to be expected that a typographical error will emphasize a great truth, as was the case in our last number. Whether the youth now living will see the evangelical Armenian community in Turkey numbering over half a million souls depends, doubtless, upon the fidelity and zeal of the American evangelical ministry and churches, although Dr. Wood wrote Armenian instead of American. Americans and Armenians are workers together for this end both by prayers and gifts, and if either party fails the anticipated result will not be secured.

AN association has been recently formed in Germany, designed to carry to non-Christian peoples a form of Christianity which, in the language of one of its members, "while it is intellectually free and scientifically developed, should at the same time be full of a living religious spirit." These associates regard the missions hitherto undertaken as too formal and dogmatic. Professor Kesselring, of Zurich, says: "We still hold Christianity in its *inward ideal essence* as the highest development of religion. But we do not desire in any way to intrude our convictions on other religions, but would rather be glad to acknowledge fraternally the truths which the latter possess." It is said that not less than one hundred and sixty-five names of German professors and theologians, including that of Professor Max Müller, are appended to the roll of the association, which, in the words of Professor Kesselring, in writing to the *Brahmo Public Opinion*, "seeks a nearer approach and co-operation with your Vedanta system, your Buddhism, and, above all, your Brahmo Somaj." This organ of one branch of the Brahmo Somaj, in publishing Kesselring's letter, welcomes the movement and comments on the broad spirit of the association. Yet it says: "What we fear is that their sticking to the Christian name may prove an element of weakness, as it has been in the case of Theodore Parker's movement in America, and as it has been in the case of the Unitarian body in England." It will be interesting to see what influence these learned gentlemen, who are anxious not to intrude their convictions, will have upon those who regard Theodore Parker's "sticking to the Christian name" as his chief weakness.

THE annexation of New Guinea by the Australian Government has not met the approval of the English authorities. Rev. Mr. Lawes, the well-known missionary of the London Society at Port Moresby, has sent to the *London Times* some account of the territory annexed. It has an area of about one hundred and seventy-five thousand square miles, with an estimated population of a million and a quarter. The villages are scattered, and recognize no central authority. The climate is exceedingly unhealthy for Europeans, and the products of the country are of little value. The only foreigners residing in that portion of New Guinea, now annexed, are two fishermen, three missionaries, and about forty Polynesians. Mr. Lawes favors a speedy exploration of the whole island, but thinks there is at present little to warrant an expectation of profit to England by its annexation.

It seems very strange that at this day any government, having dealings with Christian nations, should exercise such a censorship over the books published within its jurisdiction as is indicated by the following extract from a letter recently received from Constantinople: "A new edition of our Bulgarian Hymn and Tune Book, submitted to government censorship three months ago, was yesterday returned to us with every hymn and verse stricken out which speaks of God or Christ as *King of Zion*, or of salvation by the *blood of Christ*." The second Psalm was written, doubtless, to meet this and like cases: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

MR. ADAMS, of Kessab, Central Turkey, writes that the recent religious interest at that place "has wrought a marvelous change among the people," but forbears to give particulars until the first glow of enthusiasm has sufficiently passed to enable him to ascertain the solid facts. Of this great visitation of grace, he says: "God came suddenly to his holy temple, and filled our mouths with laughter. There had been evidences of a better state of things all winter, but I had not dreamed of such a sudden breaking up of the great deep. The new parsonage had just been finished, and a new pastor installed, when the blessing came like a flood, and caused the desert to blossom as the rose. Blessed be the Lord of hosts! Never since I entered it was the work in my field more hopeful."

How wonderfully the Spirit of God works through the Word of God! A touching incident is given by an English missionary in Central Africa concerning a slave boy, Dumurila, who had read the Testament with him for a while, but afterward was missed, and it was not known where he was. One day a heathen lad brought to the missionary a copy of the Testament, saying that Dumurila had died, and the day before his death had read the gospel all day long; that he had asked this companion to bring water from a pool near by, and when it was brought bade him sprinkle it upon his head, and name over him the names of the Father, the Son, and the Holy Ghost. He charged his friend to take the Testament to the missionary, and soon after died.

THE cordial invitation received from the friends of missions in California to hold the next Annual Meeting in San Francisco, has awakened great enthusiasm. Without doubt, the invitation would have been gladly accepted by the Board had it not been for the expectation that a larger number of Corporate and Honorary Members will be able to respond to such an invitation two or three years hence, while the invitation to Columbus, Ohio, for special local reasons, seemed to make it imperative to hold the next meeting there.

THE Brahmo Year-book, for 1883, gives some queer and interesting information about the Brahmo-Somaj movement in India, called by its enthusiastic adherents "The New Dispensation." It contains the "records of work and life in the Theistic Churches of India," as they are styled. Here we have a strange mixing of Christian and heathen ideas and practices. These eclectic reformers mean to get some good by sifting the ages. The Pocket-Almanac for 1883, for example, makes this "Harmony of Prophets": on Monday the Rishis are to be honored; on Tuesday, Chaitanya; on Wednesday, Moses; on Thursday, Socrates; on Friday, Buddha; on Saturday, the Scientists; on Sunday, Jesus Christ! Truly, India needs another gospel, a better movement, and a wiser dispensation, than this.

A MISSIONARY of the China Inland Mission, in the province of Kan-suh, says that in Thibetan families every other son is given up to the service of the gods, and is supported by his family. A principal temple has 300 priests; another has 100. Is there not a suggestion here for Christian parents as to what they might and should do in the service of Jehovah? Every Christian household might well covet the honor of having one of its members connected directly with the ministry of the Gospel.

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-fourth Annual Meeting in the Central Methodist Church, Detroit, Michigan, on Tuesday, October 2, 1883, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Vermont.

Rev. H. Fairbanks, PH. D., St. Johnsbury.
Cyrus Hamlin, D. D., LL. D., Middlebury.

Massachusetts.

Mark Hopkins, D. D., LL. D., Williamstown.
Augustus C. Thompson, D. D., Boston.
Hon. Alpheus Hardy, Boston.
Hon. William Hyde, Ware.
Nathaniel George Clark, D. D., Boston.
Langdon S. Ward, Esq., Boston.
Joshua W. Wellman, D. D., Malden.
Ezra Farnsworth, Esq., Boston.
Edmund K. Alden, D. D., Boston.
Eleazar Porter, Esq., Hadley.
Hon. Joseph S. Ropes, West Roxbury.
Samuel G. Buckingham, D. D., Springfield.
Edwin B. Webb, D. D., Boston.
A. E. P. Perkins, D. D., Ware.
Daniel L. Furber, D. D., Newton Centre.
Egbert C. Smyth, D. D., Andover.
Hon. Arthur W. Tufts, Boston Highlands.
A. Lyman Williston, Esq., Florence.
Julius H. Seelye, D. D., LL. D., Amherst.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Rev. E. N. Packard, Dorchester.
Rev. Henry A. Stimson, Worcester.
Sewall G. Mack, Esq., Lowell.
Elnathan E. Strong, D. D., Auburndale.
John L. Withrow, D. D., Boston.
Henry M. Dexter, D. D., New Bedford.
Franklin Carter, LL. D., Williamstown.
Hon. James White, Boston.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Thomas Laurie, D. D., Providence.

Connecticut.

Hon. Samuel Miller, New Haven.
John N. Stickney, Esq., Rockville.
Edward Hawes, D. D., New Haven.
Rev. Samuel G. Willard, Colchester.
William Thomson, D. D., Hartford.

Jonathan N. Harris, Esq., New London.
William M. Barbour, D. D., New Haven.
William W. Scudder, D. D., Glastonbury.
Lewis A. Hyde, Esq., Norwich.
Rev. Azel W. Hazen, Middletown.

New York.

Hon. Henry W. Taylor, LL. D., Canandaigua.
Zebulon S. Ely, Esq., New York City.
Gen. S. Lockwood Brown, New York City.
Hiram C. Haydn, D. D., New York City.
A. J. F. Behrends, D. D., Brooklyn.

New Jersey.

Samuel Holmes, Esq., Montclair.

District of Columbia.

Eliphalet Whittlesey, D. D., Washington.

Ohio.

Douglas Putnam, Esq., Harmar.
Samuel Wolcott, D. D., Cleveland.
Israel W. Andrews, D. D., Marietta.
James H. Fairchild, D. D., Oberlin.
William J. Breed, Esq., Cincinnati.
Hon. Heman Ely, Elyria.
Rev. Frank Russell, Mansfield.
Judson Smith, D. D., Oberlin.

Indiana.

Nathaniel A. Hyde, D. D., Indianapolis.

Illinois.

Hon. Charles G. Hammond, Chicago.
George N. Boardman, D. D., Chicago.
Edward P. Goodwin, D. D., Chicago.
Eliphalet W. Blatchford, Esq., Chicago.
Henry M. Scudder, D. D., Chicago.
Simon J. Humphrey, D. D., Chicago.
Charles H. Case, Esq., Chicago.
Franklin W. Fisk, D. D., Chicago.
J. K. Scarborough, Esq., Payson.
Caleb F. Gates, Esq., Chicago.

Michigan.

Philo R. Hurd, D. D., Detroit.
Jesse W. Hough, D. D., Jackson.

Hon. Philo Parsons, Detroit.
 Zachary Eddy, D. D., Detroit.
 Rev. Moses Smith, Detroit.
 James B. Angell, LL. D., Ann Arbor.

Wisconsin.

Aaron L. Chapin, D. D., Beloit.

Minnesota.

M. McG. Dana, D. D., St. Paul.
 Robert G. Hutchins, D. D., Minneapolis.

Iowa.

Alden B. Robbins, D. D., Muscatine.
 George F. Magoun, D. D., Grinnell.
 Rev. George H. White, Chester Centre.

Missouri.

Constans L. Goodell, D. D., St. Louis.

Dakota.

Joseph Ward, D. D., Yankton.

MALE HONORARY MEMBERS.

Vermont.

Rev. Rufus C. Wood, Fairhaven.

Massachusetts.

Rev. William F. Slocum, Amesbury.
 Rev. S. D. Hosmer, Auburn.
 Rev. F. E. Clark, Boston.
 Henry H. Fitch, Boston.
 Thomas M. Bicknell, Boston.
 Charles Hutchins, Boston.
 Rev. Mason Noble, Boston.
 Rev. W. H. Leavell, Brighton.
 Rev. Charles F. Thwing, Cambridge.
 Rev. John Lawrence, Cambridge.
 Benjamin C. Hardwick, Dorchester.
 Frank Wood, Dorchester.
 Rev. E. A. Buck, Fall River.
 Rev. R. M. Woods, Hatfield.
 Rev. E. G. Porter, Lexington.
 J. F. Smith, Salem.
 Rev. Richard Knight, Southwick.
 Rev. George W. Hastings, Springfield.
 Rev. L. Smith Hobart, Springfield.
 Rev. F. B. Perkins, Stockbridge.

Connecticut.

G. S. Burroughs, Fairfield.
 S. R. Dennen, D. D., New Haven.
 Rev. Henry Upson, New Preston.
 Lester P. Buell, Plainville.
 Rev. S. M. Freeland, Thomaston.
 Rev. G. J. Tillotson, Wethersfield.
 George R. Hyde, Yantic.

Rhode Island.

Rev. O. P. Emerson, Peacedale.
 Thomas B. Stockwell, Providence.

New York.

Webster Belden, D. D., Albany.
 Julius Davenport, Brooklyn.
 George F. Pentecost, D. D., Brooklyn.
 E. P. Thwing, PH. D., Brooklyn.
 Julius Davenport, Brooklyn.
 T. D. Demond, Buffalo.
 Rev. Frank S. Fitch, Buffalo.
 Rev. Samuel Johnson, Danby.
 Rev. Henry L. Hubbell, Jamestown.
 William W. Rand, D. D., New York City.
 I. V. Place, New York City.
 S. M. Minasian, Tarrytown.

Pennsylvania.

A. T. Pierson, D. D., Philadelphia.

Alabama.

Rev. C. B. Curtis, Selma.

Kentucky.

Rev. S. L. Loomis, Newport.

Ohio.

Rev. W. F. McMillan, Bellevue.
 Rev. A. H. Post, Berea.
 Rev. Charles Cutter, Burton.
 Rev. A. T. Reed, Chardon.
 Rev. C. T. Collins, Cleveland.
 Henry M. Ladd, D. D., Cleveland.
 Rev. H. A. Schaffler, Cleveland.
 Rev. S. B. Shipman, Cleveland.
 Washington Gladden, D. D., Columbus.
 G. L. Smead, Columbus.
 Rev. H. J. Taylor, Cow Run.
 Rev. Edwin E. Williams, Elyria.
 Rev. H. C. Haskell, Harmar.
 Rev. J. T. Blanchard, Huntsburg.
 Rev. C. E. Dickenson, Marietta.
 Rev. C. J. Ryder, Medina.
 E. W. Smith, Mansford.
 Rev. Mr. Hubbard, Norwalk.
 Rev. William Meilen, Oberlin.
 Rev. G. F. Wright, Oberlin.
 Rev. James Brand, Oberlin.
 A. H. Currier, D. D., Oberlin.
 J. S. Peck, Oberlin.
 Rev. George R. Merrill, Painesville.
 Rev. J. A. McKinistry, Richfield.
 Rev. William H. Warren, Springfield.
 Edson Allen, Toledo.
 H. M. Bacon, D. D., Toledo.
 Rev. F. W. Dickenson, West Williamsfield.

Indiana.

Rev. E. Ballantine, Bloomington.
 Rev. J. M. Seymour, Fort Wayne.

Illinois.

Rev. S. A. Norton, Amboy.
 Rev. N. A. Prentiss, Aurora.

Rev. A. D. Blakeslee, Concord.
 Rev. E. J. Alden, Chicago.
 Simeon Gilbert, D. D., Chicago.
 Rev. H. L. Hammond, Chicago.
 Arthur Little, D. D., Chicago.
 Rev. James Powell, Chicago.
 G. S. F. Savage, D. D., Chicago.
 G. B. Willcox, D. D., Chicago.
 Rev. Edward F. Williams, Chicago.
 William Converse, Chicago.
 Hiram Hurlburt, Chicago.
 Rev. Dexter D. Hill, Elgin.
 Rev. A. J. Scott, Evanston.
 L. R. Holt, Lake Forest.
 Rev. G. R. Ransom, Lawn Ridge.
 Rev. Henry M. Perkins, Macomb.
 Rev. Edward D. Eaton, Oak Park.
 Rev. E. Frank Howe, Peoria.
 Rev. Roswell O. Post, Springfield.
 J. C. Webster, D. D., Wheaton.

Michigan.

A. F. Kelley, Alpena.
 James D. Duncan, Ann Arbor.
 V. L. Lockwood, D. D., Ann Arbor.
 Austin Scott, Ann Arbor.
 Rev. E. S. Stone, Arkdale.
 J. A. Wright, D. D., Bay City.
 M. A. Hance, Bellevue.
 Rev. W. B. Williams, Charlotte.
 Rev. E. W. Miller, Clinton.
 Rev. O. B. Waters, Delhi Mills.
 George Duffield, D. D., Detroit.
 Rev. Louis R. Fox, Detroit.
 Rev. Thomas Jones, Detroit.
 Rev. Jeremiah Porter, Detroit.
 Rev. R. W. Wallace, Detroit.
 N. D. Stebbins, Detroit.
 Rev. T. D. Hunt, Fenton.
 Rev. Thomas Wright, Fentonville.
 Rev. G. A. Pollard, Grand Rapids.
 Rev. John Patchin, Grass Lake.
 Rev. F. N. White, Hancock.
 Rev. T. G. Colton, Hudson.
 Rev. Charles O. Brown, Kalamazoo.
 Rev. J. P. Sanderson, Kalamazoo.
 F. G. Coggin, Lake Linden.
 Rev. Theodore P. Prudden, Lansing.
 Cortland B. Stebbins, Lansing.
 Rev. Leroy Warren, Lansing.
 Rev. Charles N. Frost, Lapeer.
 Rev. W. C. Allen, Leslie.
 Rev. Lysander Kelsey, Maybee.
 Rev. Charles A. Perry, Memphis.
 Rev. S. W. Pratt, Monroe.
 William H. Boyd, Monroe.
 Rev. M. W. Fairfield, Muskegan.
 David M. Iadd, Milford.
 Rev. Albert Livermore, Nashville.
 Rev. Elihu Loomis, Oakwood.

H. Q. Butterfield, D. D., Olivet.
 Rev. D. W. Sharts, Owosso.
 Watson Loud, Romeo.
 Rev. A. B. Allen, Springfield.

Wisconsin.

Rev. George Bushnell, Beloit.
 Rev. E. Smith Barnes, Columbus.
 Rev. L. J. White, Green Bay.
 Rev. William Walker, Milton.
 Rev. George H. Dole, Milwaukee.
 Eli Corwin, D. D., Racine.
 A. P. Harwood, Ripon.

Minnesota.

Rev. Americus Fuller, Minneapolis.
 Rev. Edward M. Williams, Northfield.

Iowa.

Rev. J. A. Reed, Davenport.
 A. W. Whitcomb, Davenport.
 Rev. Thomas G. Grassie, Keokuk.
 J. W. Peet, Nevinsville.
 William M. Brooks, D. D., Tabor.
 Rev. Moses K. Cross, Waterloo.

Nebraska.

Rev. H. Bross, Crete.

Dakota.

Rev. S. Norton, Pierre.
 Stewart Sheldon, D. D., Yankton.

California.

Myron H. Crafts, San Bernardino.
 Samuel Adams, M. D., San Francisco.

Washington Territory.

Cushing Eells, D. D., Cheney.

Foreign Lands.

Hon. H. A. P. Carter, Sandwich Islands.
 Rev. Isaac G. Bliss, D. D., Constantinople.
 Rev. D. McGregor, Guelph.
 Rev. W. H. Claris, Sarnia.

MISSIONARIES PRESENT.

Miss Jane G. Evans, North China.
 Rev. Thomas L. Gulick, Spain.
 Mrs. Alice W. Gulick, Spain.
 Rev. A. W. Hubbard, Western Turkey.
 Rev. E. W. Jenney, European Turkey.
 Rev. James Herrick, Madura.
 Rev. Robert W. Logan, Micronesia.
 Mrs. Mary E. Logan, Micronesia.
 Rev. J. F. Smith, Turkey.
 Miss Mary E. Pinkerton, Zulu.
 Miss Myra A. Proctor, Central Turkey.
 Miss Corinna Shattuck, Central Turkey.
 Rev. George T. Washburn, Madura.
 Mrs. Eliza E. Washburn, Madura.

The President, Rev. Dr. Mark Hopkins, called the meeting to order. The hymn, "Joy to the World, the Lord is Come," was sung, and prayer was offered by Rev. E. B. Webb, D. D. Rev. Charles T. Collins, of Cleveland, was elected Assistant Recording Secretary.

The material portions of the Minutes of the last Annual Meeting were read.

The President appointed the following committees:—

Committee of Arrangements. Rev. Moses Smith, Rev. Z. Eddy, D. D., Rev. R. W. Wallace, E. W. Blatchford, Esq., Douglas Putnam, Esq.

Committee on Nominations. Rev. G. S. F. Savage, D. D., Rev. C. A. Dickinson, D. R. Holt, Esq., Rev. P. R. Hurd, D. D., Rev. S. J. Humphrey, D. D.

Business Committee. Rev. Arthur Little, D. D., Rev. J. L. Withrow, D. D., Caleb F. Gates, Esq., Col. C. G. Hammond, Hon. Samuel Miller.

Secretary Alden read an abstract of the Report of the Prudential Committee on the Home Department.

Rev. Prof. F. W. Fisk, of Chicago, led in special prayer, and a hymn was sung.

Secretary Clark read the "Annual Survey of the Missions."

Rev. J. M. Reed, D. D., Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church of America, by special request, led in prayer.

The Treasurer, Langdon S. Ward, Esq., presented his report, with the certificate of the Auditors.

Rev. Dr. Z. Eddy, of Detroit, made an address of welcome. Announcements were made, and a recess taken until seven and one half o'clock.

TUESDAY EVENING.

Rev. Prof. William M. Barbour, D. D., of Yale College, preached the Annual Sermon from the text, Mark xii. 31: "Thou shalt love thy neighbor as thyself." Rev. E. N. Packard, of Massachusetts, and President J. H. Seelye, of Amherst College, led the devotional services. Adjourned to nine o'clock, Wednesday morning.

WEDNESDAY MORNING.

The Board met at the appointed hour, President Hopkins in the chair. A hymn was sung, and Rev. A. T. Pierson, D. D., of Philadelphia, led in prayer. The Minutes of yesterday were read. The Nominating Committee made the following report, which was accepted:—

Committee on the Home Department. Rev. James Brand, Rev. M. M'G. Dana, D. D., Rev. James G. Johnson, D. D., Rev. Henry L. Hubbell, Rev. Henry Hopkins, A. H. Boyden, Esq., J. S. Wheelwright, Esq.

Committee on the Treasurer's Report. C. H. Case, Esq., William Hyde, Esq., Z. S. Ely, Esq., G. Henry Whitcomb, Esq., T. Hopkins, Esq., Daniel Butler, Esq., L. C. Axtell, Esq.

The President appointed the following Committee on the Special Paper to be presented by the Home Secretary: Rev. C. L. Goodell, D. D., Rev. R. G. Hutchins, D. D., Z. S. Ely, Esq., Rev. Henry Fairbanks, PH. D., Rev. Washington Gladden, D. D.

Secretary Alden presented a Special Paper on "Our Annual Financial Problem." Prayer was offered by Prof. A. H. Currier, D. D., of Oberlin.

The ordinary course of business was suspended at quarter past ten o'clock, and half an hour was spent in devotional services, led by Rev. G. F. Pentecost, D. D., of Brooklyn, and aided by Rev. E. P. Thwing, PH. D., Rev. H. C. Haydn, D. D., Rev. O. S. Dean, Rev. Moses Smith, Rev. Thomas L. Gulick, and Hon. H. W. Taylor, LL. D.

The President resumed the chair at quarter of eleven o'clock, and the Nominating Committee reported the following committees, which were appointed:—

Officers — Rev. J. L. Withrow, D. D., Rev. E. N. Packard, Rev. E. F. Williams, D. D., Rev. S. M. Freeland, Rev. A. Hastings Ross, D. D., Douglas Putnam, Esq., J. K. Scarborough, Esq.

Place and Preacher — E. W. Blatchford, Esq., Rev. S. G. Willard, Pres. I. W. Andrews, D. D., Rev. T. K. Noble, D. D., Rev. George H. Ide, D. D., Rev. J. W. Hough, D. D., A. L. Williston, Esq.

Austrian Mission — Rev. James Powell, Rev. E. P. Thwing, PH. D., Rev. Edward Hawes, D. D., Rev. F. E. Clark, Rev. T. G. Colton, Rev. L. S. Hobart, Prof. Benjamin Talbot.

Mexican and Spanish Missions — Rev. Robert West, Rev. E. D. Eaton, Rev. G. C. Adams, Rev. D. L. Leonard, Rev. Charles Cutler, Rev. C. W. Wallace, D. D., H. H. Farmer, Esq.

Micronesia Mission — Rev. A. J. F. Behrends, D. D., Rev. Frank Russell, Rev. E. Corwin, D. D., Rev. N. A. Prentiss, Rev. J. A. Reed, Rev. M. W. Fairfield, Capt. Isaiah Bray.

West Central African Missions — Prof. M. L. D'Ooge, Rev. H. M. Ladd, D. D., Rev. William Walker, Rev. A. B. Robbins, D. D., Rev. H. L. Hammond, Prof. Judson Smith, D. D., J. D. Eldridge, Esq.

European Turkey Mission — Pres. G. F. Magoun, D. D., Rev. I. G. Bliss, D. D., Rev. Cyrus Hamlin, D. D., Rev. J. F. Smith, Rev. D. D. Hill, Prof. J. C. Webster, J. S. Peck, Esq.

Zulu Mission — Pres. J. H. Fairchild, D. D., Rev. H. M. Dexter, D. D., Rev. S. Wolcott, D. D., Rev. E. Frank Howe, Rev. S. Sheldon, Rev. Leroy Warren, Rev. S. Norton.

Western Turkey Mission — Pres. H. Q. Butterfield, D. D., Rev. C. H. White, Rev. George Wells, Rev. D. L. Furber, D. D., Rev. J. C. Goddard, Gen. E. Whittlesey, S. Lockwood Brown, Esq.

Central and Eastern Turkey Mission — Rev. E. G. Porter, G. B. Wilcox, D. D., Rev. W. H. Ryder, Rev. K. C. Anderson, Rev. C. Hamlin, Rev. W. F. Bickford, Rev. E. H. Smith.

Madura and Ceylon Missions — Rev. H. M. Scudder, D. D., Rev. O. S. Dean, Rev. George Bushnell, Rev. C. M. Southgate, Pres. Joseph Ward, D. D., Rev. T. G. Grassie, Hon. T. M. Cooley, LL. D.

Maratha Mission — Rev. Z. Eddy, D. D., Rev. S. Gilbert, D. D., Rev. C. H. Richards, D. D., Rev. W. W. Scudder, D. D., Rev. J. E. Twitchell, D. D., Rev. Cushing Eells, D. D., Hon. H. A. P. Carter.

Foochow, North China, and Shanse Missions — Pres. J. B. Angell, LL. D., Rev. Jeremiah Porter, D. D., Prof. G. N. Boardman, D. D., Rev. S. G. Buckingham, D. D., Rev. A. E. Perkins, D. D., Rev. H. Bross, G. F. Hyde, Esq.

Japan Mission — Rev. E. B. Webb, D. D., Rev. E. M. Williams, Rev. N. A. Hyde, D. D., Prof. J. Estabook, Prof. A. H. Currier, D. D., Rev. C. B. Curtis, Rev. C. M. Merrill.

Rev. Dr. Thomas Laurie presented the report of the committee appointed last year, on the Western Turkey Mission. As a part of the report, Pres. A. L. Chapin read a report of the deputation to the missions and churches of the Turkish Empire, appointed by the committee in conference with the Prudential Committee.

The reading of the report was interrupted at noon, and a recess taken until two o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at the appointed hour. Prayer was offered by Rev. W. W. Ramsey, D. D., pastor of the Central Methodist Church, of Detroit, and a hymn was sung.

The chair appointed a committee for nominating new members, to report next year, as follows: James W. Scovill, Esq., Rev. A. E. P. Perkins, D. D., Samuel Holmes, Esq., of the committee of the present year. and Rev. J. G. Vose, D. D., Rev. William Thompson, D. D., Douglas Putnam, Esq., Rev. J. W. Wellman, D. D.

The report of the Committee on the Western Turkey Mission was resumed, and, at the conclusion, remarks were made by Pres. Cyrus Hamlin, D. D. On motion of Pres. G. F. Magoun, D. D., the report of the Committee was accepted. The three resolutions with which it closed were adopted, as follows:—

Resolved,—1. In accordance with the suggestion of the Visiting Deputation, that, as a preparation for the withdrawal in our time of its missionaries from the work among the Armenians, the Board favor the admission of representatives of native churches in Turkey in conferences concerning the practical work of evangelization, education, and publication, including estimates for necessary expenses, reserving, however, to the mission, as the responsible agents of the Board on the field, final action respecting the distribution of funds drawn from the Treasury of the Board, subject of course to the approval of the Prudential Committee.

Resolved,—2. That there is pressing need for a large-hearted, and even generous, co-operation with our native brethren everywhere, its particular form and method being shaped by the circumstances of each locality, but such as may assure them of our Christian love, and fit them most speedily to assume the entire support and management of the evangelization of their respective fields.

Resolved,—3. That, for a complete and abiding deliverance from these present troubles, we are shut up to a larger outpouring of the Spirit of God upon our missions in Turkey, and we hail the present work of grace in Central Turkey as the beginning of a Divine deliverance.

Under the above motion, the eight resolutions on co-operation, recommended by the Constantinople Conference, embodied in the report of the Deputation to Turkey appointed by the Prudential Committee, were approved.

A recess was taken until half past seven o'clock.

WEDNESDAY EVENING.

The Board assembled at the appointed hour. In the absence of the President, E. W. Blatchford, Esq., of Chicago, was invited to preside. A hymn was sung, and prayer offered by Rev. G. F. Magoun, D. D.

The committee to whom was referred the paper of the Home Secretary, reported through Rev. C. L. Goodell, D. D., who followed the paper with an address. Addresses were made by Rev. Washington Gladden, D. D., and Rev. H. M. Scudder, D. D., and the report was accepted.

Rev. James Brand presented the report of the Committee to whom was referred the Prudential Committee's "Report on the Home Department," and followed it with an address. The report was accepted. Prayer was offered by Rev. Dr. J. L. Withrow, and recess was taken till nine o'clock on Thursday.

THURSDAY MORNING.

The President took the chair at the appointed hour, a hymn was sung, and prayer was offered by Rev. I. W. Andrews, D. D., of Marietta.

The Minutes of yesterday were read. Rev. E. B. Webb, D. D., presented the report of the Committee, to whom was referred the Prudential Committee's report on Japan, which was accepted.

Rev. E. G. Porter presented the report of the Committees on Central and Eastern Turkey. Remarks were made by Rev. A. Fuller, late of Aintab, and Rev. G. H. White, formerly of Marash. The report was then accepted.

Pres. J. H. Fairchild, D. D., presented the report of the Committee on the Zulu Mission.

Prof. M. L. D'Ooge presented the report of the Committee on West Central Africa.

Pres. J. B. Angell, LL. D., presented the report of the Committee on the Missions in China, and followed the report with an address. These reports were accepted.

At twenty minutes past ten o'clock the business of the Board gave place to devotional exercises, led by Rev. E. P. Goodwin, D. D., of Chicago, in which Rev. E. B. Webb, D. D., Rev. H. C. Haskell, Rev. C. T. Collins, Hon. Wm. Hyde, Rev. T. K. Noble, D. D., Rev. James Herrick, of Madura, Pres. A. L. Chapin, D. D., and others, participated.

At eleven o'clock the President resumed his seat. Rev. A. J. F. Behrends, D. D., presented the report of the Committee on the Micronesian Mission, and the report was accepted. Rev. R. W. Logan, of Wisconsin, made an address.

Pres. Geo. F. Magoun, D. D., presented the report of the Committee on the European Turkey Mission, and was followed by remarks by Rev. E. W. Jenney, of Monastir, and Pres. Cyrus Hamlin, D. D. The report was then accepted.

Rev. S. Gilbert, D. D., presented the report of the Committee on the Maratha Mission, which was accepted.

C. H. Case, Esq., presented the report of the Committee on the Treasurer's Report, which was accepted.

Rev. H. M. Scudder, D. D., presented the report of the Committee on the Madura and Ceylon Missions. Remarks were made by Rev. G. T. Washburn, of Madura, and the report was accepted.

Pres. H. Q. Butterfield, D. D., presented the report of the Committee on Western Turkey. Elbridge Torrey, Esq., of Boston, followed the report with remarks, and the report was accepted. A recess was taken till after the Communion Service.

THURSDAY AFTERNOON.

The Board met at the appointed hour, President Hopkins in the chair. Prayer was offered by Rev. W. W. Scudder, D. D. Rev. Edward Hawes, D. D., presented the report of the committee on new members, proposing for corporate members the following persons:—

Rev. Wm. H. Fenn, Portland, Me.; Samuel B. Capen, Esq., Boston, Mass.; Hon. Wm. P. Ellison, Newton, Mass.; Rev. Wm. T. Eustis, D. D., Springfield, Mass.; Hon. Geo. H. Corliss, Providence, R. I.; Rev. H. L. Hubbell, Jamestown, N. Y.; Hon. Reuben Hitchcock, Painesville, Ohio; Wm. H. Rice, Esq., Chicago, Ill.; Rev. H. Q. Butterfield, D. D., Olivet, Mich.; Hon. E. S. Jones, Minneapolis, Minn.; Hon. E. D. Holton, Milwaukee, Wis.; Rev. E. G. Beckwith, D. D., San Francisco, Cal.; and they were unanimously elected.

Dr. J. L. Withrow, D. D., presented the report of the Committee on the nomination of officers, as follows:—

President.

REV. MARK HOPKINS, D. D., LL. D.

Vice-President.

ELIPHALET W. BLATCHFORD, ESQ.

Prudential Committee.

REV. AUGUSTUS C. THOMPSON, D. D.

HON. ALPHEUS HARDY.

EZRA FARNSWORTH, ESQ.

HON. JOSEPH S. ROPES.

PROF. EGBERT C. SMYTH, D. D.

REV. EDWIN B. WEBB, D. D.

CHARLES C. BURR, ESQ.

ELBRIDGE TORREY, ESQ.

REV. ALBERT H. PLUMB, D. D.

HON. WILLIAM P. ELLISON.

Corresponding Secretaries.

REV. NATHANIEL G. CLARK, D. D.

REV. EDMUND K. ALDEN, D. D.

REV. JOHN O. MEANS, D. D.

Recording Secretary.

REV. HENRY A. STIMSON.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.

HON. ARTHUR W. TUFTS.

JAMES M. GORDON, ESQ.

The report was accepted, and after remarks by the President, E. W. Blatchford, Esq., and Hon. A. C. Barstow, the officers nominated were unanimously elected.

E. W. Blatchford, Esq., presented the report of the Committee on Place and Preacher, making grateful mention of an enthusiastic invitation from San Francisco but recommending, for reasons given, that the next Annual Meeting be held in Columbus, Ohio, from which an urgent invitation had also been received, and that the preacher be Pres. A. L. Chapin, D. D., with Rev. Geo. Leon Walker, D. D., as alternate. The committee nominated as committee of arrangements for next year—Rev. Washington Gladden, D. D., Rev. Edward Anderson, Rev. Irving W. Metcalf, Rev. E. H. Scott, F. C. Sessions, Esq., W. A. Hershisier, Esq., George H. Twiss, Esq.

The report was accepted and adopted.

Pres. J. H. Seelye, D. D., offered the following resolution, which was adopted:—

Resolved, that the Prudential Committee be requested to consider the expediency of providing assistance for the Corresponding Secretaries, and that they be authorized to secure it.

The resolution was supported in remarks by Rev. H. M. Dexter, D. D., Pres. G. F. Magoun, D. D., Pres. Joseph Ward, D. D., Hon. Philo Parsons, Rev. A. C. Thompson, D. D., Pres. A. L. Chapin, D. D., and Hon. Alpheus Hardy.

Hon. Alpheus Hardy presented a communication from the Prudential Committee, submitting a resolution which they deemed it desirable the Board should adopt, for the purpose of indicating the interpretation to be given to article thirty-eight of the Rules and Regulations of the Board, which limits the vote in regular mission meetings to missionaries.

After remarks by Pres. A. L. Chapin, D. D., Z. S. Ely, Esq., and Pres. Cyrus Hamlin, D. D., the resolution was adopted, as follows:—

This rule shall not be understood as debarring a mission from the privilege of inviting brethren of native churches, and others, to sit with them in conference, and to express their opinions in any way the mission may desire.

A recess was taken till seven and a half o'clock.

THURSDAY EVENING.

At the appointed hour the President took the chair. A hymn was sung, and prayer was offered by Rev. Joseph Ward, D. D.

Rev. E. D. Eaton, presented the report of the Committee on the Mexican and Spanish Missions; and Rev. James Powell that of the Committee on the Austrian Mission; and both the reports were accepted.

Rev. Arthur Little, D. D., of the Business Committee, offered the following resolutions, which were adopted:—

The Board finds it both a duty and a pleasure to place on record its sense of the great value of the special services rendered during the past year in connection with the questions involved in the administration of missions in Western Turkey, and especially at Constantinople, by a number of our honored and beloved brethren. We return our sincere and affectionate thanks.

1. To the Committee appointed to act during the year, Hon. William Hyde, Chairman, and Rev. Thomas Laurie, D. D., Secretary, for their laborious collection of facts bearing upon the history of the misunderstanding between native brethren and missionaries, and for their preparation of the case for our action at this meeting.

2. To the deputation selected by the Committee, Rev. A. L. Chapin, D. D., and Rev. Charles M. Mead, D. D., who proceeded to Constantinople, and placed themselves in communication with the native brethren, for their diligent, minute, and exhaustive investigation of all the details and the relations of parties on both sides to all that has taken place, and for their full and complete report to the Special Committee of all that their faithful inquiry brought to their knowledge.

3. To the Secretaries of the Board, Rev. N. G. Clark, D. D., and Rev. E. K. Alden, D. D., and Elbridge Torrey, Esq., of the Prudential Committee, for their attention at the same place and time to these matters of difference and other matters of administration concerned in the work of our missionaries, and the principles and methods of oversight of their work exercised by the Board through the

Prudential Committee, and the valuable results of their inquiries and advice to the representatives of the Board on that field.

4. To the missionaries and native brethren, for all the materials freely furnished, and the needful and important aid extended, to both our deputations and to our Special Committee in the work assigned them.

5. To all these helpers of the Board in these important matters, for the Christian discretion, patience, brotherly kindness, discrimination, and love which they have exercised in all the duties so acceptably and usefully performed. We bear witness to the grace of God bestowed upon them in their delicate and peculiar services, on which we ask the special blessing of the Great Head of the church.

Addresses were made by President Hopkins, Hon. H. A. P. Carter, Minister of the Hawaiian Islands at Washington, Pres. J. H. Seelye, D. D., Rev. George F. Pentecost, D. D., Rev. A. J. F. Behrends, D. D.

A recess was taken till Friday morning.

FRIDAY MORNING

The Board assembled at the appointed hour, the President in the chair. After a hymn, prayer was offered by Rev. A. B. Robbins, D. D., and the Minutes were read.

Communications excusing absence from the meeting were presented from the following Corporate Members: Prof. E. A. Park, D. D., Pres'ts S. C. Bartlett, D. D., J. W. Strong, D. D., H. S. DeForest, D. D., M. H. Buckham, D. D., and W. W. Patton, D. D.; Rev. Drs. R. S. Storrs, J. G. Davis, H. M. Storrs, S. W. Eaton, I. E. Dwinell, J. G. Johnson, L. H. Cobb, J. C. Holbrook, J. O. Fiske, W. E. Merriman, Samuel Harris, Thacher Thayer, D. T. Fiske, E. Cutler, Ray Palmer, William S. Smart, George Mooar, Revs. J. L. Jenkins, F. D. Ayer, Burdett Hart, C. R. Palmer, J. W. Backus, Hon. S. Wells Williams, LL. D., Hon. W. B. Washburn, LL. D., Hon. Horace Fairbanks, Gen. O. O. Howard, Hon. Frederick Billings, Thomas J. Borden, Esq., David Whitcomb, Esq., Philips L. Moen, Esq., Charles Merriam, Esq., A. D. Lockwood, Esq., Hon. S. D. Hastings, Charles Theodore Russell, Esq., H. E. Sawyer, Esq., W. W. Thomas, Esq., George S. Weed, Esq., Oliver E. Wood, Esq., and S. D. Smith, Esq.

Addresses were made by Prof. G. B. Willcox, D. D., Rev. N. G. Clark, D. D., Rev. John F. Smith, of Marsovan, Rev. Thomas L. Gulick, of Spain, Rev. G. T. Washburn, of Madura, and Rev. R. W. Logan, of Micronesia.

Prayer for the Missionaries was offered by Rev. I. G. Bliss, D. D., of Constantinople.

Rev. E. N. Packard, of the Committee on Nomination of Officers, offered the following resolution, which was adopted:—

It being announced that J. Russell Bradford, Esq., for thirteen years a member of the Prudential Committee of the Board, had declined re-election on account of impaired health, the Board at this meeting desires to place on record our high appreciation of the devotion, practical wisdom, and long-continued fidelity of Mr. Bradford, and our regret that we can no longer retain the services which have proved so valuable to us in the past.

Rev. W. W. Ramsey, D. D., of the Central Methodist Church, in which the meetings of the Board were held, spoke in response to a call from the chair.

Rev. Arthur Little, D. D., of the Business Committee, offered the following resolution, which was adopted:—

That the thanks of the Board be tendered to Professor William M. Barbour, D. D., of Yale College, for his able, thoughtful, and suggestive sermon, and that a copy of it be requested for publication.

Also the following, which was adopted by a rising vote:—

To the officers and members of the Central Methodist Episcopal Church, of this city, for the freely proffered use of its spacious, beautiful, and commodious house of worship; to the people of Detroit for the graceful and abundant hospitality which, disregarding denominational limits, has been so cheerfully bestowed; to the hotels for courtesies received; to the organist and precentor for efficient aid in the service of song; to those railroads and steamboats which have granted reduction in fare; to the

Post-office Department and Union Telegraph Company for facilities kindly furnished; to the daily newspapers of the city for their unusually full and accurate reports of the proceedings; and especially to the Committee of Arrangements, whose thoughtfulness, wisdom, and unwearied labors, anticipating every want, have contributed so largely to the success of the meetings, the Board in the spirit of grateful appreciation and loving remembrance, tenders its sincere and cordial thanks.

President Hopkins, in behalf of the Board, expressed the gratitude of all for the entertainment offered by the people of Detroit.

Response was made for the Committee of Arrangements by Rev. Moses Smith.

Remarks were made by the Home Secretary.

The Minutes to this point were read, and, as read from day to day, were approved.

The hymn "Blest be the tie that binds" was sung.

The benediction was pronounced by the veteran missionary, Rev. William Walker, and the Seventy-fourth Annual Meeting of the Board adjourned to meet next year in Columbus, Ohio.

HENRY A. STIMSON,

Recording Secretary.

DETROIT, Michigan: October 5, 1883.

OUR ANNUAL FINANCIAL PROBLEM.

BY REV. E. K. ALDEN, HOME SECRETARY.

[Presented at the Annual Meeting, at Detroit, Michigan October 3, 1883.]

ONE of the most instructive volumes in the archives of the American Board, carefully guarded in a fire-proof safe, frequently consulted, sometimes thoughtfully pondered over for successive days and weeks, recording the most prosaic facts in what is literally the most figurative style, has lettered upon its back as its title one word, "*Estimates*." Its complementary volume, without which its full significance cannot be interpreted, the latter constituting as it does an expurgated edition of the former, by which the facts become more prosaic as the style becomes less figurative, — for this is one of those volumes whose value is found in its figures, — bears also as its title but one word, "*Appropriations*." A careful comparison of these two volumes, even though confined to the records of a single year, — these records, including several thousand items, — will so illumine the mind of an intelligent reader that he will need no further definition of what is meant by the phrase "*Our Annual Financial Problem*." The book of "*estimates*" is prepared mostly upon missionary ground, and no volume issued by the Publication Department in any of the twenty languages represented on our missionary field costs more minute and laborious study. The book of "*appropriations*," the preparation of which costs a study equally minute and laborious, comes fresh each year from the Mission Rooms in Boston. The annual financial problem of the Board is to make these two books completely and harmoniously one. If the book of "*estimates*" by the missions will only submit to be cut down to the moderate size of the book of "*appropriations*" by the committee, all will be well. But against this surgical operation those who bear the burden and heat of the day at the front, — the faithful and laborious missionaries, — with perfect unanimity, and in a style distinguished alike for perspicuity and energy, stoutly protest. Or if the book of "*appropriations*" will only consent to be enlarged so as to contain the full record of the book of "*estimates*," all will be well. But against this financial inflation, with its corresponding risks, the committee called "*prudential*," charged under no circumstances to go beyond the trust committed to them by the churches at home, with equal unanimity enter their energetic protest. And the trouble is not with either of the two protesting parties, the missionaries or the Prudential Committee, nor with either of the two books bearing the respec-

tive titles of "Estimates" and "Appropriations," but with quite another volume,—carefully guarded in the treasurer's department, possibly the most interesting volume in our entire collection, the only defect of which is its brevity,—bearing upon its back the title "*Donations.*" Whoever will bring into perfect unity these three books, permitting the "estimates" from the missions to hold their honorable place and lead the way, the "appropriations" from the Committee gracefully and gratefully to follow, the "donations" from the churches sweetly and lovingly to correspond, and so continuing through successive years, the figures steadily advancing as the Lord of the seed and the harvest calls for new labor and new laborers, will have forever solved one of the most perplexing, as well as the most serious, of our missionary problems.

It is the object of this paper to contribute, if possible, a few suggestions which may be helpful in the solution of this problem; and as our simplest and most satisfactory method, we will draw our illustrations from the three volumes just completed, and appropriately brought before us for our review at the present Annual Meeting.

A FEW FIGURES.

Consider then the significance of the following record for 1883—these figures not including the whole expenditure, but representing in estimates and appropriations the same departments:—

Austrian Mission: Estimates from the Mission, \$9,275; appropriations by the Committee, \$6,500; reduction by the Committee, \$2,725. Mission to Spain: Estimates, \$16,160; appropriations, \$12,923; reduction, \$3,237. Japan Mission: Estimates, \$38,401; appropriations, \$36,411; reduction, \$1,990. North China Mission: Estimates, \$43,230; appropriations, \$37,722; reduction, \$5,508. India and Ceylon (three missions): Estimates, \$113,000; appropriations, \$95,000; reduction, \$18,000. Turkey (four missions): Estimates, \$219,000; appropriations, \$179,000; reduction, \$40,000.

Summing up these figures, representing eleven of our most important missions, we record the estimates from the missions in round numbers \$444,000, the appropriations from the committee \$374,000, the reduction \$70,000, or about 16 per cent. This statement, which seems sufficiently severe, does not express the *full* severity of this word "reduction," and for this important reason: at least one half of the entire sum included in the estimates is for an expenditure which cannot possibly be reduced, being devoted to the personal support and comfort of our missionaries. The reduction, therefore, must be made almost entirely from grants-in-aid for evangelistic and educational work among the natives. In other words, the estimates for evangelistic and educational work must be reduced from \$220,000 to \$150,000—a cutting down of 32 per cent. This is what was substantially done at the commencement of the last financial year. This was the greeting which was sent by the committee, acting for the churches represented in the American Board, to the several missions when they received their annual appropriations. Nor must it be forgotten that these estimates had been made by the missionaries after careful inquiry and earnest prayer, and as a rule were put at as low a figure as these prudent men deemed possible for the proper prosecution of the work during the year.

A CONFERENCE CALLED FOR.

What might be expected from these laborious men, yet but partially sanctified, imperatively needing every dollar asked, when they received word that, upon an average, 32 per cent. of their carefully prepared estimates for evangelistic and educational work must be in some way cut off? It may be understood without further explanation that the correspondence between the missionary rooms and the missions abroad during the early part of the financial year was not of the most agreeable kind. Indeed it became so serious a matter, and threatened so many and varied embarrassments, as

related particularly to the missions in Turkey, that the Committee regarded it as imperative that, in accordance with a request which had been more than once urged by the missionaries, a deputation from the Mission Rooms should visit those missions without delay. This deputation, consisting of one member of the Committee and two of the secretaries, representing both the Foreign and Home Departments, met the missionaries in conference, in connection with the annual meeting of the Western Turkey Mission during the month of May, at Constantinople. At this Conference, at which delegates were present from every station of the four missions of Turkey, the painful problem, as it appeared to the Prudential Committee, was plainly presented to the missionaries, and the painful part of the same problem, as it appeared on missionary ground, was plainly presented to the deputation from the Mission Rooms. It was a good thing both for the Mission Rooms and for the missionaries that this problem could be candidly considered, face to face, by those who represented both the estimates and the appropriations.

A PLAN SUGGESTED.

As the result of these deliberations, a plan was suggested by which it is hoped that hereafter there may be at least a clear understanding between the Mission Rooms in Boston and the missionaries abroad. It may still be difficult to adjust appropriations to estimates; but the adjustment, if it must be made, will be made substantially on missionary ground, and not from the Mission Rooms at home. Whether this plan shall be helpful, or otherwise, to the missions, will mainly depend upon the churches to which the Committee and the missions alike must look for the significant and decisive contents of their third volume, entitled "Donations."

The plan is a simple one. *First*, an estimate is to be made from the Mission Rooms of the sum which may probably be expected as the total of regular appropriations, and within this sum all *regular* estimates from the missionary field must be compressed, the necessary reduction being made by the missions themselves. This *gross* estimate from the Mission Rooms, of course, must be determined by the probable receipts of the year and by the relative claims of the different missionary fields under our care. Since the probable receipts for the year are dependent mainly upon the prospective donations from the churches, these prospective donations must constitute the prime factor determining both the total estimate sent from the Mission Rooms, and the corresponding detailed estimates from the missions.

But the question is immediately suggested, May not these prospective donations be underestimated? Will not a clear statement of the urgent need for enlarged gifts call forth spontaneous and hearty pledges for generous offerings *additional* to the regular contributions for the year? Is it not possible that a second or third annual contribution for the cause of foreign missions, including as it does at least six different departments of labor, — evangelistic, educational, publication, medical, church-building, and Sunday-school, — will be demanded by the churches? Is it not possible that at the Annual Meeting itself, or early in the year, or in connection with special visitations of the Divine Spirit, there may be an outflow of *voluntary thank-offerings* from those whose hearts are moved to devise liberal things for the honor of their Lord? These are animating inquiries, and awaken expectation. It is suggested, therefore, *Secondly*, that in addition to *regular* estimates, there shall also be *contingent* estimates from the missions, under which shall be placed the additional sums which are regarded as necessary for the wise and efficient prosecution of the work; these contingent estimates to be met, if met at all, by increased gifts from the churches and from benevolent individuals, in addition to regular donations. How both these regular and these contingent estimates shall be provided for is a question which may well occupy the serious consideration of this Board at our present Annual

Meeting. Shall we venture upon a few more figures, in order that the question may stand out before us in its most definite form?

A MODERATE ESTIMATE FOR 1884.

It is a calm, unexaggerated statement, which has been made more than once and which may well be repeated, that the total sum which can be economically administered annually for the most efficient prosecution of our missionary work, over our entire field, taking into view only our present need and present opportunity, cannot be less than \$2,000,000. We are certainly then reducing our estimate to what ought to be the minimum if with modest urgency we ask for not less than one half that sum — \$1,000,000. Moreover, as related not merely to the ability, but to the intelligent interest, of the churches which contribute to foreign missions through the American Board, is this a large sum seriously to aim for during the coming year? Let us calculate a little. From legacies and from miscellaneous sources, including what may be appropriated from the residue of the Otis Legacy, set apart exclusively for new missions, we may probably rely upon not far from \$150,000. From the several Woman's Boards, growing every year in interest and efficiency, we may perhaps depend upon \$125,000; from the regular donations from individuals, churches, and Sunday-schools, we may look with some degree of assurance for \$250,000. These sums united amount to \$525,000. Possibly during the coming year, if the benevolence of the last year is sustained, our regular receipts from these sources may reach \$550,000.

To what sources shall we look for the additional \$450,000? In reply: (1) May we not reasonably hope for yet \$50,000 more from the Christian women, bringing their total up to that of their sisters of the Presbyterian churches — \$175,000? (2) Ought we not to receive from our 4,000 Sunday-schools with their 450,000 members at least an additional \$50,000? (3) Is it too much to expect from our nearly 4,000 Congregational churches an annual additional contribution for the broad foreign missionary work, which reaches 100,000,000 of perishing men, of not less than \$100,000? (4) Would it be unreasonable also to ask from our most far-seeing and large-hearted individual donors specific contributions of considerable sums for specific missionary fields, or for specific departments of missionary work? Why should not the American Board, like the London Missionary Society, receive specific donations for specific fields, amounting in a single year to \$50,000? Or rather, as more appropriate to our enlarged work, why should not liberal donors to the American Board, like those to the English Church Missionary Society, designate specific gifts for specific fields, amounting to over \$200,000? Is it unreasonable to expect that there will be such specific donations, for example, for our educational work in Japan, \$50,000; for our evangelistic work in Northern China, \$50,000; for the immediate emergencies in Turkey, \$50,000? And why not also for Western India and Madura, for Bohemia and Spain? Certainly the marvelous outpourings of the Divine Spirit upon some of our missionary fields during the past year, and the impressive voice of Divine Providence, as related to them all, emphasize this appeal. (5) Has not the hour arrived when the call to "double our contributions," so heartily responded to during the preceding year by a few, shall be repeated all along the line and responded to as heartily from Maine to California by every man and woman and child?

THE EMPHASIS OF TWENTY-FIVE YEARS.

Twenty-five years have rolled on since the American Board held its last Annual Meeting where we are gathered to-day in this beautiful city of Detroit. During this quarter of a century, so momentous as related to the kingdom of God in our own land and in other lands, our missionary work abroad has more than doubled in extent, while the record of its results in its most important features has multiplied fivefold. In our

Zulu field the church membership has advanced from two hundred to over six hundred; in China, from one tenth of one hundred to nine hundred; in India and Ceylon, from fifteen hundred to over five thousand; in Turkey, from one thousand to nearly eight thousand; while Japan, Northern and Northwestern China, the Micronesian Islands, West Central Africa, and Papal Lands, are substantially new fields, all of them promising, some of them exceedingly fruitful. Our missionary church roll to-day, as compared with that of the same fields twenty-five years ago, has advanced from five thousand to twenty thousand, with a corresponding growth in our educational work, not merely in numbers, which enroll under our instruction at the present time not less than 35,000, but more emphatically in the quality of the training and in the character of the persons trained. Surely they have made no mistake, who, over this broad field of labor, have been the most vigorous actors and the most generous benefactors during these now completed years. Has not the hour fully arrived for a marked advance movement which shall appropriately inaugurate a new period of greatly enlarged benevolence, giving us an impulse for another quarter of a century? Who at the present meeting will be impelled by the Divine Spirit to lead the way in this important work?

Could we once more behold upon our platform the form of the late honored and beloved Vice-President of this Board, leaning forward intent as was his wont, his face lighting up at every fresh utterance summoning to more earnest missionary devotion, we could none of us doubt what would be the style of his prompt and hearty response to this renewed and more imperative call for enlarged liberality. "He being dead, yet speaketh," and for years to come will continue to speak, through his generous remembrance of this great missionary work so dear to him and to her who, during all these years, has shared with him in these consecrated gifts. Could he speak from the loftier eminence to which he has been lifted, in fellowship with others whose names spring to our lips, with whom he was here so long associated, who for one instant could question what his word would be?

TWO TESTIMONIES.

This paper had been prepared thus far, when there arrived at the Mission Rooms in Boston, two letters, each of which suggests a solution, in part, of the problem before us, and both united suggest a complete solution. The first letter contained a remittance of \$5,000 from the family of the late Mr. Dodge in payment of his generous pledge, made at our last meeting in Portland, under circumstances which, by those who were then present, will never be forgotten, of a double gift for the ensuing year. Accompanying this gift was the following statement from one of the sons of the donor:

"Father was wont to look eagerly, at this season of the year, for news from Boston. A favorable account gave him peculiar satisfaction, and made him anticipate the Annual Meeting with a heart full of gratitude. It will not be easy to think of that great and blessed gathering without his sharing in its counsels and rejoicing in its triumphs. Perhaps those who have gone before, and who so loved the American Board when on earth, now lifted to a higher service, have already been told how successfully the warfare has been waged during the year by this honored portion of the Lord's Host. Certainly there is joy in Heaven over sinners repenting, and that is the crowning end of the work of the Board."

This letter suggests a partial solution to our financial problem, namely: large annual gifts from generous individual donors, steadily maintained through successive years, heartily bestowed to the end of life, with provision for their continuance in some form after the earthly life has ceased. May there not be in our churches and congregations, at least one hundred men whose hearts shall become so enlarged that they will cheerfully give \$5,000 each, as their annual donation to the great cause of spreading the gospel

of Jesus Christ throughout the world? May we not also look for at least one thousand donors whose annual gifts shall not be less than \$1,000 each? Could there be a nobler disposition of consecrated Christian wealth?

The second letter referred to was from the pastor of a small pioneer home-missionary church in Colorado. He writes as follows:—

“This is the hardest field I ever worked. We have a town of twelve hundred inhabitants, with twenty saloons, four houses of prostitution and gambling-dens; and ten resident members of the church—the only church in town—to stem the tide of evil. I presented to them the cause of foreign missions, as well as I could; the people responded heartily, and I enclose a postal-order for \$27. May the Lord bless you in your work.”

If all of the members of the nearly four thousand Congregational churches, represented in the constituency of the American Board, had given to this work in the same proportion with this small home-missionary church of ten resident members, the donations for the year, from this source alone, would have amounted to \$1,046,570.60. May God bless the beloved home-missionary churches of our land, with their faithful, devoted ministers, who do not forget their brethren and sisters in Mexico and Spain and Bohemia, in Turkey and India, in Africa and the Pacific Islands, in China and Japan, and who are wise enough to know that every dollar contributed to the work in foreign lands will return tenfold to its self-denying donors by deepening and enlarging Christian character at home.

Let us not forget the simplicity of the arithmetical solution of our problem presented by this enterprising little church in Colorado. An average of five cents a week from every member of the Congregational churches represented in this Board, never under any consideration excluding from this privilege and honor the smaller churches, will bring into our treasury during a single year the munificent sum, of something better than an annual Otis Legacy, of \$1,000,000. Add to this the larger payment by those to whom the Lord has entrusted a larger stewardship, and our problem is solved.

A SUPPLEMENTARY NOTE.

The latter part of this paper was prepared upon the same day upon which the Colorado letter last referred to was received. The next morning's mail brought a supplementary note from the pastor of the same little church of ten members with the following appendix: “I sent yesterday \$27 for the Board. I see my way clear now to add to this \$23 more. *My tithing account enables me to help along the Lord's work a little.* Please put it all in as from the church and society.”

This supplementary note, unconsciously revealing a loving pastor's heart, necessitates another mathematical computation. If all the churches represented in the constituency of the American Board should give in the same proportion with this frontier home-missionary church of ten members, and if they all should have pastors of the same missionary spirit, who know how to emphasize the command “Bring ye all the *tithes* into the storehouse and *prove* me now herewith, saith the Lord of hosts,” the result will be an average not of five, but of nearly ten, cents a week for every member of the church, the sum total of which for a single year would amount to the respectable sum of \$1,938,095. And so, by an easy and natural process, we are brought back to what at first may have seemed apocryphal figures, but which now appear both canonical and reasonable, \$2,000,000 a year for our broad and promising field of foreign missions, including six departments of fruitful labor, and literally encompassing the globe.

May we not at this meeting appropriately unite in special prayer for an immediate revival of the spirit of enlarged Christian benevolence, poured upon us mightily here in this assembly, and carried hence to all the churches of the land!

REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT.

The reports of the committees appointed to consider the several sections of the Annual Report are here given with slight abbreviation.

Committee on the Treasurer's Report, C. H. Case, Esq., Chairman:—

The Committee respectfully report as follows: They have examined and compared the Treasurer's report with the statements, account current, trial balance, and books of the Board, as certified to by the auditors of the Board, and they find the same to correspond in every particular, and to exhibit an accurate and clear statement of the financial transactions during the year.

They also find that the report of the Sub-Committee appointed by the Prudential Committee for examining the Treasurer's accounts, supervising expenditures, contracts, and purchases,—made to the Prudential Committee on September 25, 1883,—fully substantiates the accuracy of the Treasurer's Report.

The Committee have also examined the certified statements of the investments and securities held by the Board, namely: (1) The general permanent fund, (2) Permanent fund for officers, and (3) The legacy of Asa Otis; and they note with much pleasure that the appraised value of such investments and securities, made September 15, 1883, exceeded the ledger value in the sum of \$152,054.11. Further comment as to the quality of such securities, and the income derived therefrom, would seem to be superfluous. All deposits made in banks and all securities in safety-vaults are held in the name of the American Board. The careful checks and guards placed over all financial transactions of the Board, and the strict business methods of conducting the same, adopted and persisted in by the Prudential Committee from the organization of the Board to the present time, have not failed to command the respect and confidence of financiers and business men in all parts of the world. We note that the cost of the administration, agencies, and publication, does not exceed five per cent. of the total receipts of the Board.

Committee on the Zulu Mission, Rev. J. H. Fairchild, D. D., Chairman:—

The work among the Zulus of Southeastern Africa has been carried forward during the year with the usual success. The year has been signalized by the completion of the work of giving the entire Scriptures to the Zulus in their own tongue. This translation will meet the wants not only of the people of Natal, among whom the mission has been established, but of many neighboring tribes speaking the Zulu languages.

Several of the stations have enjoyed, during the year, a religious quickening, resulting in considerable additions to some of the churches, and at one of the stations, particularly, a large extension of the work, so that the gospel is preached to nearly a thousand hearers every week, instead of a hundred and fifty, as heretofore. The church at this station has undertaken the support of a young man, who gives his whole time to preaching among the people.

The interest in the educational work is increasing, and the station schools and the seminaries are gradually improving in their buildings and other facilities, and in the interest with which they are regarded among the people. The theological school, as similar schools in other lands, suffers from the diversion of many of the more enterprising young men to other callings, one of the motives suggested being the same in that land as in this—the want of an assured and comfortable support in the work of the ministry. A more earnest consecration in the churches would doubtless remedy the evil in both cases. The long-continued and still growing prosperity of this mission affords occasion of special gratitude.

Committee on the West Central African Mission, Prof. M. L. D'Ooge, Chairman:—

We find that the anticipations of the Board in the selection of Bailunda and the surrounding region for planting a mission have thus far been realized in the following particulars: (1) In the healthfulness and accessibility of the region. While a year ago the effect of the climate was still a grave problem, it appears now to be satisfactorily demonstrated that this region is favorable to health. (2) In the character of the people. The superior character of the people in kindness, intelligence and attractiveness is becoming more and more apparent. The friendly disposition of the King is also a matter of encouragement.

We find that the missionaries in this field are doing their work in a most cheerful and hopeful spirit. The preparatory work in which they are engaged, that of acquiring a language of which the grammar and dictionary are still to be made, and that of teaching the veriest rudiments of learning to those who have never had the remotest idea of a school, is a work that requires the largest faith, the most enduring patience, the most unwearying persistence. In view of these encouraging facts, and of the hopeful

spirit of the brethren engaged in this field, your Committee desire that this Board should record their sense of gratitude to God for his guiding hand in planting this mission, and for his gracious blessing upon this consecrated and courageous band of men and women, and ask you to pray that his promise may speedily be fulfilled in this field. "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

Committee on the European Turkey Mission, Rev. Dr. Magoun, Chairman:—

Your Committee are impressed with the favorable change in the condition of the European Turkey Mission since the time of the Russo-Turkish war and the years immediately succeeding. The gospel is again manifestly making real and large progress. In two of the four stations, Philippopolis and Samokov, the results are for the present delightful and for the future cheering. Of similar general character are the accounts from Monastir. The Spirit's influences have traveled faster and farther than the feet of the messengers of glad tidings. Though our missionaries have given 180 days to touring, the people beg for Christian teachers. At the fourth station, Constantinople, the state of things is largely represented in special reports at this meeting. As the centre of publication for Turkey, it has given the Bulgarians within the year 500,000 pages. A Bible dictionary is nearly ready for publication. The work of Christian education has gone on well in the three leading schools, the Institute at Samokov and the girls' boarding-schools at Samokov and Monastir. Twelve of the thirty-one students at the Institute, and seventeen of the fifty-three at the Samokov boarding-school, have received no aid as beneficiaries of the mission. The intellectual and the spiritual standard in all seems to be rising. Opposition from the government of the country seems to have been less at Philippopolis, but has continued elsewhere. The Bulgarian people are not fomenting this opposition, and it is understood that their government in its perplexing circumstances is not responsible as that of Russia appears to be.

On the whole, we see no reason to doubt that the wrath of man shall yet praise God somehow, though it now hinders our work; while we know that the love and good favor of our God are setting it forward in European Turkey in most gracious and encouraging ways.

Committee on the Western Turkey Mission, Rev. H. Q. Butterfield, D. D., Chairman:

The Committee heartily approve the Secretary's report touching this Mission, and emphasize a few points.

(1) The main reliance is put upon the Word. The everlasting gospel is faithfully preached. It is printed and industriously circulated.

(2) Schools, colleges, and seminaries. These are the strongholds and the permanent fortifications by which the gospel shows its purpose to hold the ground it has conquered and to make it the base of conquering more. Here all is full of hope. The Marsovan high school is growing into a college; and all the high schools seem to prosper. Barton Hall, built at Scutari by William C. Chapin, Esq., of Providence, points to a mode of swelling the receipts of the Board, which we hope is to be followed by others.

(3) The discouraging features of the work. They are no more than are to be expected. The lack of spiritual life, the want of co-operation with the missionaries, the dividing power of heresy,—all these the seven churches of Asia felt of old; and they are evils common to Orient and Occident alike. They do not impugn the faithfulness of our brethren. Let them bate no jot of heart or hope.

(4) The multiplying evidences that the Turkish Government is becoming more hostile. Let there be a firm determination to press for our rights. Let our government be importuned to secure our full treaty privileges and to avenge the Board of its adversary.

(5) Last year you were advised to send deputations to Turkey and probe the old trouble between the missionaries and some of the Armenian churches. We rejoice that this has been done. The reports of your Deputation and of your Special Committee leave nothing to be said. The case is closed, the verdict is rendered, and there is no appeal. This has not been done any too soon. It was due both to the patrons of the Board and to the disaffected churches themselves. And now to all these Armenian brethren let us say: "Peace be within your walls, and prosperity within your palaces." For our brethren and companions' sake we will now say: "Peace be within you. Because of the house of the Lord our God, we will seek your good."

Committee on the Central and Eastern Turkey Missions, Rev. E. G. Porter, Chairman:—

The labors of the year have been attended by a work of grace of remarkable power in several places, notably in Adana, Tarsus, Hadjin, and Kessab. The churches generally have been quickened and enlarged, and the way seems to be opening gradually for the eventual transfer of the entire missionary work in this section to native hands.

The efforts of the people to sustain their own churches and schools are gratifying evidence of the deep interest they take in maintaining and propagating those influences which accompany the gospel of Christ.

The educational work has advanced in all departments. Armenia College at Harpoot is steadily increasing in numbers and power, and the same is true of the Central Turkey College at Aintab, which has numbered ninety-four students during the past year.

We are permitted to add, what was not known to the Committee, that the endowment of the Goodell professorship in the Central Turkey College, for which Miss Dickinson has labored in this country for some years, has just been completed by the gift of about \$8,000 from a citizen of Michigan, who modestly withholds his name. This gift will fittingly commemorate the meeting of the Board in a State which is known to be devotedly attached to the cause of missions.

Committee on the Maratha Mission, Rev. S. Gilbert, D. D., Chairman:—

The Maratha Mission, in its history the past year, presents no startling facts peculiar to itself; but it is a well-organized and busy field, where many co-ordinate enterprises are carried on with tranquil enthusiasm and real success.

The most noteworthy advance of the year has been in the direction of self-support. The movement awakened at the jubilee meeting of 1881 has not yet spent its force. A closer, and, on the part of the missionaries, a more trustful association of the native churches appears to have had excellent effect. At Bombay, Satara, Sholapur, and Parner, the pastors were entirely supported by the several churches. It is estimated that the native contributions for the year represent *fourteen* days' labor of a common workman for each communicant.

It is a little more than fifty years since this mission was established. It has done its part toward producing the mighty changes in the condition of that vast empire—changes not less real because often so subtle and silent in their movement. Still, studying afresh the situation there, remembering the past with its accomplishments full of glorious prophecy, but looking also at what *remains*, we cannot but cry out to God, and to the American churches, that, more than ever before, these missions in India may be so sustained by us, so empowered by God, that they shall be as a fire that burns, as a river that is full, as the field which the Lord has blessed; a force as penetrating and wide as the morning light when it "breaks o'er all the earth."

Committee on the Madura and Ceylon Missions, Rev. H. M. Scudder, D. D., Chairman:—

There are no signs of retrogression in these two missions, but, on the contrary, indications of steady advancement.

In examining the report of the Madura Mission, we notice with joy and gratitude its thirty-four churches growing in the knowledge of the Holy Scriptures and in the graces of the Spirit; its seventeen native pastors and efficient band of (149) catechists; its aggressive work upon the heathen community; its lyrical preaching, by which, we suppose, is meant the chanting of Christian lyrics in the streets, and the exposition thereof; its station boarding-schools; its Anglo-vernacular schools; its village schools; its girls' boarding-school; and its seminary, which is a high school, a normal school, a college, and a theological seminary associated in a kind of university; its Hindu girls' school, and its thirteen medical dispensaries.

In the report of the Ceylon Mission we especially observe, with great interest and thankfulness, the following facts:—

- (1) All the native churches except three are self-supporting, and those three pay more than half the salary of their pastors.
- (2) Almost all the members of the churches pay a tithe of their income into the treasury of the Lord.
- (3) The work of the native Bible-women is remarkably effective.
- (4) The various educational institutions of the mission are fields from which rich spiritual harvests are constantly reaped.

Committee on the Japan Mission, Rev. E. B. Webb, D. D., Chairman:—

We confess to a profound sympathy with our missionaries in Japan. We know something of their peculiar tasks and trials; something, too, of the effects of the strain which their occupation puts upon all their faculties. We respect them for their patience and perseverance; we honor them for their whole-souled devotion. We look with earnest eye for the day when new men can be sent to their assistance, and more workers can be employed in every department of Christian work in that hopeful land.

We rejoice in the wisdom which has enabled our missionaries to avoid any offence in the sensitive relations which they sustain to the government. We are not so well assured of the entire and hearty sympathy of the government as we should be glad to be.

In the matter of education we fear that some of the natives may be tempted to grasp at the fruits of Christianity without becoming Christians; to enroll themselves as students that they may learn the English language, and not to know the gospel and the power of its salvation.

But from all that we see we are highly gratified with what has been accomplished. We feel an unwavering confidence that our brethren will hold fast by the doctrines and methods of a vitally Christian church; and we expect large results as our training-schools become better manned and matured, increasingly greater and better results from these fountains of learning and piety.

A rapidly-multiplying native agency and self-supporting churches are the good things in which, as the years come round, we expect to rejoice more and more.

Committee on the Missions in China, Pres. J. B. Angell, LL. D., Chairman:—

The work in our Chinese Missions falls into two classes: that at Foochow and in North China which has been established for some years, and that which has recently been begun in Shanse and in Hong Kong. In the two former fields the progress during the past year, if slower than we could desire, has been steady. Two of our schools have been visited with gracious revivals. The medical missionaries have found themselves tasked to the utmost by the 12,000 patients who have sought their aid. Owing to the secluded, ignorant, and forlorn condition of woman in China, the labors of American women, who, as teachers or physicians, are striving to carry light into the dark homes of their sisters in China, deserve our warmest sympathy and prayers, as they are receiving the manifest blessing of God. In some of the small villages the missionaries have been welcomed with a cordiality which suggests the possibility that the rural districts may yield larger results than the cities. Nowhere has any violent opposition been met. Our missionaries work with unrestrained freedom at all their stations, but their patience and faith are often so heavily taxed that they need our heartiest and most prayerful consideration.

The four missionaries who have gone to the remote province of Shanse, one of the earliest homes of the Chinese people, find a rich country, a genial climate, a hospitable and courteous population; in short, all the conditions for promising labor. They are devoting themselves to the study of the language and making other preparations for the future. The mission at Hong Kong, which especially aims to work through, and for, the Chinese who return from this country, is organizing its important work under auspices which seem to give some promise. The enterprise is justly regarded for the present as experimental; but it deserves our hearty support.

The success attendant upon the medical work will justify an increase of our medical force, as soon as our means will permit. Our hospitals perhaps bring us more readily and more closely than almost any other instrumentality into contact with the hearts of the people. It is well worthy of serious consideration whether, at some point in North China, say at Tientsin, it would not be wise, if special benefactions should provide the means, to establish a school of very high grade, in which, at moderate expense, Chinese boys could be instructed in Western learning under Christian influences. At Foochow and Shanghai, if not at other ports, where the Chinese are somewhat familiar with foreign customs, there has lately been developed, among a considerable number of Chinese, a desire for Western learning. If it becomes clear that they mean to obtain that learning, some of our missionaries are strongly of the opinion that Christian men should take the initiative in providing the requisite schools.

It is a cause for gratitude and encouragement that, while within the memory of some now present the missionary could hardly engage in labor in any part of China, now the gospel is preached in every province with perhaps a single exception, and that throughout that vast empire the missionary may proclaim his message with more freedom than in some of the nominally Christian States of Europe. The power of China is so great, her population is so immense, the solid qualities of their minds and their character,—their intelligence, their patience, their perseverance,—give so much promise to their future, that, in spite of slow progress in Christian work, we must press steadily on in increasing the efficiency of our missions in that empire until it is brought to Christ. The greatness of the prize to be gained, and the sure promises of God, must stimulate us to surmount all obstacles and to toil with hope and faith to the end.

Committee on the Micronesian Mission, Rev. Dr. M. M'G. Dana, Chairman:—

The islands of the great Pacific continue to appeal to Christian interest and to give encouragement to Christian devotion. The record of the year is gratifying as disclosing the wonderful readiness of the people to welcome the presence of the missionary and provide for his support, and the rapid and healthy growth of the churches in numbers, intelligence, and Christian beneficence. Degraded

and brutal in temper and habits, it is wonderful to note how radical and permanent is the change that the gospel produces; and the result is the more remarkable when it is remembered that the islands are so numerous and so widely separated from each other as to make it impracticable for the missionary to visit each station more than once a year, and then only for a few hours, in the meantime entrusting the entire management of the work to the hands of the native teachers. It may be, however, that the independence of action thus provoked by the law of necessity has been a help rather than a hindrance in the evangelization of Micronesia.

There is a very general and emphatic conviction, however, among the missionaries that their annual visitation is altogether too limited to secure the best results. The *Morning Star* is frequently becalmed, and the time varies from a few hours or days to a full month. Fifteen days have been consumed in sailing sixty miles. We understand that the Prudential Committee have had under consideration a plan for increasing the facility of communication, and we express the earnest hope that at an early day the missionaries may be provided with this indispensable addition to their working force. The winds alone cannot be depended on to hasten the messenger of peace; when these fail them a steam-engine ought to lie at their command. We only regret that Captain Bray is not present himself to plead for a change that he recognizes as imperative; and we doubt not that the Sunday-schools, by whose gifts the *Morning Star* was at first secured, would gladly provide the funds for a new and more available vessel.

The report also makes mention of the invaluable services of Dr. and Mrs. Hyde in the North Pacific Institute at Honolulu, and calls attention to the remarkable and hopeful work among the Chinese recently inaugurated by the Rev. Mr. Damon, son of the veteran missionary of the same name. We can utter no heartier prayer than that the mantle of the father may rest upon the shoulders of the son.

Committee on Mexican and Spanish Missions, Rev. E. D. Eaton, Chairman:—

The providence of God has been emphasizing, by new facts of contiguity as well as by the old ones of human kinship, the truth that Mexico is our neighbor. She lies by the wayside half dead. Her pitiable condition is aggravated by the circumstance that in this case the priest and the Levite refuse to pass by on the other side.

In spite of discouragements and repeated disappointments, we are still confident of blessings for Mexico through the agency of the American Board. The laborers in the Western Mexico Mission have had the difficulties of their new work increased by the delicacy of their relations with other superseded workers. Your Committee feel constrained to question whether the interests of this mission would not be promoted more wisely by withdrawing from this competition to some new point among the many now unoccupied.

The brief annals of the first year of the Northern Mexico Mission, recording steady growth of goodwill amid the opposition of intolerance, and the establishment successively of English services, Spanish song-service and Spanish preaching-service, with attentive audiences, are full of interest and promise.

The mission in Spain is well organized, and, notwithstanding the absence in this country of the Rev. Thomas L. Gulick, the work during the year has been prosecuted with energy and success. In the fire and under the hammer of persecution the characters of our Spanish converts are beaten into shapes of Christian constancy and heroism. The power of a pure gospel in the hearts of these 300 believers, and of the scholars in our mission schools, presage the coming of the day when the invincible armada of bigotry and corruption shall be broken and scattered by the breath of God.

Committee on the Mission to Austria, Rev. James Powell, Chairman:—

We rejoice and give thanks to God that, notwithstanding the difficulties of the field, substantial progress has been made. At every communion season there have been admissions to the churches and a healthful growth in the Christian character of the church members.

We call especial attention to the example of Christian benevolence at this mission. The contributions last year amounted to \$743, being an average of \$7.73 per member; of which \$183 were for foreign missions. We commend this example to our churches. If they will imitate it there will come into the treasury of the Board from church contributions alone \$760,000, and this with the gifts from the ladies and other sources would more than reach that million dollars called for. We wish to put on record our appreciation of the valuable services rendered our work by Dr. H. S. Pomeroy and his estimable wife with whom our missionary makes his home. The efficient help that Dr. and Mrs. Pomeroy freely render in Sunday-school, prayer-meeting, and church work, suggest that when Christian people go abroad for study they can do much good by actively co-operating with missionaries whom they find in the lands to which they go.

We also hope that the Prudential Committee of our Board will see their way clear not only to prosecute the direct work of the mission vigorously, but also to render efficient aid to the small but earnest

believing element of the Austrian Protestant church, which is struggling against great difficulties to re-evangelize the Protestant communities; especially do we hope that Pastor Schubert's school, the only school (as we are informed) for the training of evangelists in all Austria, will be so aided as to be left free from all embarrassment to prosecute its noble work.

Committee on the Report of Prudential Committee on the Home Department, Rev. James Brand, Chairman:—

The Committee to whom was referred the report on the Home Department are agreed upon the following points:—

(1) They recognize with profound gratitude the very cheering showing on the question of money. They believe it to be the most satisfactory report given on this topic for many years. It shows a marked increase along every line of Christian benefactions to this cause. Especially would your Committee call attention to the large increase of \$45,000 over last year in the regular contributions of the churches and living individuals, which, together with \$15,000 increase in legacies and of \$9,000 from other sources, makes a total advance of \$61,000 over the preceding year.

The magnificent enlargement of the work of the Woman's Boards, the increase of interest on the part of Sunday-schools, the unprecedented call of the churches for more information, the campaign of missionary conventions reported in several States, the renewed devotion of many pastors in keeping the cause of missions before the people,—all indicate an awakening in the churches to this prime duty of the Christian life, giving to the Lord. The result thus obtained, though still far behind the *million* which ought to be given, is at least a bright prophecy for the future.

(2) On the question of men the report is by no means so cheering. The Board needs from fifteen to twenty-five new men every year to keep the work along. This year only four regular missionaries, with twelve assistants, have gone to foreign lands. Where are the 387,000 Congregational Christians in the United States?

Your Committee feel, as do the Prudential Committee of the Board, especially oppressed by this ominous fact, and would recommend the necessity of turning the attention of the churches all over the land, renewedly, to these questions: What is the cause, and what the remedy, for this embarrassing deficiency of consecrated men for foreign mission fields?

(3) In view of the situation in our Turkish Mission churches, approaching, as we hope, self-support, we recognize the wisdom of the Prudential Committee in sending to them a deputation, including our honored Secretaries, Drs. Clark and Alden, to confer with those on the ground concerning the expenses of the mission and other matters of grave importance not to be satisfactorily settled by correspondence. We also think it well-advised that this visit of the Deputation, had in contemplation for two or three years, should synchronize with that of the Committee appointed at Portland. Moreover, we gratefully recognize the Divine blessing upon the visit of these brethren, as shown especially in the matured wisdom and Christian spirit exhibited by the results of the missionary conference at Constantinople; results which, we cannot doubt, were greatly aided by their presence and counsels. We also think it fitting that special mention should be made of the generosity through which the journey of these three brethren was made without expense to the Board.

Committee on the Paper presented by Secretary Alden, Rev. C. L. Goodell, D. D., Chairman:—

We acknowledge with profound gratitude the presence and grace of God in the financial affairs of this Board. The inflow of means from legacies has been large and constant, signal gifts appearing at intervals, by such manifest providence, as to change the outlook of the Board from one of darkness to day dawn. The donations have also afforded abiding assurance of the determination of the churches to carry forward this greatest work of the ages, the redemption of the world to God. But we fully recognize the fact that we have reached the place where our resources must be largely increased, and we believe that Dr. Alden, in his careful and able presentation of the financial problem, has brought into sight some principles and methods by which, under God, we may make immediate and substantial advance.

Let there be severe *proportionate* giving, the disciple of Christ never falling behind the standard of the Jew. Let there be more rigid system in presentation of opportunity to every Christian in every church, the pastor himself in spirit and example being a faithful steward of his people. Let the planting of the good seed be wider among the young and in all neglected circles of the church and community, that the reaping may be more abundant. Let the obligation of stated continuous offerings be solicited from wealth, forgetting not the tithing of whatever God has given, and remembering that none are too poor to give to the Lord for the salvation of men.

As our home work makes several collections a year to meet its various necessities, it is recommended that a second contribution a year be taken in behalf of some special department of the foreign work, like that of publication or education. Notwithstanding the large sum our churches have annually given to the American Board, they have not come up to their ability to give, nor met the increasing needs of the mission fields, and we desire to put on record at this meeting our sacred determination soon to bestow that coveted million which is within our reach, if we keep step with God in an opening world and in an awakened church.

Committee on Place of Meeting, E. W. Blatchford, Esq., Chairman:—

In making this report the Committee are reminded that two years from now occurs the seventy-fifth anniversary of this Board—its diamond wedding—when the friends in Boston will naturally claim it.

Grateful mention should be made of the enthusiastic invitation which comes by mail and wire from San Francisco and the Pacific slope to hold with them the next Annual Meeting of the Board. Earnest efforts made by friends in Ohio, in which other denominations, with sacrifice to themselves, have united, that the next meeting be held at their capital, constrain your Committee to report in favor of Columbus.

Your Committee would add that the warm interest manifested among the friends this side of the mountains in this hearty invitation from the Pacific indicates that, should the opportunity be afforded for such a meeting three years hence, it would without doubt be welcomed by a larger and more representative attendance.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD.

BY REV. N. G. CLARK, D. D., SECRETARY.

[Presented at the Annual Meeting of the Board, at Detroit, October 2, 1883.]

THE record of the past year is one to inspire new hope and more earnest endeavor for the future. First of all it becomes us to recognize with devout gratitude the signal blessing of the Holy Spirit upon our efforts, in a widespread general interest indicative of a healthful Christian life through the entire field, and in special manifestations of His power in Japan, South Africa, and in the Turkish Empire. If peculiar difficulties have beset the work, peculiar blessings have been granted, till the general result is, perhaps, more encouraging than at any former period since the great awakening in the Sandwich Islands.

CHANGES IN THE MISSIONARY FORCE.

In accordance with the arrangement recommended by the Board at the last Annual Meeting, the Dakota Mission, with its 24 missionaries and assistant-missionaries, and a field embracing 9 churches with 620 members, 4 high schools, and 7 other schools with 320 pupils, was formally transferred to the American Missionary Association at the close of the last calendar year.

It is with great regret that we are called to record the removal, by death, of several most highly valued and useful missionaries:—Miss Townshend, who gave fifteen years to the Girls' School at Oodoopitty, in Ceylon, where her labors were singularly blessed to the conversion of her pupils; Mrs. Shaw, of North China, the young wife and mother, who went out three years since, the picture of health and strength, and who in this short period had given rare promise of usefulness; Mr. Rendall, a wise, good man, after thirty-eight years of invaluable work for the cause of Christ in the Madura Mission; Miss Agnew, after forty-four years devoted to the moral elevation of the women in Ceylon, never once returning to her native land, living to see her beloved Oodooville Seminary provided with a fitting building and so far established as to ask for no aid beyond the salary of a missionary teacher, and dying amid hundreds who looked on her as their spiritual mother and dearest friend; Mrs. Hartwell, at the close of thirty years of faithful service in the Foochow Mission, falling at last a victim to a fever contracted in visiting Chinese women in their homes; and Titus Coan, in the fulness of his years,

the patriarch of Hawaii, to whom it was given to bring into the fold of Christ more than twelve thousand souls, and to train them to Christian benevolence till their monthly contributions, year after year, exceeded those of any church in the entire constituency of the American Board. Nor should we fail to mention the name of Dr. S. R. Riggs, so long and so honorably identified with the Dakota Mission, who has happily left to the world in his published volumes most valuable contributions to philology, and a memorial of personal sacrifice to the welfare of the Indians that has few parallels in the history of Missions; nor the names of Dr. and Mrs. S. L. Hobbs, formerly of the Choctaw Mission, faithful to the last in devoted labors for the welfare of the red men; nor the name of Mrs. H. A. Schauffler, recently returned from the Austrian Empire, who will long be remembered at home and abroad for her great power over the hearts of all who listened to her glowing words and witnessed her sweet, earnest life. Nor would we fail to recall in this presence the memory of Mrs. P. J. Gulick, who at an advanced age fell asleep in Japan, happy always in mission work herself, and happier still in having five of her children devoted to like service in Spain, Japan, and China. As we pen these lines we hear of the death, while on a visit to this country, of Hon. E. O. Hall, who was long and honorably known as our financial agent in the Hawaiian Islands, rendering most valuable service as a labor of love to the "Old Board." To these still other names may be added of missionaries once connected with the Board, who have entered into rest the past year—the venerable Dr. Schauffler, so long identified with missionary and Bible work in the Turkish Empire, Mrs. Scott and Mr. Johnston, also of Turkey, and Mrs. Hazen, of South India.

On whom is to fall the mantle of these devoted men and women, so earnest and so richly blessed in the service of our Lord?

Twelve missionaries and assistant-missionaries have closed their connection with the Board during the year; twenty have come home for a season of rest and change; twelve have returned to their respective fields of labor, and sixteen, including only four ordained missionaries, have gone out for the first time.

MISSIONARY CHILDREN.

Mrs. Walker, of Auburndale, Mass., continues her labors of love on behalf of missionary children in this country, separated from their parents. In addition to such grants as are made to them from the Board, she has distributed during the year to the twenty-seven under her care, \$3,041.40, and received from all sources, including \$475.59 from the fund specially devoted to the object, but \$2,610.38. Her motherly interest in their behalf has thus led her to trench on her own limited income. It is hoped that generous friends, who cannot enjoy the privilege of receiving missionary children to their own homes, will kindly take note of this statement.

CALL FOR MORE NEW MISSIONARIES.

The call for new missionaries to sustain the work on the present scale of operations is urgent, especially in the Madura, Eastern Turkey, and Umzila Missions; while unlimited opportunities for enlargement in China, Japan, and Africa, require a great increase of men and means. Several stations in Turkey, as Nicomedia, Broosa, Smyrna, Sivas, Bitlis, and Van, each formerly in charge of two or three missionaries, are now left each to the care of but one man. In the city of Constantinople and outlying districts but two missionaries are devoted to proper evangelistic work—one for Armenians and one for Greeks. This reduction has been partly of necessity and partly also in the hope of throwing a larger share of responsibility upon the native agency. With the exception of a man for Van and another for Trebizond, new missionaries are not asked for the work in Turkey. In Spain and Austria the missionary force is reduced to the lowest point, one man in Austria and two in Spain, only one of

these two being now in the field. With such pressing calls from distinctively heathen countries, it is felt that we must be content to introduce the leaven of the gospel into these nominally Christian lands, and to develop a few living churches under native pastors to be the means of illustrating and diffusing a purer faith. But from all quarters, and especially from India, China, and Japan, the cry is for men of the largest gifts and the best culture, endowed with power and grace from on high. "If you cannot send us good, strong men, do not send us any." This is the common refrain in almost every letter pleading for help and reinforcement. And next to this comes the call for larger means to raise the standard and increase the facilities of our training institutions, that men and women may go out from them ready to meet and cope, not only with the errors and superstitions of false religions, but with all the vagaries of modern doubt and the materialism of modern science, now sown broadcast by the press, often in advance of missionary instruction. Larger sums, too, are needed to put the graduates of these institutions into the field as evangelists, and assist them till they may gather congregations and churches able to assume their support. "It is daybreak everywhere." The work of grace is limited only by our lack of faith and consecration. We are not straitened in God, but in ourselves. He is pleased to carry forward the work of redemption by human agency, and to limit its progress by the faith and loyal stewardship of his people. These first principles of the kingdom of grace, and of the ministration of the Spirit under which we live, have painful illustration in every mission field of this Board.

The year has been noteworthy for three Missionary Conferences in which the Missions of the Board have taken part: one at Calcutta, attended by delegates from nearly all the Missionary Societies laboring in India; one at Osaka, in Japan, attended by representatives of the various societies laboring in that empire; and the third at Constantinople. Such occasions for comparing views, for becoming acquainted with the methods pursued by different missions in different places, and the discussion of missionary principles, are not only of great value for the actual knowledge acquired, the hints and suggestions thrown out, but as a means of developing large Christian sympathies and a genuine *esprit de corps* that rises above all denominational lines, all mere sectional interests, into the large liberty and generous aspirations of the sons of God. The results reported at these conferences were such as to inspire harmony and good feeling among all, and to send every man back to his field with new hope and courage, and with a stronger conviction of the reality and power of distinctively spiritual agencies and of the presence and blessing of the Master on work in his name.

MISSION FIELDS. — THE TURKISH EMPIRE.

The present notice of the missions in Turkey will be limited to facts brought out in the Conference at Constantinople.

This Conference (at which were present delegates from all the stations of the four missions of the Board within the Turkish Empire, as well as a Deputation from the Prudential Committee) was somewhat more special in its character than the others referred to, but one which it is believed will not be less fruitful in good results. For the past twelve years, efforts had been made to prepare the evangelical Armenian communities to assume the support of their own institutions, and to take up and carry forward the work begun by American Christians. The conduct of all ecclesiastical affairs had long since been passed over to the native churches; the Bible had been translated into the spoken languages of the people; a religious and educational literature begun; and institutions organized for the higher education of youth of both sexes, while the lives and character of believers had illustrated the power and purity of the gospel at most of the great centres of influence. In the

meantime, other races, and other portions of the world long shrouded in the darkness of heathenism, had become accessible to Christian efforts, and were presenting the strongest possible claims upon the Christian heart. Hence a proper mission policy has seemed to require us to educate the native communities in the duty of self-support for the prosecution of the work of evangelization by their own efforts, in order to leave us free to turn our attention to other less favored lands. This policy has been urged from time to time in letters to the missions as well as to the Armenian churches, and in a carefully prepared paper known as the Memorandum, issued in the spring of 1881, and published in the Annual Report of 1882. But all efforts in this direction have been hindered, at one time by the disastrous war with Russia, at another by famine over broad sections of the country, by the great and increasing poverty of the people under the exactions of the government, by the general prostration of business, and by the widespread feeling of hopelessness in the present condition of affairs.

In these circumstances, in view of their own pressing needs, it has been difficult for missionaries, as well as native pastors, to realize the claims of other fields, and misunderstandings and lack of sympathy and of good feeling have been the result.

For several years it had been the desire of the missionaries, repeated in formal requests from time to time, that a deputation from the Prudential Committee should visit Turkey for a full and free conference on questions at issue. Such a conference, as is stated more fully in the Home Department Report, was held in May last at Constantinople. Its object was to become better acquainted with the actual condition of the mission work in the entire Turkish field, to understand more fully the relative claims of different portions, and to devise the best methods to be pursued with the means at command for the furtherance of the work. It was the purpose of the Deputation, and of the missionaries in the Conference, to attend to their own proper work without reference to the duties assigned to the Deputation sent out by the Special Committee, appointed at the last Annual Meeting, in behalf of the Board. The latter, however, by attendance on the Conference and by interviews with the missionaries from all parts of the empire, had the fullest opportunity of obtaining such information as would be helpful to them in the investigations they were to make.

It may not be out of place to add that, though this Deputation from the Special Committee had to meet a strong prejudice excited against them by articles, which first appearing in the religious press here had been translated and widely circulated among the Armenians, they bore themselves with such candor and Christian courtesy, and gave such generous, careful consideration to all questions submitted to them, that they soon compelled the respect of all classes, and it is to be hoped that the best results will follow from their personal influence and wise counsels.

It may well be questioned whether any conference has ever been held on mission ground of greater interest to the cause of missions, or one more thoroughly prepared for by prayer, at home and abroad, for the guidance and blessing of the Holy Spirit. It was the burden resting on many hearts for weeks and months. The week before the Conference convened, every evening was spent in prayer by the missionaries at Constantinople, and one or more members of the Deputation, the number of persons in attendance steadily increasing by the arrival of missionaries from the interior. The one thought finding expression in every petition, and voicing the sentiment of every heart from first to last, was, "Not my way, but Thy way." The change from the depressed, anxious, doubtful feeling at first, to one of calm hope, and then of confident, joyous expectation and assurance of the Divine blessing, was remarkable. Men and women had come together, of strong convictions, of decided opinions, with plans to urge, and measures to be adopted, on which all hope of success depended, and the Spirit of the Lord came upon them and filled all hearts with tender love and sympathy one with another

and with the Master, till no one had any plan but the Lord's plan, and we waited patiently on him. The experiences of those days will be a memory of a lifetime, and was to all concerned the assurance of the Divine blessing, whatever might be the present outlook, or the success, of this or that particular measure. The Deputation of the Prudential Committee and the missionaries came into sympathy, one with another, in their peculiar trials and burdens; and, as a result of careful consideration, resolutions of the greatest moment for the future conduct of the work were adopted, in almost every instance, with entire unanimity. It was made evident that the peculiar circumstances of the people must delay for some time longer their independence of foreign aid; and that while the native churches are encouraged to generous and self-sacrificing efforts, and everything is done to secure the heartiest and kindest co-operation between missionaries and the evangelical communities, large grants-in-aid must still be given to strengthen the work now begun, and to secure and maintain such institutions for higher Christian education as may provide thoroughly competent men and women for the future prosecution of the work by native agencies.

It is by no means an easy matter to satisfy a people struggling with poverty, and eager for all the advantages of Christian instruction, that the aid coming to them from a Missionary Society, whose constituency enjoy all the blessings of one of the richest and most favored nations on the globe, must be restricted to purely religious objects. It is not easy for them to see that the material development of a people, the establishment of schools for general education in the arts and sciences, the erection of handsome church edifices and school buildings, such as will attract attention and command the respect of the outside community, and still more the bestowment of such salaries on their pastors as befit men of culture and would give dignity to their position in the eyes of the people, are not legitimate objects for the benevolence of American Christians. They would have the outward form as well as the inward life; the ripe fruits of Christian culture at once, instead of waiting for them to mature as the result of natural growth; and so the conviction is easily engendered and fostered by self-seeking men, that the Board and its missionaries stand in the way of the help that might otherwise be received from Christians abroad. Hence again the necessity of the utmost prudence, long-suffering, and kindly sympathy on the part of the missionaries, and, above all, the need of the Holy Spirit to induce in all a just regard for spiritual things. More and more was this conviction forced on the Conference—illustrated by the history of different stations in the past, and emphasized anew during our sessions—that all difficulties between missionaries and native Christians, all hindrances to harmonious co-operation and the rapid growth and early independence of the native churches, would be removed, and could only be removed, by the subduing, controlling, and life-giving power of the Holy Spirit.

The reports from all portions of the field were far more encouraging than was anticipated, of a steady growth in the churches, as shown by the addition of 400 members on profession of faith, without including the additions in the early part of the present year; of a great advance in educational enterprises; of great activity and success in woman's work; and of revivals such as have never been known before in the history of the Turkish missions. The story of these revivals at Adana, Tarsus, Hadjin, Kessab, Broosa, and Samokov, and of the unusual interest at other points, as Erzroom, Harpoot, Milatin, Choonkoosh, Trebizond, Ordo, Marsovan, and Sivas, is already familiar to the readers of the *Missionary Herald* and *Life and Light*, and need not be repeated here. The efforts of Miss Bush and Miss Seymour, visiting the out-stations of Harpoot where crowds of women gathered around them day by day to hear the gospel; the success of Miss Proctor, of the Aintab station, in similar labors, and the crowning blessing of God on the work of Mrs. Coffing and Miss Spencer at Hadjin in the past winter; these manifold and rich experiences mark the special blessing of God on woman's work for

woman. Time and space forbid details, but we cannot forbear giving a single instance of the success attending the labor in another branch of the service. A teacher in attendance at the Conference, only fifteen years in the field, could speak of forty young women, whom she had sent out from her school, who were engaged the past winter in teaching not less than 1,500 children and youth. In spite of some unfavorable influences, it was evident that there had been an unexpected amount of hearty and successful co-operation between the native churches and missionaries, modified by the peculiar circumstances of different stations, but withal showing a most gratifying progress in this direction. The principle of co-operation was everywhere acknowledged not only as right and proper in itself, but its realization as necessary if the churches are ever to assume the entire care and responsibility of the work in hand. It was left, therefore, to the Conference to strengthen and encourage a movement so widely begun, and to formulate such general principles as should secure the greatest harmony of action without trenching on the privilege of the different stations to exercise their best judgment in their own fields. No one method or plan could be adapted to stations differing so widely in their church life. At Marash, for instance, local home-missionary societies are vigorously pushing evangelistic work into new sections, in fullest sympathy with the missionaries, seeking only their advice and counsel; and the missionaries were doing a similar work in other sections, in fullest sympathy with the native churches, seeking their advice and counsel, both working in harmony, though independent of each other. In the region of Van and Bitlis, the local home-missionary society includes missionaries and natives in its membership, and receives aid from the Board proportionate to the amount raised from native sources. In the European Turkey Mission, the Bulgarian Evangelical Society conducts operations with great practical wisdom, and receives a grant-in-aid for specific objects from the mission treasury. Young Men's Christian Associations are already organized at various points, and bid fair to hold an important place in the future of Turkey. So, in the management of different stations, the utmost variety exists. In Nicomedia, all plans and measures were at one time considered, and estimates made out, by a committee consisting of the missionary in charge and native brethren. In Cesarea, conferences lasting for days are held by the missionaries with representative native brethren, in which the interests of the work in all its branches are fully discussed and the experience of all combined in the plans adopted, while in Monastir, a comparatively new field, but few natives, if any, are as yet prepared to take equal part with the missionaries in the practical details of missionary care and labor.

The high schools are largely in the hands of local boards of native trustees. At central stations, as Aintab, Marsovan, Erzroom, Nicomedia, and Samokov, they are in charge of boards of trustees composed of missionaries and native members. The majority of the professors and teachers in the colleges and high schools are natives, working pleasantly with colleagues of foreign birth.

As it has been publicly stated, of late, that there has been a great decline in the Turkish missions of the American Board as compared with the situation twenty-five or thirty years ago, the following statistics, taken from the Annual Reports of the Board for 1853 and 1883, may be of interest and help to throw some light on the subject: The number of churches in 1853 was 15; members, 351. In 1883, 103 churches; members, 7,395. In 1853 there were no pastors of churches reported: now 61, besides as many licensed preachers in the Western Turkey Mission alone as there were thirty years ago in the entire mission fields of the Board, the Sandwich Islands excepted. In 1853 there was one seminary for young men at Constantinople, with 50 students, and two girls' schools, one at Constantinople and one at Aintab, with 47 pupils in the two: now there are 32 high schools and colleges for young men, with 865 pupils, and 20 girls' boarding-schools with 777 pupils; an aggregate of 1,642 young men

and young women enjoying the advantages of higher education as compared with the 97 thirty years ago. To this may be added about 200 students in Robert College, which is properly an outgrowth of missionary enterprise. As respects the growth of churches and educational institutions, and all forms of woman's work, the ratio of increase has been greater during the last five years than ever before, and more thousands of dollars are contributed by the native churches to various objects of Christian benevolence now than there were hundreds thirty years ago. In view of such facts it may well be a question as to radical changes required in the methods pursued. If such a decline continues thirty years more, and at the same rate, it certainly will be time for us to retire from the field.

INDIA AND CEYLON.

The record of the Maratha, Madura, and Ceylon Missions may be summed up in three words—healthful, vigorous growth. The accessions to the churches on profession of faith number 413; the high schools for young men had an attendance of 793, and for young women of 458, making a total of 1,251, a gain of nearly 100 over last year.

In the Maratha Mission a remarkable advance is reported in the direction of self-support. The sixteen pastors are supported wholly by native funds through an association of churches. It is estimated that the native contributions for the year 1882 represented for each communicant in the churches fourteen days' labor of a common workman. The self-denial and devotion of such a people, considering their lack of any proper means of livelihood, and the fact that the whole region has been devastated by locusts the past year, show the value they put upon the Christian faith they have received. A good example of tithing salaries is set by all who are employed by the mission. The moral change in progress is well illustrated by a church in the Sholapur district, composed largely of men of low caste, once desperately wicked, but now living upright Christian lives, under the care of a pastor once a drunkard and a robber, now, though seventy-two years old, "wanting to spend the little time that is left him in preaching this gospel to others."

The Theological Seminary at Ahmednagar is well established, in charge of a board of trustees consisting of six missionaries and four natives, and a faculty of four professors, three Americans and one native. The mission high schools for both sexes at Ahmednagar and Bombay are at last provided with suitable buildings and prepared for efficient work. The women are reached in their homes, as never before, by Bible-women, whose Christian example is having its effect upon those among whom they labor. "How glorious is the work of laboring for Christ! Hearts and homes are open everywhere!" is the testimony of one of these Bible-women, and proves her fitness for the work.

It is worthy of notice that, while this mission has but one more ordained missionary than it had in 1873, the number of native helpers has increased from forty-one to eighty-five, and the church membership from 629 to 1,422.

The Madura Mission feels keenly the loss of Mr. Rendall, and the return to this country of Mr. Herrick and Mr. Washburn for well-earned rest. By change of location and readjustment of labor, the missionaries are doing their best to bear up under their burdens, while looking eagerly for reinforcement to meet the opportunities for increased efforts.

Signs of progress in all directions are unmistakable. In ten years the Christian community has increased from 8,606 to 14,515; church members from 1,547 to 2,886. A like advance is noticed in the schools of different grades, in the number of native preachers, and in Christian benevolence. Particular attention has of late been given to Bible study in the churches with the happiest results. There are no stereotyped methods of work in this mission, but all means that promise success

are resorted to — street-preaching, daily prayer-and-praise meetings, Sabbath-schools, lectures and sermons illustrated by the sciopticon, medical work, and Zenana-visiting by Bible-women, who already reach 60,000 persons in 700 different villages.

Here, as elsewhere, the children in the schools form the most hopeful class of hearers, and schools are often the forerunners of churches. The school register of Pasumalai Seminary contains the names of more than 200 pupils in the four departments: (1) The high school; (2) The teacher's course; (3) The college class; (4) The theological class. Within four years, more than a dozen young men, Christian graduates of the school, have been admitted to Madras University, all but one of whom are now either students or mission laborers.

The Girls' Boarding-School at Madura has also a prosperous year. The twelve station boarding-schools are hardly less valued by the mission, in which three fourths of the boys, and nearly all of the girls, are converted during their school life. From these schools come the native helpers who are to spread broadcast the rudiments of knowledge and civilization among their own people.

The year past has witnessed the erection of twenty-six new buildings in this mission, chiefly small churches and schoolhouses. As helping to a better development of Christian work, and in co-operation with missionaries, should be mentioned Young Men's Christian Associations at several of the stations; local home-missionary societies; a general union, composed of missionaries, native pastors, and delegates, who have a general oversight of the churches; a native evangelical society, that devotes itself to aiding the churches in the support of their pastors; and a widows' aid society, an unpretentious yet useful organization. In a word, the record of this mission may well be satisfactory to its friends.

A similar statement comes from Ceylon. All but three of the churches in that field are self-supporting. The report of benevolent work at Batticotta, for example, is suggestive. Seventy-one per cent. of the salaries paid for the support of three pastors, one preacher, seven catechists, one colporter, and two Bible-women, comes from native contributions. In addition, more than six times this whole amount was paid to native teachers connected with the college, high school, and village schools. But a little over four per cent. of the amount paid in this station came from the mission treasury, the rest from native sources. Methods of labor pursued here are very similar to those in the Madura Mission, save that more attention is given to work among women, through the efforts of the Misses Leitch, Mrs. S. W. Howland, and others. At one station, their special labors were carried on in twenty-two villages, in which 295 women and girls are reading, or learning to read, the Word of God, thirty of whom have joined the church during the year.

The Ceylon Mission dwells with special satisfaction on the distinctively evangelical character of its educational work. Though many of the girls in the boarding-schools, and most of the pupils in the training-schools, come from heathen families, nearly every one becomes a Christian before graduating. In the college a large portion of the students are converted. During the Week of Prayer, last year, a revival occurred in Jaffna which resulted in great spiritual quickening. Four students united with the church during the year, and others are candidates. Of the 213 students connected with the institution during the first ten years of its history, ending with the Commencement in 1882, ninety-five entered as Christians, and 118 were Sivites, thirty-three of whom joined the church during their college course and five afterward. The nine members of the graduating class in Oodooville Female Seminary are Christians, and of the new class of twenty-two who have entered this institution more than two thirds are baptized children of Christian parents.

CHINA.

The Board has now in China twenty-six ordained missionaries, one of them a physician; three male assistant-missionaries, two of them physicians; twenty-one married, and thirteen unmarried, ladies, two of them physicians; in all a force of sixty-three missionaries and assistant missionaries, distributed through four different missions, — Foochow, North China, Shanse, and Hong Hong. This is nearly one sixth of the whole number of missionaries connected with the Board. Such is our contribution, relatively large but really small, for the work to be done in that great empire.

The year has been one of promise, but of overwork, for the missionaries in the Foochow field. Forty new members were added to eleven churches; religious services were better attended than ever before; a good beginning has been made in leading the people to support their pastors, and a good degree of fidelity shown by believers in communities left very much to themselves for want of missionaries or native preachers to care for them. These facts show the reality and thoroughness of the work already done. In some instances conversions have occurred in localities remote from direct missionary influence. The boarding-schools have each had an attendance of about twenty-five, and a good degree of religious interest has been shown in them. Medical work continues to be an important means of commending the gospel, and the outlook is more promising than at any former time. The harvest is ripe and perishing for want of reapers.

In North China the missionaries rejoice in the increasing confidence and respect of the people. The schools, and the different forms of medical work, are at present the most successful means of awakening attention to the gospel. Much time and strength have been given to touring, and individuals here and there have accepted the gospel, and a beginning has been made at many points. In all, seventy-four new members were received to the churches.

At the new station in the province of Shantung, in a rural section so densely populated as to have one hundred and fifty villages and sixty thousand people within a radius of six miles, the work is opening very happily. The missionaries have received a hearty welcome. Four religious services are kept up at as many different places on the Sabbath and at eleven places during the week. At one place is a chapel, built by a native helper at his own expense. Indeed, no rent is paid for buildings used for religious purposes. Invitations are received to visit and preach in the region round about. Dr. Porter is overrun with calls for medical service, and Miss Mary Porter finds a ready entrance into the homes of the people. She is surprised at the courtesy shown on every hand, little children glad to escort her, and the drivers of the carts of their own accord clearing a path for her. The result thus far in the experiment of taking an inland station, away from the great cities, has proved more favorable than could have been expected.

In the training-school at Tung-cho the greatest care is taken of the daily social and religious life of the young men, in connection with thorough intellectual discipline. The personal influence of the ladies of the station has been very happy in moulding the character of the future pastors and preachers. The revival in the school during the Week of Prayer wrought a great change in the character of the young men, and a Theological school of ten members was organized. The Bridgman School for girls, at Peking, has led to a better appreciation of the value of female education, so that there are now more applicants for admission than can be received. The Week of Prayer was followed by a thorough revival in the school. All of the twenty-three pupils seemed to be moved by the Spirit of God, and gave evidence of changed character.

The value of medical work in this mission is seen more and more every year; nearly 12,000 patients having been under the care of the four physicians at as many

stations. The result of these labors is a widespread knowledge of the general truths of Christianity, and a respect for the Christian name; while frequent instances occur of individuals who feel the need of spiritual healing.

There is, of course, little to report as yet from the new mission by the "Oberlin Band" in Shanse. Four ordained missionaries are already on the ground, and a fifth is on the way. Their reception by the people was very kindly, and no hindrances were experienced in securing a suitable building for a residence. Three cities on the Tai-yuen plain have been selected as stations. The climate and healthfulness of the region, and the courtesy of the people, are highly commended. With this large and promising field before them, our brethren are confident that the conditions of success on their part are patient labor and earnest prayer.

The Hong Kong Mission was undertaken the past year at the earnest request of the American Missionary Association and of friends of the Chinese in California, partly as a means of watching over and assisting those who return to their native land to maintain their religious life in the midst of heathen surroundings, and partly to use them as an evangelical agency among their own people. The enterprise has elicited a very hearty interest among converted Chinese in this country, and they have shown a readiness to contribute generously towards its support. It is expected to rely mainly on native agency for the prosecution of the enterprise.

JAPAN.

The work in this mission was greatly restricted last year, as the year before, by reason of the absence of several missionaries. Instead of reaching out in new directions, the force left on the field was obliged to content itself with holding and strengthening positions already gained. Substantial progress, however, has been made in the better government of the churches, in the training of the Christians in their religious belief and life, in the education of the native ministry, and in the matter of self-support.

The nineteen churches report a membership of 1,097, of whom 222 were added on profession of faith during the year. Since the year under review closed, in March last, a still larger number have been added to the churches. But better than numbers is the growth of these churches in Christian knowledge and practical Christian life, as seen in an increased attention to Bible study, to Sabbath-school work, and to neighborhood meetings for worship. Some of the out-stations have suffered for want of pastors and stated preachers, but the loyalty of the recent converts, amid such discouragements and temptations to relapse into heathenism, has given pleasing proof of the genuineness of their faith. Some of these young churches show an activity that would do honor to our churches on home-missionary fields. The church at Annaka, for example, the former home of Mr. Neesima, supports its own pastor, is erecting a new church edifice costing about \$1,200, assists one of its members who is a student in the Vernacular Theological School, and is desirous of extending work in its immediate vicinity. Another church, in charge of a native pastor, has nearly doubled its membership during the year, fifty persons having been admitted on confession of faith.

The Kioto Training-School reported, in April last, a total membership of 136 pupils, — 26 in the Theological department, and 110 in the English and Scientific department. In the Theological department, eighteen pursue the regular English course, and eight the new Vernacular course. The latter was begun as an experiment a little more than a year ago. It covers three years of study in science and theology, and aims to raise a native ministry from among those who cannot pursue the longer English course. The Girls' Schools at Kioto and Kobe have graduated their first classes during the year, all but one of them professing Christians. Both of these schools have commanded the respect and esteem of the native community.

Other forms of missionary enterprise, such as medical work, work for women, touring, and colportage, have been pursued as far as possible, with encouraging results.

Allusion has already been made to the Missionary Conference at Osaka in April last. Missionaries of all denominations united with each other, and with the native Christians, at Tokio, in hearty fellowship. Following the conference came the Triennial Conference of native Christians, in which the Spirit of the Lord was manifestly present in converting and sanctifying power, so that they returned to their homes to kindle the churches to new zeal and more earnest and self-sacrificing effort. Indeed, the native Christians are already anticipating the early triumph of Christianity by the close of the century, in their enthusiasm quite outrunning even that of the most hopeful missionaries.

MICRONESIA.

The outlook in the Gilbert group of islands was never more hopeful than at present. In a single island, three hundred or more of the native population have expressed the desire to unite with the church. The story of the poor waifs from Apemama, picked up at sea, taken to Japan and back to San Francisco, has stirred the hearts of Christians throughout the world.

The plan of taking pupils from the Gilbert Islands to the Training-School for the Marshall Group has thus far proved a great success. The young men have made good progress, and been stirred to better thought and more generous purpose.

Dr. Pease, in charge of this school, speaks of Kusaie at the most lovely spot in all Micronesia, the gem of the Pacific, and adds: "I want to thank the Lord every day for his blessing, that has continued to follow us in all our work for him. Let Christians at home pray for us still more earnestly, and a glorious harvest shall be reaped from these little isles of the sea. Send us more help, but above all do not forget the praying."

In Ponape, of the Caroline group, additions are constantly made to the churches, though in some of them coldness is reported, while some chiefs have gone back from Christianity to heathenism. The interest in the whole field, however, continues, and calls for Christian teachers from different islands are as urgent as ever. "Do you want the man we have brought?" asked a missionary of the chief of one of the darkest and bloodiest islands of the Ruk Archipelago. "Yes, we do," was the answer. "But he is among strangers and has no house." "We will build it for him, and without pay," was the reply. "But he has no land from which to raise food." "True, but his food we will furnish as part pay for his teaching." "But you will soon want a building for meetings and school." "Yes; that, too, we will build." "Where is the piece of ground he may live on and call his?" "Here it is; select a place yourself." They go up the hillside and reach a broad plateau. One says, "Here is water;" and another, "Here are bread-fruit trees. Let his dwelling be here, and let that be the location for the church." It is all approved. The few goods are gathered into a rather sorry-looking building, prayer is offered, and the brother and sister left to their new work. What else could be done? So the gospel spreads from island to island. Two new churches were thus organized last year, and over one hundred received to church membership, making a total of 948, in this, the ninth year of labor among the Mortlocks, this foreign mission field of the Ponape churches. The one want is men and means to push on the work. "Surely the isles shall wait for me and I will make the place of my feet glorious."

The wide range of operations, from the Gilbert Islands on the east to Ruk, 1,500 miles away to the west, requires additional facilities of communication, in order to extend the work, and care for it in the many islands where it is hopefully begun.

Dr. Hyde continues his labors in the Pacific Theological Institute with unabated success, and lends a helping hand to every good work at Honolulu. An interesting movement, in charge of a son of Rev. Dr. Damon, has been begun among the Chinese at the Sandwich Islands, and two promising churches have been gathered among them.

AFRICA.

A notable event of the year, in the Zulu Mission, is the publication of the entire Bible in the native tongue. It was fitting that a copy of this work should be placed in the hands of the veteran missionary, Aldin Grout, on his eightieth birthday. Thus within fifty years of the time when, as one of the first missionaries of the Board, he went to South Africa to find a naked and savage people, with an unwritten language so intricate that he was long in finding a key to it, has the whole Bible been given to the Zulus in their own tongue.

The year has also been remarkable for revivals at five of the nine stations. The return of the son of Missionary Wilder to the station formerly occupied by his father seemed to quicken the church to new life. Its members joined heartily in the efforts of their new spiritual guide, and soon a goodly number professed their faith in the Saviour, of whom twenty-eight were subsequently admitted to the church. At Umvoti a like happy result followed the Week of Prayer, and the preaching of Dr. Somerville, the Scotch evangelist. At another station a special blessing seemed to attend the labors of Mr. Wilcox, recently from Oberlin, who, faithful to the institution which sent him forth, not only labored himself, but stirred up others to work, till he had ten preaching-places within four miles of the station, supplied by seven men and six women, reaching 800 to 1,000 persons every week.

Good progress in education is reported, and the worth of the seminaries for the higher education of both sexes is better appreciated. One pleasant proof of this has been shown by the English colonists in contributing \$1,500 toward the new school building at Amanzimtote, supplemented by a grant of nearly as much more from the Colonial Government. A new and permanent memorial building for school and religious purposes has been erected by the friends of Mrs. Lindley, the daughter of Dr. Willard Parker, of New York, at an out-station of Umvoti, where she started the first day-school among the kraal children.

It has not yet been found practicable to establish a mission in Umzila's country, but an important step has been taken in the occupation of Inhambane, which may be regarded as a station by the way. Mr. Wilcox, who undertakes this enterprise after careful explorations, regards it as a promising field for effort. The work in South Africa is beset with some difficulties arising from the old habits of the people, but, on the whole, in view of the year's work, this mission is ready to thank God and take courage.

The experience of the new mission in West Africa is thus far quite as favorable as could have been expected. The climate, the healthful location, the kind reception by the people, are all such as to inspire hope for the future. The habits and general character of the people are much better than are to be found among the tribes on the coast, demoralized as the latter have been by contact with Europeans. The respect shown to women, whether American or native, is very unlike the usage of most heathen tribes. Despite the annoyances to be expected from the whims of local chiefs, beginnings now made are such as to fully justify the choice of this portion of Africa as the field for a new mission.

PAPAL LANDS.

It is still a time of reconstruction and of beginnings in Mexico. The results of labor at Guadalajara and vicinity have been largely appropriated by another missionary society,

or retained in the hands of a missionary whom it was not deemed wise to continue in connection with the Board. New missionaries have been sent out, but they have not yet had time to become familiar with the language so as to enter fully upon their labors, though regular religious services have been begun.

Mr. Eaton, the first missionary of the Board to Northern Mexico, reached Chihuahua in November last and was very pleasantly received by the people, both American and Mexicans. Within a few weeks he secured a place for worship, and the necessary furniture was kindly provided by American residents. Formal services, in English, were begun the last of December, — every seat occupied, one half of the audience being Mexicans. Beside these services, a Sabbath-school was begun in March, a song-service, in Spanish, in May, and Spanish preaching a month later. There are many indications of interest on the part of the people in all these services, and the missionary will enter on his second year of work with every assurance that his labor is not to be in vain.

The two Secretaries of the Board who visited the Mission to Spain last spring were agreeably surprised by what they saw of work done and in progress: the gospel regularly preached at ten different points across the north of Spain; four churches, with three hundred and ten converts, in charge of well-educated, able, and devout pastors; and Christian schools established, of which the Seminary for girls, with twenty pupils, at San Sebastian, is worthy of special consideration. Most of the girls in this school are Christians, and all are faithful, thoughtful pupils. The thorough instruction in the classroom, and the rich, full melody of their voices in sacred song, will not soon be forgotten.

The Secretaries were not less gratified by their visit to the Mission in Austria. They met the congregation on the Sabbath in Prague, held a delightful conference with the native helpers, visited the girls' school of Pastor Schubert at Krabschitz, and were favorably impressed, not only with the important educational work there carried on, but with the marked indication of progress in the entire evangelistic work in Prague.

The humble, tearful gratitude of believers to American Christians for sending them the light and joy of a purer faith was very touching. The evangelical community is made up almost wholly of converts from Romanism. Numbers from nominally Protestant churches would gladly connect themselves with us, but are urged to remain in their present relations, partly to avoid the appearance of proselytism from those who hold the essential doctrines of the gospel, and partly that they may serve as a genuine Christian leaven where they now are. The mission church in Prague is eminently a living church. Its members are working Christians. Twenty meetings are now held regularly in the city and its suburbs. These neighborhood meetings are, in a special manner, the nursery of the church. Believers are earnest in their personal appeals to their unconverted friends, thus sowing the seed among their neighbors and relatives as opportunity offers, and many of them show remarkable tact in this delicate and difficult work. There has been a state of quiet revival during the year, and no communion has passed without the reception of new members.

In no mission of the Board is there evidence of a more genuine work of grace, or one of richer promise for the future.

CONCLUSION.

It is quite impossible by such a rapid glance to give any just conception of a work, so wide in extent, so varied in character. We may speak of twenty missions and 146 missionaries at eighty different stations, and of 724 other towns, and cities, and islands, in which the gospel is preached, Sabbath by Sabbath, by native pastors and preachers; we may call attention to 98 high schools and seminaries in which 3,624 youth of both sexes are enjoying the advantages of higher Christian education; we may recall the singular favor bestowed on Christian women like Mrs. Capron, Mrs. Baldwin, Mrs. Schneider, Mrs. Hume, Miss Chapin, Miss Talcott, and a hundred more

of like spirit, as they seek to raise their sisters from their degradation to the hopes and privileges of a Christian life; we may mention, one by one, the 278 churches gathered, the 1,737 members added, the past year, to our roll of membership, till the whole number received on profession of faith from the first till now, including missions closed and transferred, amounts to nearly 90,000; and yet, how can we tell of the moral and spiritual changes wrought in entire communities by the Word and Spirit of our God, by the new thought and sentiment vivifying the languages and the literatures, and one day to mould the life and character, of tribes and nations constituting one third of the human race? But we are glad that it is written: "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

GENERAL SUMMARY. 1881-82.

Missions.

Number of Missions	20
Number of Stations	80
Number of Out-stations	742

Laborers Employed.

Number of ordained Missionaries* (6 being Physicians)	154
Number of Physicians not ordained, men and women	9
Number of other Male Assistants	7
Number of other Female Assistants†	263
Whole number of laborers sent from this country	— 433
Number of Native Pastors	144
Number of Native Preachers and Catechists	369
Number of Native School-teachers	1,014
Number of other Native Helpers	300—1,827
Whole number of laborers connected with the Missions	— 2,260

The Press.

Pages printed, as far as reported	32,000,000
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The Churches.

Number of Churches	278
Number of Church Members, as nearly as can be learned	19,364
Added during the year, as nearly as can be learned	1,737
Whole number from the first, as nearly as can be learned	— 89,323

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	58
Number of Pupils in the above	2,086
Number of Boarding-Schools for Girls	40
Number of Pupils in Boarding-Schools for Girls	1,538
Number of Common Schools	832
Number of Pupils in Common Schools	31,026
Whole number of Pupils	— 35,625

* Including eight still supported at the Sandwich Islands.

† Including ten at the Sandwich Islands.

SUMMARY OF THE ANNUAL REPORT OF THE TREASURER OF THE
A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1883.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$7,515.01	
Zulu Mission	20,478.71	
Umzila Mission	5,423.04	
Mission to European Turkey	38,692.81	
Mission to Western Turkey	76,950.16	
Mission to Central Turkey	49,787.60	
Mission to Eastern Turkey	67,256.73	
Maratha Mission	45,262.62	
Madura Mission	43,032.68	
Ceylon Mission	15,993.31	
Hong Kong Mission	1,866.30	
Foochow Mission	11,784.47	
North China Mission	32,190.64	
Shanse Mission	12,848.19	
Mission to Japan	53,542.40	
Sandwich Islands (grants to schools and former missionaries)	13,100.00	
Micronesia Mission	20,718.25	
North American Indians—Dakota Mission, to January 1, 1883	4,939.31	
Mission to Northern Mexico	3,799.06	
Mission to Western Mexico	6,821.85	
Mission to Spain	17,268.44	
Mission to Austria	7,974.42	\$557,245.00

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and all other expenses	\$9,006.98
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$19,614.88	
Less amount received from subscribers	\$10,943.65	
and for advertisements	7,822.71	18,766.36
		\$848.52
All other publications	2,474.51	\$3,323.03

Cost of Administration.

Department of Correspondence	\$9,628.67	
Treasurer's Department	5,730.44	
New York City	1,382.30	
Miscellaneous Items (including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)	3,940.89	\$20,691.30
		\$590,266.31
Balance on hand, August 31, 1883		1,222.36
Total		\$591,488.67

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$393,319.38
Legacies, as acknowledged in the <i>Missionary Herald</i>	121,072.66
Interest on General Permanent Fund	8,689.05

From the Asa Otis Legacy	\$67,568.75	
From the U. S. Government for education of Indians	345.83	\$590,995.67
Balance on hand, September 1, 1882.		493.00
		<u>\$591,488.67</u>

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, included in the foregoing statement, namely:—

	For Evangelistic Work.	For Education.	Total.
Zulu Mission		\$5,000.00	\$5,000.00
European Turkey Mission	\$613.33	2,000.00	2,613.33
Western Turkey Mission	1,000.00	4,000.00	5,000.00
Central Turkey Mission	500.00	1,500.00	2,000.00
Eastern Turkey Mission		2,000.00	2,000.00
Maratha Mission	1,500.00	1,500.00	3,000.00
Madura Mission	2,000.00	3,000.00	5,000.00
North China Mission		1,000.00	1,000.00
Japan Mission	2,000.00	8,000.00	10,000.00
Micronesia Mission		1,668.87	1,668.87
	<u>\$7,613.33</u>	<u>\$29,668.87</u>	<u>\$37,282.20</u>

For new Missions:—			
West Central Africa, Bihe Mission		\$7,071.96	
Umzila Mission		5,423.04	
Hong Kong Mission		1,145.30	
Shanse Mission		12,848.19	
Mission to Northern Mexico		3,798.06	\$30,286.55
Total			\$67,568.75
Received from the Legacy of Asa Otis		\$42,458.51	
Received from the Income of same during the year		25,110.24	\$67,568.75

Balance of securities remaining in the Treasurer's hands September 1, 1882, at par	\$305,109.32	
(Appraised value of same, \$353,568.50.)		
Received from Premiums on Sales	7,332.50	
Received from Dividends and Interest	25,110.24	\$337,552.06
Expended as above		67,568.75
Balance, August 31, 1883		<u>\$269,983.31</u>
(Appraised value of Securities now held, \$318,406.)		

NOTE.—By vote of the Board the balance above mentioned (\$269,983.31) is only available for New Missions.

PERMANENT FUNDS OF THE BOARD.

The General Permanent Fund, September 1, 1882	\$162,947.32	
Added during the year	100.00	
		<u>\$163,047.32</u>
The Permanent Fund for Officers, Sept. 1, 1882	\$59,108.00	
Added during the year	500.00	
		<u>\$59,608.00</u>

The Income of the Fund for Officers, applied to salaries, was	\$4,242.22
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LANGDON S. WARD, Treasurer.

DETROIT: October 2, 1883.

HOME MISSIONS UNIVERSAL.

BY REV. H. C. HAYDN, D. D., DISTRICT SECRETARY, NEW YORK.

To average Christian minds there is, of all benevolent words, none quite so winsome as "*Home Missions*." They write it large. They say they *believe* in it; that there is "work enough to do at home"; that "charity begins at home"; "*Jerusalem*" is Home. Possibly, if the feeling or sentiment were analyzed, it would be found that *Missions* are minimized and *Home* magnified. That word has a great charm. May it never cast a shadow less than now. Blessed the Society that can write that word into its name!

But, somehow, if we find wanting in "*Home*," as thus used, what "*Missions*" puts into it, we seem to have lost the fragrance and the juiciness of it. Selfishness spoils it. So let us write *Home* large, and *MISSIONS* larger. We like Home Missions so well that we want to hear them say, in Turkey, in Japan, in China, in India, in all parts of Africa, on every island of the sea, yes, in neglected South America, "We believe in Home *MISSIONS*, and we are acting on our belief!" Why don't they say it now? If it is not heard in every land upon which the sun shines, it is because there are lands in which there are not believers to say it; and believers are wanting, because Christ has not been preached to them; and Christ has not been preached everywhere, because the church of the nineteenth century has loitered after the centuries that went before, however of late she may have quickened her pace.

It comes to this, that, if we want to see China and Africa full of Home Missions, a Foreign Mission must plant the seed. The harvest is as certain as the revolution of the seasons; only plant the gospel seed. There is a Japanese Home Missionary Society to-day, because, since 1872, there have been Christian churches springing up, increasing from one to ninety-three, and the membership from eleven to five thousand, the fruit of Foreign Missions. There are a score or more of Young Men's Christian Associations, and a Woman's Board, in Eastern Turkey, and practical Home Missionary work throughout the empire, because the gospel of Christ has been preached in its purity by Western lips, sustained by Western sympathies and prayers. The Basutos no sooner hear the gospel, and feel its power in considerable numbers, than they organize themselves to carry the gospel to their countrymen who hear it not: as the Sandwich Islanders moved upon Micronesia, and the Ponape Christians upon the Mortlocks.

All that is needed to make Home Missions universal in the earth is to plant the gospel in centres of influence over every land, and so near together that the good of each can be carried over the intervening territory. Think what fifty Lovedales, judiciously distributed over Africa, would do for the "Dark Continent"! How soon would that adjective DARK, now so sadly appropriate, be stricken out!

Why should this country and England have a monopoly of this luxury of Home Missions? It does not appear. There is quite enough to go all around, if properly distributed. Concentration is the battle-cry of multitudes. Dispersion was the one fact of apostolic times which indicated the Divine "policy" for the

church, of which the sending forth from Antioch of Paul and Barnabas was a significant illustration. There is enough to go around. Only distribute the Bread of Life, and it will be found to multiply itself till all are fed. Think what it means, that, in this nineteenth century, over so much of this earth's surface, and where most densely peopled, such a thing as Home Missions is unknown. Think what a story it tells for hundreds of millions — a story charged with the unutterable woes of inner-African life, as in Dahomey, at Lobossi's, or Sepopo's, full of heartsickness, cruelty, and despair. Why does not the church of Christ hurry forward the missionaries to occupy the great centres, and plant the seeds of innumerable Home Missions, to redeem the wastes which are alive with teeming millions—awful wastes of moral, mental, spiritual, and social degradation? Why not? “So much to do at home.” Suppose nine out of ten millions of Christians should awake out of sleep and sinful indifference, and go to work at home and do what is to be *done*; and one million more should put their souls and purses into the Lord's work abroad.

Allow such a disparity as that — nine to one; even then how soon would “the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose”! Better than all the international expeditions, and every one of lesser pretence, pressing into Africa, are the missionary centres of life and power being occupied, by the great lakes, at Bihé, on the Nile, the Congo, and the Ogowe. The missionary is the forerunner of the civilization which carries on its front the Brotherhood of Man; sets up the home, and inaugurates a Home Mission. That is what Africa needs, and China, India, and Japan. That is the universal need, and, once met, we need never again plead for a *Foreign Mission*. Would that the word were obsolete to-day! But it is not, nor can it be but in this way. We need to quit counting hoards and boasting of our numbers and our riches, and ask the Lord to heal the heart of his people and baptize each one of his ten millions in this land with the Holy Spirit. Yea, give him no rest, till he make Jerusalem a praise in the whole earth, and the era of Home Missions UNIVERSAL is ushered in.

Letters from the Missions.

Zulu Mission.

MISSIONARY CONFERENCE.

MR. TYLER, of Natal, sends us of late date an account of a Missionary Conference recently held in Durban, South Africa, from which we extract the following:—

“We have lately had a very interesting Missionary Conference in Durban, which was largely attended by representatives of various religious bodies in this part of South Africa. Topics of great importance relating to our work were fully discussed; such as: Intemperance among the natives;

How the colonists can aid missionaries; Missions to the Indian coolies in Natal; Music in native churches; Government legislation and Christian missions; *Ukulobolisa*, or the selling of females, etc.

“The latter topic occupied most of one day, but, I am sorry to say, we could not arrive at uniformity of treatment in regard to it. Our Wesleyan brethren hold back, waiting for some action of their South African Conference, by which they must be guided. But we mean to keep the matter agitated, and, if our lives are spared till July of next year, we trust there will be

perfect unanimity on this matter. We, of the American Mission, are satisfied that we have taken proper ground in disciplining those of our church members who insist on selling their daughters for the sake of gain, and mean to stand to our position.

"At the Conference, attention was called to the alarming spread of intemperance among the natives, and to the fact that canteen-keepers are continually violating the Colonial law which prohibits the sale of ardent spirits to the Zulu population. We decided to send a memorial on this subject to the Legislative Council now in session. The public meeting which closed the exercises of the Conference was the most interesting ever held in Durban. One of the speakers was the Bishop of Zululand, who had visited the unfortunate Cetewayo a day or two before the last step in that revolution which has probably cost the restored King his head, and filled that distracted country with terror and distress. The Bishop [Then under the impression that Cetewayo had been killed. — *Ed.*] said that 'the land already begins to breathe more freely,' and expressed the belief that the Zulus are desirous of peace. The question now on every one's lips is, Will the Imperial Government step in and assume the authority so much desired by the people? No more favorable opportunity may occur for years. If this is not done, the probability is that the Zulus will go on destroying each other till that beautiful country is filled with anarchy and bloodshed.

"Since the brutal murder of Mr. Schoeder, a German missionary, the lives of Christ's faithful servants in Zululand have been preserved. But we cannot say how long they will be permitted to prosecute their labors, unless quiet is restored. They should have our sympathy and fervent prayers."

West Central African Mission.

ENCHANTMENTS.

THE following extract from a letter from Mr. Fay, of Bailunda, of June 23, gives a graphic description of the superstitious

practices of the natives in connection with the use of the fetish: —

"To-day Brother Stover and myself visited a sick man in the village close by. He had a very severe attack of pneumonia, and we thought him dangerously sick. It was sad to think of him as likely to die, and we powerless to do anything for him; the more so as we were alike powerless to say anything in regard to his sin-sickness.

"Again, Sunday evening, I visited him. Upon my arrival I found a native doctor whom I knew, who, while on my trip to the coast, in January, offered to keep the rain off by his enchantments. He had just arrived to take the case in hand, and I witnessed the first attempt to neutralize the trick or enchantment. For they did not believe that the lung was affected, but that some of the man's enemies had enchanted him. The *owanga*, or fetish, is made like a ball, with medicines in the centre, and wound around with strings. This is placed where the man to be enchanted will pass, and they believe it will take hold of him or enter him. This explained the man's sickness to them, and it was this medicine, or fetish, that the doctor was trying to draw out of him.

"The native doctor took some medicine and put it into a large crooked horn resembling a ram's horn, and put a coal of fire in upon the medicine. This he held so that the smoke would issue from the horn upon the affected part, all the while rubbing as though rubbing the smoke in. Then taking some pulverized hemp-leaves and moistening them with spittle, he rubbed them upon the right side where the lung was affected. He then took a pinch of ashes from the fire, and circumscribed the affected part with a white circle, and drew one diameter across from right to left. Then, taking a gourd-rattle and a whistle, he touched the centre of the circle with the whistle and shook the rattle. Then giving a shrill note upon his whistle, he broke out into a laugh, supposing I would do the same. But I told him the man was very sick; and then the only sensible thing he did was to give the sick man some medicine to drink.

"Brother Miller, who asked about the enchantment, says it is very much like a superstition somewhat prevalent among the colored people of the South."

European Turkey Mission.

A TOUR IN BULGARIA.

DR. KINGSBURY, of Samokov, sends interesting letters, of August 25 and 28, from which we make the following extracts:—

"I have just returned from a two weeks' tour to Bansko and the adjacent country, going as far as Neverekope. Bansko is very much prostrated by internal dissensions. The field is very encouraging around Mahomia. Six united with the church at the last communion. Others are anxious for the interests of their souls. The friends are earnest and aggressive. At Banya we met quite a number of the sisters, but the men were away in the field at work. At Dobreenishta one good Christian woman is trying to do good, but, lacking the support of even her husband, who has been an insurrectionist, she makes little progress. I hardly ever remember seeing any one so anxious to be taught out of the Bible. She sat at our feet for a long time, all bristling with questions relative to different parts of the Bible which she did not understand.

"At Grummen, where the friends have endured so much persecution, I was enabled to spend the greater part of a Sabbath in company with Mr. Sichanoff. I was much pleased with the answers which one of the friends gave. Our questions were intended to bring out the reasons for his faith. His answers were almost without exception in the language of Scripture. He always referred to the book, chapter, and verse. I will cite an instance. *Question*: 'Do you expect to obtain eternal life because you endure persecution? because you live better than your neighbors? because you have powerful friends? or why, or on what ground, do you expect to attain to this which you say you desire?' *Answer*: 'As it says, in Rom. iii, 20: By the deeds

of the law shall no flesh be justified; and again (referring to chapter and verse), 'Christ liveth in me.' For at least an hour he answered questions in this way. In the midst of the questioning Mr. Sichanoff turned to me, and said, in English, 'I could not repeat the Bible, referring exactly to the place so accurately,' and I answered, 'Nor I either.'"

NEVEREKOPE AND SERES.

"There are many young men in Neverekope who are more or less interested. Towards evening we commence singing in the khan. In a few minutes one and another of these fine-looking young men drop in until we have an audience of from ten to twenty-five. Then we talk to them about the Saviour, and they give the best possible attention. I have never seen a more inviting opportunity to work for the Master than is there presented.

"I wanted to go to Seres, but was unable to do so. I saw an English doctor from Seres who is a surgeon in the Turkish army. He represented Seres as quite hot, but that its unhealthfulness was due to the uncleanness of the people, and advised locating a station there.

"Our journey home was made very hard by the fact that during our absence a quarantine had been established. We slept on the ground, with all around us deep banks of snow. There was a white frost on all the herbage in the morning. We had an excellent guard, and by means of a liberal present were enabled to avoid about sixty miles of horseback-riding over the hottest and worst roads in this vicinity."

EDUCATION UNDER DIFFICULTIES.

In his second letter Mr. Kingsbury speaks of the great difficulties the Bulgarian boys encounter in attempting to secure an education at our school, partly from the danger of being drafted into the army, and partly from extreme poverty. He says:—

"You will notice that no list is drawn, but our school is summoned to appear at headquarters, and all whom they can possibly squeeze into the service are at once ordered into the ranks. There is

no list, no general meeting of all who are in danger of being drafted, no lot drawn, but our school alone is taken, our scholars put through the most rigid examination and crowded into the army, perhaps between two recitations, so suddenly is it accomplished. Now boys will not come to us under such circumstances. They are not willing to do so. Those who do offer themselves are those whom the Lord has, I believe, been educating, perhaps by suffering, to do work for him. Now we have no money to help a single boy.

"I am just in receipt of a letter from Brother Thomson, who says that two boys, who never saw a Protestant in their lives, but have been able to obtain Bibles, and now, although largely ignorant of its truths, have read enough to be anxious about their eternal destinies, wish to be admitted to our school. Both are pretty intelligent, but very ignorant of the Bible. But we have not one cent with which to help either. I would be very glad to help them from my salary, but am entirely supporting one student and helping another to some extent. Other teachers are doing the same. We are helping, we believe, all we can. I could perhaps help more were it not that I am trying to lift at least a part of the debt from our medical department. Would that we had something for these poor boys. They have walked all the way from Velice to get light. Shall we drive them back into the darkness, or shall we give them the light of the gospel to carry back to their people? This letter is written from a full heart. The tears blur my eyes so that I can write no more."

Eastern Turkey Mission.

WE have received from Mr. Cole the "Erzroom Report" for 1882, from which we make the following encouraging extracts:—

THE ERZROOM CHURCH.

"The Erzroom church and congregation are prospering. Their average congregation on the Sabbath is 230, which is about the full capacity of their audience-room.

They are now enlarging to give place for the increasing congregation, for which they ask of the society \$220, or about half the expense. By desperate effort, from house to house, they have raised \$66 additional on pastor's salary, and hope to assume the entire support at no distant day.

"What gives us no little encouragement is that the young pastor has, in company with his committee, grappled pretty successfully with church discipline; so that we see more spirituality, the prayer-meetings better attended, and the Y. M. C. A. more active. This church has a side branch upon the Passen plain, in Todovaren and Komatsor villages, and have exercised some supervision over the work there, often visiting it by pastor or delegates in company with missionaries. They now have the satisfaction of seeing their preacher for those parts ordained evangelist over them, so that there may be more regularity in church ordinances. In view of this ordination the Passen people pledge \$50, and we trust the time is not very distant when they may complete their half of the salary so as to have him installed over those two villages.

"There are from this and the Khanoos regions several young men, connected with the High School, who give good promise of becoming efficient helpers in our destitute field. Four of these have done good service the past six months as winter teachers in villages, thereby seeking to defray their expense for education. Our Passen people seem pretty well aroused to the importance of education, calling for the continuance of the school through the summer, with a separate department for girls. Todovaren undertakes to build a schoolhouse at a cost of at least \$220, half of which they ask from the society. They pledge 300 cart-loads of stones for this, and one of the poorest of them, but a *leader*, runs in debt \$44 for buffaloes, so that he may draw his part first of all, lest others fail to do their share."

INSTALLATION AT KHANOOS.

"The most important event for the year in Khanoos was the ordination, and

installation over that church, of the man who has been preaching in Hiramik village some twelve years, but who hitherto has not yielded to the request of his people, and the advice of missionaries, that he take upon him this high office. As the chapel would not contain the audience, the exercises took place in front of the Armenian church, beside a very ancient cemetery, whose unique old stones we could fancy may have been the wonderment of Xenophon in the halt with the Ten Thousand. More than six hundred gathered here in this church-graveyard service, and the exercises were attended with much interest. An Armenian priest took part, and spoke in the highest terms of the fitness of the candidate for ministerial functions."

ERZINGAN AND PAKARICH.

"Of Erzingan and its dependencies in the Kemakh region, there is not a little of interest. The conflict of persecution has been fierce and long, though it has subsided very materially of late. We felt that such a defiant course as forgery, resulting in the imprisonment for fifty-two days of a Protestant teacher, and assault by a mob at night on the house purchased for, and about to be occupied by, missionaries, and at this time in charge of their representatives, should meet with some rebuke from the law. But with such a dead local government, and indifferent outside influences, nothing has been realized yet. It is quite in contrast, however, to the prompt action of the government in Trebizond in suppressing milder forms of persecution. The little storm-tossed flock seemed much encouraged by our arrival in September. We found, for a Sabbath congregation, a mere scattering, in a room that has a few times of late proved so small as to call for an overflow meeting in another room. There were fifteen to twenty scholars, boys and girls, in the school. Miss Brooks, with her assistant from the Erzroom school, at once set up a school for girls, which numbers more than both together did before; while the Boys' School runs the number up to above fifty. Though at the opening of the year the at-

tendance on preaching was so very small, yet the average since our arrival has been sixty-five, while a few times it has reached more than a hundred. In a word, the number both of the audiences and of the Protestant families has doubled during this eight months; while in the schools the number of scholars has about tripled.

"In contributions they subscribed, during Mr. Chambers's visit, \$79, with the understanding that it would go toward preparing a place of worship. They have recently pledged \$221 more for the same object. \$300 is a large contribution for a dozen such poor families as these.

"In the Kemakh region Pakarich village most of all claims attention. They are yet struggling to add finishing-strokes to their chapel and schoolroom. Failure of crops last season has left these parts in much distress. A few Koords, eight hours distant, have died of starvation. Troops of beggars file through this village, gathering bread from door to door: sometimes more than a score a day by actual count. This gives discouragement to the hope that Pakarich and Hazark will be able to raise half of their preacher's salary, so as to have him ordained pastor in the next year or two. Within the past four months four more families, or some twenty-five souls, have joined the Protestant ranks, and the preacher there writes most hopefully as to the work in general."

BOYS' SCHOOL AT VAN.

Mr. Reynolds, of Van, in a communication of July 16, gives an interesting account of the progress made in the educational work of that field. In speaking of the Boys' School, and especially of the examination which occurred a few days previously, he writes:—

"The first aim of the school is to train young men for teachers and preachers; but since it was decided to educate, in the High School at Bitlis, the candidates for such work from that portion of the field, the numbers presenting themselves here are necessarily very small, because there are as yet almost no out-stations in this part of the field from which to secure recruits. So for the past year we have

had but four of this class of students. Two of these are members of the church; we have a good hope that another is renewed; and the fourth is, to say the least, very promising.

"A secondary, but yet important, object of the school is to receive day-pupils from the city, attracting them by the inducement of a thoroughly good school, and thus bringing them under moral and religious influences calculated to develop those parts of their nature, and fit them for usefulness here and happiness hereafter. It is the utter lack of such influences in the Armenian schools that constitutes the call for a school like ours. But the efforts made to keep pupils away from us are neither few nor small. Armenian schools, such as they are, are not lacking, and one or two of them are of a tolerably high order. All the influence of the ecclesiastics is thrown in favor of their school against ours. These efforts were so far successful, that our school opened last fall with only twenty to twenty-five pupils. It seemed almost like throwing away our time to spend it on so few scholars, and what course to take seemed somewhat doubtful. But finally we decided to be as faithful as we knew how in the few things committed to us, and trust to the Lord to give or withhold the many things as he might see fit. It is on this basis that the work has been carried on. We have labored just as earnestly for classes of two pupils as if they had contained twenty.

"The experiences everywhere incident to teaching have been ours. There have been bright, receptive, and obedient pupils to cheer us, and dull, unimpressible ones to discourage; while some of those classed with the dull have waked up under faithful drill, and give promise of making something after all."

THE EXAMINATION.

"The only way which gives much hope of securing a general attendance at an examination is to appoint it on some saint's day, when the people are accustomed to close their shops. So we selected last Saturday the feast day of Gregory the

Enlightener, the chief saint in the Armenian calendar. Besides usual invitations to the parents and friends of the scholars, special invitations were sent to the Russian Consul and to twenty-five or thirty prominent Armenians of the city, a good proportion of whom were present. The light and cheery schoolroom was adorned with house-plants and cut-flowers in baskets filling the windows, while the head of the room was draped with the Stars and Stripes, festooned with the Crescent and Stars of our adopted country, the whole presenting a very attractive scene.

"There being too many classes to examine in one day, a part, including most of the smaller pupils, were reviewed on Friday, P. M. One of the older boys had been training the primary department, which made an unexpectedly fine showing, particularly in repeating correctly the ten commandments, and answering simple questions in human physiology.

"The studies pursued during the year, passed under review, were all the common branches from reading up to geometry and physiology, Armenian history, English, Turkish, and vocal music, together with the Bible, in which daily instructions had been given to the whole school. A little prayer-meeting also has been held on Wednesday, P. M., and an effort made to impress religious truths on the minds of all. Besides these recitations, declamations and compositions were presented in Armenian and English.

"Nearly all the pupils acquitted themselves in a most satisfactory manner. Several of the parents present expressed themselves as highly pleased with the progress their boys had made, and I feel sure that if the impression of the school left on the minds of the visitors was not favorable, it was because they were hard to please."

AUSPICIOUS OPENINGS.

Mr. Parmelee writes from Trebizond, August 16, as follows:—

"The summer is a dull season with us here. Nearly all our Protestant brethren are scattered in villages, and we also are spending two or three months about five

miles from town, and some one thousand feet above the sea level. Here the mercury usually stands ten degrees lower than in the city. The air is also pure, and the scenery grand beyond description. I go to town usually twice a week to see to the house-building, and to get assistance in my study of Turkish. I am preparing written Turkish sermons to use in preaching until my tongue is well limbered up for extemporaneous use. I am glad of this quiet opportunity at the village to prepare myself for work among the Greeks and Turks. I am anxious to make a thorough exploration of the coast region, but am afraid I shall not be able to do it at present, unless an associate reaches me this fall.

“Under the energetic action of government officials the persecution has ceased, and we have a clear field for work. While I was in Constantinople the pulpit here was supplied temporarily by the Erzroom pastor. While he was here we providentially heard of a preacher from Cesarea who was about starting for America, Kullujean by name, a cousin of Pastor Tashjean, of Erzroom. Pastor Tashjean immediately wrote two letters to his cousin, urging him to abandon his purpose of visiting America and to take up the work here. When the first came to hand, Kullujean thought little of the proposition, and continued his purpose to visit America. But when he found the second letter at Samsoun his attention was thoroughly aroused, and he began to feel that the voice of God was in it, and that not to listen would be assuming a fearful responsibility. He therefore came here, where when I arrived from Constantinople I found him. Soon after my return it was arranged that he should preach here one year, and it is hoped that he may ultimately be ordained as pastor. His native tongue is Turkish. At the same time he knows Armenian well, and can preach in that language also. We are greatly rejoiced that the Lord has thus provided for this people a much-needed preacher. Our audiences are thin at present, but in the fall we hope for new interest, and a greater work than ever.

“Our colporter, accompanied by the preacher, has lately made a visit to a large village, Platana, six miles west of the city. The inhabitants are half Greeks and half Turks. He sold five Bibles, fifteen Testaments and Gospels, eleven portions of the Old Testament, and seven other books, all religious. The Greeks are very ignorant but greatly interested, and would have bought more books if they had had money. They asked our colporter to come again after harvest, when they will have money and will buy more freely.”

Ceylon Mission.

WE have received reports from the native pastors of three churches in Ceylon, from which we make extracts.

CHAVAGACHERRY.

Mr. Hunt, of Chavagacherry, Jaffna, writes:—

“Since I wrote last, four adults have joined our church on profession of faith. One of them is a school-master under our Board, about forty years of age, whose interest in religion dates back to his mere boyhood. It led him, when a father, to send his daughter to our Boarding-School at Oodoopitty, where she became a Christian. Though he thoroughly approved it in her, he did not for some time feel strong enough himself to come out boldly. But as late as last year he became fully convinced that the friendship of his neighbors, which was such a mountain in his way, was only a delusion, and began to follow Christ in sincerity and truth. His knowledge of the truth, as evinced at the examination, was clear and decided.

“Some months back we were called to mourn the death of Miss H. E. Townshend of Oodoopitty Boarding-School. Protracted as her sickness was, her patience and cheerful submission to the will of the Father, as well as her exhortations while nearing heaven, have been, I doubt not, for the glory of God and the good of souls.

“Now we are called again to mourn, and that around the grave of Miss Eliza Agnew. For forty-three years she labored for

the women of our land, and in her silent, unnoisy way won many souls to Christ. How happy she must be in the upper realm of glory to meet one and another of her pupils for whose salvation she labored and spent seasons of agonizing prayer! Others have their dark as well as their bright side. She apparently had but the bright side. Her memory will long be in the minds and household talk of many hundred mothers in our land. Happy the soul that could do such glorious work on earth for our blessed Lord!

"It is a pleasure to see the introduction of good, edifying music in our churches and in our meetings among the heathen. The new Hymn Book, by the Rev. S. W. Howland, containing many choice hymns, children's songs, and chants, is quite a thing for our church. The work which the younger Miss Leitch is doing, in preparing notes for lyric tunes, is a grand work for the whole Tamil country and the Tamil churches.

"Notwithstanding all these precious supplies from the hand of God, we have to mourn our coldness and deadness in spiritual things. We read with pleasure of revivals in all quarters of the globe, and speak of them in our meetings, but we ourselves are not revived. That God, the Holy Spirit, in whom alone is our hope for ourselves and for our people, would visit us and do a wonderful work of grace in our midst, is our earnest prayer."

* NAVALY.

Mr. Asbury, of the Navaly church, writes:—

"Our usual services, namely, the prayer week, Thanksgiving, the Sunday-morning service, Sunday-school, the Communion seasons, and the moonlight meetings, have been held almost uninterruptedly. The prayer week was better attended this year, and made more profitable than usual. The Sunday-morning services are occasionally attended by a few of our heathen neighbors. The Sunday-school has lately been much improved in various ways. Music, vocal and instrumental, has become a chief and attractive feature in it. The attendance

averages one hundred and fifty. But occasionally two hundred and over are present. The moonlight meetings are much better than formerly, and have been made most interesting. The orderliness of the people, and the attention with which they hear the Word, are increasing every time, and are much to be admired.

"We see every sign that the fire of spiritual life is already kindled in these dark regions. And the fire burns, but only faintly now. The time when it will burn strongly is coming, and must come."

ODOOVILLE.

Mr. Hoisington, of Oodooville, writes:

"The church at Oodooville continues to prosper. This is one of the old fields long and faithfully worked by Drs. Winslow and Spaulding, Miss Agnew, and others. This place has been favored with a first-rate institution—the Oodooville Female Boarding-School. I do not know of another place so thoroughly tilled with gospel truths. The name of Christ, his bountiful acts of mercy, his glorious miracles, his unsurpassed teachings, are well known to this people. I heard some of the younger missionaries say that this place is like a Christian country, fed with Christian doctrines and teachings. Swearing is rarely heard. There is due respect to morality. The most atrocious crimes, such as theft, are by degrees disappearing. The people are in a healthy and prosperous state. We owe much, nay, everything we have, to America and to her philanthropists, whose feet are opposite to ours. Still we do not see the people coming into the flock of Christ, the great Shepherd, by hundreds and thousands.

"We earnestly wait, as our benefactors in America do, for the abundant outpouring of the Holy Spirit. Methinks the Lord says, Not by might, but by my Spirit, all things will be accomplished."

Shanse Mission.

A NOBLE PHYSICIAN.

MR. STIMSON, of Tai-yuen-fu, sends a biographical notice of Dr. Schofield,

an English physician connected with the China Inland Missions, recently deceased, from whom our mission has received "not a few favors," and in whose death "mission work in Shanse has received what seems on the human side a cruel blow." After speaking of Dr. Schofield as a young man of unusual promise, graduating at Oxford with high honor, taking the degrees of Master of Arts and Bachelor of Medicine, for five years connected with St. Bartholomew's Hospital, London, spending two years of study on the Continent at Vienna and Paris, employed as surgeon in the Servian war under the Red Cross Society, and elected fellow of the Royal College of Surgeons, Mr. Stimson continues:—

"Three years before his medical studies were completed, he had consecrated himself to the missionary work. To some of his professional friends it seemed madness for a man of his ability and professional prospects to throw away the open opportunity of rising to eminence, and undoubtedly of amassing a fortune. He heard the pleas for 'heathen at home,' but his heart was turned to the heathen afar. With his bride he came to China, by the American route, reaching the field three years ago last April. He made rapid progress in the language, and for several months had been speaking to the people wherever he had opportunity. Already had he issued two interesting reports of his medical and hospital work.

"Some three weeks ago a patient came to him with virulent diphtheria. Dr. Schofield could not receive him, but the man duped the gatekeeper and secured a room, where he died the day following. From that contact Dr. Schofield received the germs that developed into typhus fever. His strong constitution could not endure the strain. Rev. T. Richard, who has had much experience with this disease, nursed him night and day; but all that human help could do did not avail. He died August 1, aged 32 years. The same day we laid his precious dust in the eastern hills overlooking the city. 'The Lord gave, and the Lord hath taken away;

blessed be the name of the Lord,' was all the utterance we could make for our sorrow.

"Dr. Schofield's sick-bed was one of rich spiritual comfort. He had no thought of regret for his choice of work, but often said, 'The last three years of my life have been my happiest.' He felt that God was his help and would sustain him, and to Him committed in loving faith his wife and children.

"Our friend loved his work. He was large-hearted and kind. He fully believed the promises of God toward the heathen, and healed and preached in glad hopefulness. Few unordained medical missionaries preach as he did, at Sunday services, in the street chapel, and on the streets. Almost always at our union prayer-meetings was his voice heard in earnest petition for a greater endowment of spiritual power, for an increase of laborers, for the awakening of the people. He went to all his duty with prayer, and when he achieved success devoutly gave God the glory. As he desired, so, for all that he was and for all that he accomplished, we must not bestow fulsome praise upon the human instrument, but recognize in him the work of God. 'By the *grace of God*, I am what I am,' was the feeling of his sincere and modest soul.

"So one in whom we had confidence of great things is taken in the bloom of manhood and the beginning of a successful and exceedingly useful work. Upon whom shall his mantle fall? Where are others who stand in full view of earthly honors and emoluments and are glad to make them a sacrifice to Christ for the extension of his kingdom? They are the men needed to awaken the world lying in wickedness. The civilization of China, boastful upon its false pedestal, calls for such men, skilled in science and fitted to command admiration from the bigoted and proud. We pray that this life, so early terminated, may, by the blessing of God, prove to be his call to more than one such, that not only the present breach may be filled, but that this work may be extended into other needy fields."

Japan Mission.

THE REVIVAL.

WE continue to receive encouraging news concerning the revival in Japan. Dr. Gordon writes from Kioto, August 27:—

“The religious interest we have been having for the past few months has been quite fully reported to you. It is something to be specially and continuously grateful for. The sense of sin, and the need of the Holy Spirit, and his actual working also, have been experienced as never before, and to an extent which mere words, even the words of Scripture, could not effect, but which, when effected by the Spirit, most naturally find expression in the words of Scripture. A great many touching incidents have occurred. I heard one of our most devoted and self-denying pastors, Kanamori of Okayama, tell how one night after they had retired, a brother sprang on him the question: ‘If ambition were subtracted from your heart, what would the remainder be?’ ‘It pierced,’ he said, ‘like an arrow; for my heart told me that the true reply would be *zero*.’ He told, in the same address, how reading the ‘Life of Luther’ had done him great harm, by filling his mind with thoughts of doing great and astonishing work, rather than attending

to the humble and faithful performance of the work God gave him to do.

“Mr. Neesima went to their great meeting at Tokio prepared to advocate very strongly the necessity of union and harmony; first among the Japan Christians themselves, and also between them and the missionaries. But he found no need of the speech he had prepared, for the whole assembly were already enthusiastically committed to the idea of union. It is touching, too, to notice the difference in the preaching and prayers. There is so much greater simplicity and directness than before.

“Quite a number of our young men are off preaching, and the reports from them are full of encouragement. I hope next month to give you the details. I will now only say that we hear of meetings in Shikoku, with hearers to the number of four or five hundred—all the speakers being Japanese, and either now or at some former time students at our school. Facts like this reconcile me to the drudgery of the school room. We may be held more or less closely to the vicinity of the treaty ports, though there are rumors that 1884 will see these restrictions removed. But, so long as our pupils can go abroad preaching the gospel in its purity to such audiences, we feel with the apostle that ‘the Word of God is not bound.’”

Notes from the Wide Field.

AFRICA.

A TRIP IN THE TRANSVAAL. — Rev. Owen Watkins, of the Wesleyan Mission, in the Transvaal, in a letter to Mr. Tyler, of Natal, gives some interesting particulars of a recent trip to the Zoutspansberg district, in the northern part of the Transvaal. He gives the following graphic account of his visit to a Christian community surrounded by heathen darkness, and of their very cordial and demonstrative welcome:—

“For my own mission, my journey was most satisfactory. I found four men, members of our church, whom I had never heard from, but who had been working away in the darkness of heathenism for nine years. They had labored on in a sublime faith, that their own missionaries would, in God’s good time, find them out and visit them.

“When I came to the foot of the hill, on the top of which the chief Christian village is built, some of the people saw me, and cried aloud: ‘It is, it is our own missionary come at last!’ There was a great commotion. Then a number of guns were fired by way of royal salute. Then the people rushed down the hillside to greet me. I stood

still at the spot where the first party met me, and waited until all the rest came down. Samuel the evangelist was away in the forest, cutting wood for a school-house, but they sent runners to tell him the glad tidings, and bid him come at once.

"I had to shake hands with every man, woman, and child, until my hands ached, and, like President Garfield, I wanted some one to hold up my arms. After that came words of welcome. Tears rolled down many faces, as Johannes the teacher told me how for a long, long time their prayers and cries had gone up to heaven for my coming, and concluded by saying, 'Now at last, that we see your face, all the days of our mourning are ended.' I spoke to them very gently, for I knew how great their sorrows had been for Christ's sake — how they had been exiled from their own tribe because they would not give up the gospel; and then, in a faith which staggers me now, I told them God's people in other lands would not forsake them. The teacher thereupon, in an ecstasy of joy, raised the hymn 'Jesus sought me when a stranger,' and we moved slowly forward, as it were, in an ocean of sacred song.

"In a little while, Samuel the evangelist arrived; and, as it was an occasion to be spoken of in coming generations, he was received with a salute of three guns. To see that man's face beaming with joy, as he beheld me in the midst of his people, and to feel the grip of his hand in welcome, amply repaid me for all the toil and hardship passed in coming to visit them."

ENGLISH CHURCH MISSION IN UGANDA. — The *Church Missionary Intelligencer* for September devotes twenty pages to the journals and letters of Messrs. Mackay and O'Flaherty, now at Rubaga, Mtesa's capital. The record covers a little more than the year 1882, and exhibits the mission in a hopeful light. Mtesa was as fickle as ever, yet on the whole more favorable to the missionaries, occasionally sending them presents of food, though for twelve months Mr. O'Flaherty had not seen His Majesty. The king's reputed mother, Namasole, had died. Some account of her burial may be found in the Young People's Department, on another page. Mtesa one day asked for the loan of an English Bible, and the missionaries believe that if a translation into Ruganda were made, the king would be so proud of it that he would at once order it to be read by all his people. One remarkable fact of the mission is that a number of women are anxious to learn about the Saviour.

The Roman Catholic missionaries left in November of last year, as they said, "without a single regret." Their assigned reason was, that touring was unsafe. The English missionaries gave them some of their servants to accompany them to Unyanyembe, where these priests propose to settle for a time.

The natives themselves affirm that the public discussions which have been held with the king and the Arabs have prepared the way in many minds for the reception of the gospel. Hundreds of people hear the gospel preached. The missionaries say: "This country is sure to become either Mohammedan or Christian in a very few years. It will be our own fault if Christianity does not prevail." The converts who have been baptized are making good progress in knowledge and faith. This record was closed, of course, before the reported death of Mtesa, of which as yet we have no confirmation. This monarch is said to have affirmed that the Arab's religion was a lie, but that the religion of Christ was a heavy yoke, because one had to give up the women he loved, and reform the whole nation on another and entirely different plan. He evidently knew his duty; let us hope that, if his life is spared, he may act more in accordance with his convictions.

MISSIONS AT STANLEY POOL. — The London *Daily Telegraph* has an interesting letter from Stanley Pool on the Congo River, where Mr. Stanley himself has now established his headquarters, and which has recently become a centre of missionary operations. The Pool is described as an expanse of the Congo, twenty-five miles

long by sixteen broad, abounding in islands, on which are many hippopotami, elephants, and buffaloes. The town bears the name of Leopoldville, in honor of the King of Belgium.

Mr. Stanley has a comfortable dwelling, with offices and storehouses for the expedition, and there are many neat houses for his Zanzibar helpers. The English Baptist Missionaries have rented from the Association, of which Mr. Stanley is agent, a few acres for a nominal sum. Not far from the town, the Livingstone Inland Mission has commenced building operations. The gardens and banana-groves near the station are already yielding a large amount of food, while the stock-breeding establishments are so far advanced that the question of supplies for the future seems likely to be easily settled. The Belgian King has given orders for the construction of a light draught steamer for Mr. Stanley's use on the upper waters of the Congo. The day is near at hand when the dwellers on the banks of this river, a thousand miles from the ocean, will be startled by the whistle of a steamer. The explorer, if not a missionary himself, should be followed at once by the missionary.

THE ENGLISH CHURCH MISSIONARY SOCIETY.

We condense, from the "Statistical View" of the missions of this Society, in the Annual Report for the year ending June 1, 1883, the following tables, showing the great reach and importance of its operations:—

MISSIONS.	Number of Stations.	MISSIONARIES, PASTORS, AND TEACHERS.						Total Laborers.
		EUROPEAN.			NATIVE.			
		Clergy.	Lay.	Female.	Clergy.	Lay.	Female.	
Africa	43	34	12	1	53	258	30	383
India and Ceylon	87	118	12	11	141	1,815	444	2,541
Mauritius	5	3	1		4	9	3	20
China	23	20	4	2	9	166	11	212
Japan	4	8	1	1		12	1	23
New Zealand	16	17	1		27	266		311
Northwest America, etc.	34	22	3		15	63	4	107
Grand Total	212	222	34	15	249	2,599	508	3,627

MISSIONS.	Native Christians and Adherents.	Native Communicants.	BAPTISMS.			Schools and Seminaries.	Scholars.
			Adults.	Children.	Total.		
Africa	32,537	9,078	394	988	1,382	24	9,911
India and Ceylon	106,412	22,847	1,410	3,807	5,277	1,368	54,905
Mauritius	1,672	359	102	55	157	24	1,200
China	5,636	1,784	230	135	365	63	1,414
Japan	357	125	29	20	49	8	160
New Zealand	31,865	1,850	2	219	221	9	462
Northwest America, etc.	10,420	1,400	79	344	423	37	923
Grand Total	188,899	37,443	2,246	5,628	7,874	1,648	68,965

The ordinary income of the Society for the year has been \$1,002,010, a gain of nearly \$50,000. Special contributions of over \$100,000 have also been received, besides the large gift of \$360,000 for China and Japan, from W. C. Jones, Esq. Their report may

very well commence, as it does, with the exclamation: "A joyful and a pleasant thing it is to be thankful!"

THE LONDON MISSIONARY SOCIETY.

We take from the eighty-ninth Report of this Society for the year ending April 30, 1883, the following general summary of its statistics, showing the great work it has in hand:—

STATIONS AND OUT-STATIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	Boys' Schools.	Scholars.	Girls' Schools.	Scholars.
1. China	23	5	56	2,073	893	12	412	8	414
2. North India	16	85	21	432	1,649	19	2,204	20	634
3. South India	25	13	72	1,074	12,413	80	3,995	50	1,331
4. Travancore	7	14	161	4,124	41,347	183	8,321	23	2,375
5. Madagascar	31	69	3,663	62,768	200,473	803	71,411		
6. Africa	26		20	1,229	3,107	16	834		277
7. West Indies	3		2	772	2,130	3	377	3	322
8. Polynesia	21	274	441	13,950	51,715	197	7,526	175	6,884
Totals	152	383	4,436	86,422	313,727	1,313	95,080	279	12,237

The income of the Society for the year was \$623,785, of which \$87,770 came from the mission fields. A noble record.

MADAGASCAR.

THE OLD QUEEN AND THE NEW.—The *Nonconformist and Independent*, of September 13, contains interesting information from Madagascar, particularly regarding the late Queen Ranavalona II and her successor.

It appears that, in case the French made an attack, a revolution at the capital had been predicted, which would sweep away all traces of Christianity, and lead to the massacre of the missionaries. But instead, the attendance at places of worship has increased, many weekly prayer-meetings are held, and the day before the Queen's death a large and enthusiastic meeting of the Congregational Union was held at the capital. The English and Americans in the city are perfectly safe, and go about at will, night or day.

In regard to the funeral of the late Queen, the writer says:—

"As soon as the coffin was once in its place, all settled into quietness, and a short and impressive service took place. This was after the manner of the Congregational churches at home. Three favorite hymns of the late Queen were sung; portions of Scripture were read, several prayers offered. One of the royal chaplains gave a short address, describing the adoption of Christianity by the late Queen, and her faithful maintenance of the same for the fifteen years of her reign. There was nothing of fulsome panegyric in this; it was a simple and true statement, and all here, of whatever nation or faith, join in acknowledging that Ranavalona II was first a Christian woman, then a Queen."

Of the new Queen the following account is given, the Prime Minister referred to being the husband of the late Queen, and Rahety, the favorite sister of a former sovereign:—

"As the late Queen lay on her deathbed, very early in the morning of her death, a young girl of about twenty years was awakened out of her sleep in a house about a mile from the palace and taken at once into the presence of the dying Queen, who there and then named her as her successor, and exhorted her in some parting words

to trust in the same God as she had trusted in. This young girl, Rajáfindráhety by name, is great-granddaughter of the Rahety above spoken of. She was well educated in the schools of the Quakers in this city, and latterly in that of the London Missionary Society, and is, I am told, most promising and intelligent. There is another curious thing connected with it. Some three or four years ago she was married to a nephew of the late Queen. Little over two months ago, on May 7, her husband died. If this had not taken place it may be safely said that the girl would never have been Queen. The present Prime Minister would never have suffered any one to be Queen to whom he could not have access, whether by night or by day, and there is no doubt that very soon, if it has not, as some say, already taken place, he will become the husband of the present Queen, and, unless prevented by the French, become far more powerful than he has ever yet been. Indeed, this is even now evident. For the first time in the history of Madagascar there has been not only no bloodshed, but not even commotion of any kind. The new Queen, under the title of Ranavalona III, has been accepted by the nation as their sovereign."

Miscellany.

EFFICIENCY OF MISSIONS.

Sir Bartle Frere has observed that he had rarely seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on; and that the worst managed and least efficient missionary institutions he had seen appeared to him far superior as civilizing agencies to anything which could be devised by the unassisted secular power of the Government. — *Spirit of Missions*.

THE EVANGELIZING OF JAPAN.

The Independent, in a vigorous article on the marvelous openings for Christian labor in Japan, expresses the hope that the twentieth century will find that empire no longer a foreign mission field. It says:—

"The soberest forecast would expect a strong, active, not merely self-supporting, but missionary and propagating, church in Japan by the end of the century; while a strong faith would look for the evangelization of Japan by that date.

"Will our churches here at home take this hope and aim to heart? This is not something to be hid away in letters in monthly missionary magazines; it is something for us all as laborers together for the progress of Christ's church to work for. Think what it would mean to have Japan evangelized in seventeen years. Japan is

an empire with more inhabitants than Great Britain. It stands against the coast of Asia as England does against the coast of Europe. Already Corea is sending her sons to China to learn the Christian faith, and converts of the highest rank of culture and position have been made, and will soon return to evangelize their own land. From Japan will go forth a mighty influence to convert Asia. Shall we need to say to the churches, give us men, give us money, to convert Japan to Christ? We wish that each of the American Missionary Societies which we have mentioned might immediately be able to send out ten new missionaries to occupy all the chief centres and be ready, as soon as they can acquire the language, to enter into the rapidly growing work. It is the time for large plans and our Christian churches should not be backward. The world must become Christ's, and it will be done only by missionary labor."

BIBLIOGRAPHICAL.

*Vahl's Mission Atlas. Part First.**
Explanation of Part First of the Mission Atlas.
 By J. Vahl. Copenhagen. 1883. †

Almost every department of missionary literature has shown a marked advance within the last twenty-five years. In no department is this more evident than in pictorial illustrations and cartography,

with accompanying letter-press. Dr. Grundemann's Atlas (1867–1871), as a comprehensive work, remains unparalleled for accuracy, completeness, and convenience. Among similar works, which are restricted to the fields of particular Societies, the Church Missionary Atlas (London: 1879) outranks all others in thoroughness and beauty of execution.

At Copenhagen there is now in hand a new universal atlas of missions, edited by J. Vahl, and issued by the Danish Missionary Society. Only Part First has made its appearance, and is devoted to Asia, containing five maps 10½ by 13 inches. The plates appear to be executed with much care and fidelity. The com-

panion volume of 237 pages gives general historical notices of fields and missions, with minute details of stations, and—what is unusual in works of this sort—supplies tolerably full marginal reference to authorities. Our friends in Denmark are entitled to great credit for starting this valuable treasury of information. One of the smallest of kingdoms, and one of the smaller foreign missionary societies, is producing the largest work of this kind which has appeared. Readers in other lands will look with no small interest for its completion.

* Vahl's Missions-Atlas. 1st Hefte. Kjobenhavn. 1883.

† Forklaring til 1st Hefte af Missions-Atlas. Udarbejdet af J. Vahl. Kjobenhavn. 1883.

Notes for the Month.

TOPIC FOR SPECIAL PRAYER.

With thanksgiving for the presence and aid of the Holy Spirit at the late Annual Meeting, let there be fervent prayer that the same Divine Spirit may guide in the formation and execution of all plans pertaining to the work of the new year.

DEPARTURES.

September 27. From San Francisco, Rev. Henry Blodget and wife, and Rev. Harlan P. Beach and wife, for the North China Mission. Also, Miss Julia E. Dudley and Miss Susan A. Searle, for the Japan Mission.

October 20. From Boston, Rev. S. C. Pixley and wife, and Rev. Charles W. Holbrook and wife, for the Zulu Mission.

ARRIVALS IN THE UNITED STATES.

October 3. Rev. George D. Marsh and wife, of the European Turkey Mission.

September 3. Rev. A. W. Hubbard and wife, of the Western Turkey Mission.

DEATHS.

August 28. At Marsovan, Turkey, Arthur William, son of Rev. and Mrs. C. C. Tracy, aged one year.

September 10. At Falmouth, Maine, Hon. E. O. Hall, for many years the faithful financial agent of the American Board at the Hawaiian Islands.

October 6. At Trinidad, Colorado, Ethel, and on October 10, Reginald, children of Dr. and Mrs. H. R. Palmer, formerly of the Madura Mission of the American Board.

MARRIAGE.

August 10. At Batticotta, Jaffna, Rev. Richard C. Hastings to Miss Minnie B. Truax, both of the Ceylon Mission.

ARRIVAL.

The *Morning Star* arrived at Tapiteuea, Gilbert Islands, July 10, after a comfortable passage of seventeen days, from Honolulu.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Report of the Annual Meeting. (Page 409.)

2. Erzroom, Erzingan, and Trebizond, in Eastern Turkey. (Pages 450–453.)

3. African Enchantments. (Page 448.)
4. Boys' School in Van. (Page 451.)
5. A Noble Physician. (Page 455.)
6. A Trip in the Transvaal. (Page 456.)
7. A Monarch of Central Africa. (Page 465.)
8. A Tour in Bulgaria. (Page 449.)
9. Missionary Conference in South Africa. (Page 447.)
10. Reports of Native Pastors in Ceylon. (Page 453.)

Donations Received in September.

MAINE.

Aroostook county.	
Sherman Mills, Washburn Memo. ch.	4 00
Cumberland county.	
Cape Elizabeth Depot, M. L. Minott,	1 00
Pownal, Rev. R. Wickett,	1 00
Standish, Sarah C. Weston,	2 00—4 00
Kennebec county.	
Winthrop, Cong. ch. and so.	22 26
Lincoln and Sagadahoc counties.	
Union, Cong. ch. and so.	5 00
Penobscot county.	
Hampden, Cong. ch. and so.	5 00
Piscataquis county.	
Brownville, Cong. ch. and so.	16 00
Somerset county.	
Norridgewock, Cong. ch. and so.	32 22
Skowhegan, Cong. ch. and so.	26 50—53 72
Union Cong. of Churches.	
South Bridgton, Cong. ch. and so.	10 00
Washington county.	
Machias, A lady member of Centre-st	
Cong. ch.	5 00
Robbinston, Cong. ch. and so.	11 00—16 00
	140 98

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Alstead, 1st Cong. ch.	14 54
Hinsdale, Cong. ch. and so.	14 03
Keene, 2d Cong. ch., m. c.	19 26
Marlboro', Cong. ch. and so.	35 87
Winchester, Cong. ch. and so.	60 00—143 70
Grafton county.	
Hanover, Prof. H. E. Parker,	50 00
Orfordville, Cong. ch. and so.	4 00
West Lebanon, Cong. ch. and so.	7 46—61 46
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, E. D. Boylston,	25 00
Milford, Wm. Gilson,	10 00
New Ipswich, Leavitt Lincoln,	30 00—65 00
Merrimack county Aux. Society.	
Epsom, W. S. Jones,	15 00
Franklin, Cong. ch. and so.	35 00
West Concord, Cong. ch. and so.	28 30—78 30
Rockingham county.	
Exeter, Nathaniel Gordon, 50; A	
friend in 2d ch., 2,	52 00
Sullivan county Aux. Society.	
Charlestown, Evan. Cong. ch.	15 00
Newport, A friend,	5 00—20 00
	420 46

VERMONT.

Bennington county.	
Dorset, Cong. ch. and so.	42 32
Rupert, Cong. ch., m. c.	13 59—55 91
Chittenden county.	
Burlington, Winooski-ave. Cong. ch.	7 00
Essex, Cong. ch. and so.	18 00—25 00
Essex county.	
Granby and Victory, Cong. ch. and	
so.	7 20

Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
Georgia, Cong. ch. and so.	9 00
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Alburgh, Cong. ch. and so.	35 00
Orange county.	
West Newbury, Cong. ch. and so.	14 90
West Randolph, Cong. ch. and so.	30 00—44 90
Orleans county.	
Derby, ———,	5 00
Windsor county.	
Norwich, Cong. ch. and so.	12 00
	194 01

MASSACHUSETTS.

Barnstable county.	
East Falmouth, Cong. ch., Mrs.	
Anna Chadwick,	10 00
Yarmouth, 1st Cong. ch.	50 00—60 00
Berkshire county.	
Hinsdale, Cong. ch. and so., add'l,	75
Housatonic, Cong. ch. and so.	54 44
Williamstown, 1st Cong. ch.	150 00—205 19
Bristol county.	
Mansfield, Cong. ch. and so.	12 75
Taunton, West Cong. ch.	30 00—42 75
Brookfield Asso'n. William Hyde, Tr.	
Globe Village, Evan. Free ch.	40 00
Warren, 1st Cong. ch., to const.	
BENJAMIN A. TRIPP, H. M.	100 00—140 00
Essex county.	
Andover, A friend,	20 00
Essex county, North.	
Georgetown, Memorial ch.	47 12
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane-st. ch., m. c.	13 78
Danvers, Maple-st. ch., with other	
don., to const. WM. P. PERKINS,	
H. M.	15 34
Gloucester, Evan. Cong. ch.	30 00
Lanesville, Cong. ch. and so.	3 39
Lynnfield Centre, 1st Cong. ch.,	
10.87; Rev. Harry L. Brickett, 2,	12 87
Marblehead, Mrs. E. C. Foss,	2 00—77 38
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Bernardston, Ortho. Cong. ch.	21 25
Buckland, Mrs. Sally Gillett,	3,200 00
Conway, Cong. ch. and so.	84 61
Greenfield, Rev. E. Blakeslee,	5 00—3,310 86
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Agawam, Cong. ch. and so.	45 15
Chicopee, 3d Cong. ch.	4 72
East Longmeadow, Cong. ch. and so.	53 00
Holyoke, 2d Cong. ch., 58.59; 1st	
Cong. ch., 14. 10,	72 69
Monson, Cong. ch. and so.	38 42
Palmer, 2d Cong. ch. *	25 00
Springfield, Memorial ch., 104;	
Olivet ch., 54.22,	158 22
Westfield, 2d Cong. ch.	50 00
West Springfield, 1st Cong. ch., 30;	
Park-st. ch., 27; 2d Cong. ch.,	
18.30; Luke Bliss, 10,	85 30
Wilbraham, Cong. ch. and so.	40 00—572 50

Hampshire co. Aux. Society.	
Amherst, College ch., add'l,	10 00
Easthampton, 1st Cong. ch., 31.27;	
A. M. Cotton, 5,	36 27
Enfield, Edward Smith,	80 00
Northampton, A. L. Williston, 500;	
A friend, 100; Rev. S. R. Butler,	
15,	615 00—741 27
Middlesex county.	
Bedford, Cong. ch. and so.	41 48
Everett, Cong. ch. and so.	10 14—51 62
Middlesex Union.	
Groton, Union Cong. ch., with other	
donors, to const. HENRY W. WHITIN	
and WIFE, H. M.	131 75
Leominster, Sumner Haynes,	10 00
Pepperell, Evan. Cong. ch.	19 30—161 05
Norfolk county.	
Brookline, Harvard ch., 190.83; Mrs.	
I. R. Noyes, 50,	240 83
Dedham, 1st Cong. ch.	300 00
Franklin, 1st Cong. ch.	21 10
Randolph, 1st ch., "Cash,"	25 00
South Weymouth, 2d Cong. ch.	47 00
Walpole, Ortho. Cong. ch.	59 00
Wellesley, A reader of the <i>Mission-</i>	
<i>ary Herald</i> ,	5 00—697 93
Suffolk county.	
Boston, Mt. Vernon ch., Wm. Nor-	
ton, 10; Highland ch., 7.50; Eliot	
ch., m. c., 3.50; "S. H.," 500;	
"To fulfill the promise of one	
departed," 50,	571 00
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Sanford, Tr.	
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B. Miles, 10.50; Edward Lyman,	
1,	15 14
Worcester, Salem-st. ch.	2 50—17 64
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William R. Hill, Tr.	
Millbury, 2d Cong. ch., to const.	
WM. H. LINCOLN and IRA N.	
GODDARD, H. M.	200 00
Sutton, 1st Cong. ch.	65 52
Westboro', Cong. ch. and so.	109 32—374 84
	7,141 15
<i>Legacies.</i> —Worcester, Adeline Flagg,	
by Isaac Barber, Ex'r,	100 00
	7,241 15

RHODE ISLAND.

Tiverton, A friend, for Shansé,	1 50
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CONNECTICUT.

Fairfield county.	
Fairfield, 1st Cong. ch.	193 75
New Canaan, Cong. ch. and so., to	
const. F. E. CHICHESTER, H. M.	158 49
Trumbull, Cong. ch. and so.	20 23
Weston, Cong. ch. and so.	10 00—382 47
Hartford county. E. W. Parsons, Tr.	
Canton Centre, Cong. ch. and so.	12 00
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S. T. Bissell, 10,	40 00
Kensington, Cong. ch. and so., to	
const. Rev. A. J. BENEDICT, H. M.	50 00
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Litchfield co. G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	36 55
Ellsworth, Cong. ch. and so.	18 00
Litchfield, 1st Cong. ch., A young	
friend, for India,	4 00
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Watertown, Cong. ch. and so.	100 00
Witchester, Cong. ch. and so.	17 17—230 26
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ch., m. c., 6.36,	40 36
Seymour, Cong. ch. and so.	13 00—58 36

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Learned, Tr's.	
Franklin, Cong. ch. and so.	8 90
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New London, Ch. of Christ, m. c.,	
20.27; 2d Cong. ch., m. c., 5.77;	
Blackhall-st. Mission, soc.	26 54
West Chester, Cong. ch. and so.	23 29—202 23
Tolland county. E. C. Chapman, Tr.	
Hebron, 1st Cong. ch.	28 82
Mansfield, Cong. ch. and so., 15; do.,	
m. c., 16.88,	31 88
Rockville, 2d Cong. ch., to const.	
FRANK T. MAXWELL, H. M.	149 53—210 23
Windham county.	
Plainfield, Cong. ch. and so.	3 17
	1,393 93
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Nutting, Jr., 25; Rev. B. N. Martin,	
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ing Star,"	2 00
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<i>Legacies.</i> —Victor, Emeline Lewis, by	
D. Henry Osborne, Esq., less dis-	
count on bond and charges,	2,130 43
	2,841 81

PENNSYLVANIA.

Pittsburgh, Welsh Cong. ch.	36 00
<i>Legacies.</i> —Pittsburgh, Catherine Ed-	
wards Welch, by Rev. T. Edwards,	200 00
	236 00

NEW JERSEY.

Newark, A friend,	2 00
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MARYLAND.

Frederick City, Sarah S. Steiner,	10 00
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GEORGIA.

Woodville, Pilgrim Cong. ch.	2 02
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TENNESSEE.

Nashville, Ch. in Fisk University,	
8.64; Miss'y Soc'y in do., for Natal,	
16.41,	25 05

TEXAS.

San Antonio, ———,	3 00
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Painesville, 1st Cong. ch., Wm. M.	
Pierson,	10 00
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Unionville, Cong. ch.	11 66—70 03

ILLINOIS.

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Chicago, Lincoln Park Cong. ch., 33.42;	
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ace R. Hobart, 2; Master Ralph H.	
Hobart's missionary savings box, 1,	61 42

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Galva, Cong. ch.	20 71
Godfrey, Ch. of Christ,	25 00
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Kewanee, Cong. ch.	60 00
Oneida, Cong. ch.	36 69
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Seward, Cong. ch., 36.12; Ger. Cong.	39 50
ch., 3.38,	2 00—342 42
Woodstock, Cong. ch.	

Legacies.—Pittsfield, Rev. William Carter, by William C. Carter, Ex'r,

1,000 00
1,342 42

MISSOURI.

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St. Joseph, Tab. Cong. ch.	19 97—24 97

MICHIGAN.

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Benzonia, Friends,	25 00
Calumet, Cong. ch.	240 00
Detroit, Philo Parsons, to const. D. R.	
SHAW, H. M.	100 00
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WISCONSIN.

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Miss. So., 3.27,	10 77
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donas., to const. KATE W. NICHOLS,	
H. M.	30 00—82 73

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McCook, A friend,	10 00
Syracuse, Cong. ch.	4 30—89 30

CALIFORNIA.

Oakland, 1st Cong. ch., 40; Plymouth-	
ave. ch., 17.38; 2d Cong. ch., 10,	67 38
Rio Vista, Cong. ch.	23 80
Sacramento, 1st Cong. ch.	45 63
San Francisco, 3d Cong. ch.	61 80
Santa Cruz, Cong. ch.	8 00—206 61

COLORADO.

West Denver, Cong. ch.	16 00
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Olympia, 1st Cong. ch.	12 65—14 65

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Montreal, Calvary Cong. ch., for	
native pastor in Japan, 75; do., for	
Greek School at Constantinople in	
charge of Mr. Brooks, 25,	100 00—142 00

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Scotia Union F. M. Society,	63 09

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a boy in Zulu Training-School, by Ch'uen	
Wen Skew,	28 10
	157 67

Donations received in September,	31,455 22
Legacies received in September,	6,150 43
	37,605 65

FOR YOUNG PEOPLE.

MTESA, EMPEROR OF UGANDA.

THIS noted monarch of Central Africa, whose capital is Rubaga, on Lake Victoria Nyanza, it is announced, is dead. Whether this rumor is true or not will probably be known by the time these pages are in the hands of our readers. Some very interesting facts respecting this remarkable sovereign, and the method of choosing his successor whenever he dies, are given in two interesting volumes, recently published in London, entitled "Uganda and the Egyptian Soudan," by Messrs. Wilson and Felkin, missionaries of the English Church Missionary Society at Rubaga. Mr. Felkin was physician to Mtesa for many months, and enjoyed many privileges at the dusky monarch's court. This is what he says about the peculiar laws regarding the succession to the throne:—

"When a king dies, his successor is chosen from among the deceased monarch's children, by the three hereditary *bakungee* (or principal chiefs), with whom alone the choice rests. A child is always elected, and during his minority his mother, if living, acts as queen regent, and, with the assistance of these three nobles, governs the country, the young king being meanwhile trained up in the traditions of his ancestors. Should, however, the three nobles not agree in the choice of a successor, they go to war about it, and the victor places his nominee on the throne. The reason of this singular law is, no doubt, to prevent intrigues during the king's lifetime. The brothers of the king elected are kept in confinement during his minority, and when he comes of age all are burnt, with the exception of two or three who are preserved to keep up the succession in case the young sovereign



MTESA.

should die childless. The children of the king have no rank on account of their birth, and the princesses are not, as a rule, allowed to marry, only a few of Mtesa's unmarried daughters having been given as wives to neighboring kings, or to the great nobles of Uganda."

Some four years ago Mtesa told Mr. Felkin that he had seventy sons and eighty-eight daughters, but that he did not know how many wives he possessed. His people said he had seven thousand. Think what an enormous establishment he must have at his court with his retinue of chiefs and servants, in addition to his wives and children!

When Mr. Felkin first saw Mtesa, he lay on a rich carpet, supported by spotless linen cushions. He describes him as a man not far from forty-five years of age, tall, slender, and graceful, having a well-formed face, with large languid eyes, usually dull, but often lighted up with a good deal of fire. He has been a great sufferer from bodily ills, and much of the fickleness for which he has been noted has doubtless been the result of his poor health. But his sickness has had one good effect, in making him somewhat more merciful. The remark was often heard at Rubaga: "If Mtesa were well, you would soon see some executions." These African monarchs fear that they shall lose control over their subjects unless they exhibit their power in acts of cruelty. Mtesa keeps a small army of executioners, and one of this band is always near his person. If ever he dreams of any of the gods of his country, he imagines that they are angry with him and must be appeased. He therefore immediately offers human sacrifices, sometimes to the number of several hundred.

The people of Uganda, called Waganda, are superior to most African tribes. They are peculiar in this, certainly, that they are always clothed, the penalty for appearing in the public roads without proper apparel being death. Their country is directly under the equator. Yet the temperature does not rise above ninety degrees Fahrenheit, in the shade. Mr. Wilson estimates the population of Uganda at about five millions.

The religion of the Waganda may be called devil-worship. They believe in a Supreme God who made all things, but they do not worship him, because they regard him as quite unconcerned about his creatures. But evil spirits, called *lubari*, are supposed to dwell in particular places, and are to be feared and their anger averted. Chief of these *lubari* is the spirit of their great lake, Victoria Nyanza. This spirit, they believe, occasionally enters the body of some man or woman, who then has great power to bless or curse. Not long ago a woman, who claimed to be this *lubari* of the lake, frightened Mtesa out of his new faith. He had openly rejected the old superstitions of his people, and called himself a Christian. Then, under Arab influence, he professed to be a Mohammedan. But when this woman came, claiming to be the *lubari*, he announced that the foreign religions were all false, and that henceforth he should know no religion but that of his ancestors. Happily, so far at least as the opening for missionary labor in Uganda is concerned, he not long ago changed his mind, and again listened with interest to the teachings of the Christian missionaries, allowing his people also to be taught. Many of the Waganda seem to be prepared to receive the gospel, and a few have been really converted to Christ.

A recent number of the *Church Missionary Intelligencer* contains the journal of Mr. Mackay, giving the story of a year of missionary life at Rubaga. Among other matters referred to is the death and burial, in May, 1882, of Namasole, the mother of Mtesa. The Emperor asked Mr. Mackay to make a copper coffin

MTESA'S PALACE AT RUBAGA.



for the queen and to assist in the funeral ceremonies. He gives the following account of the affair:—

“The grave was a huge pit, some 20 feet by 15 at the mouth, and 30 deep. It was dug in the centre of the late queen’s chief house—a monstrous hut, some 150 feet in diameter, as usual all roof with no walls, and a perfect forest of poles inside, the centre ones being good enough for frigate masts.

“Nearly all the excavated gravel had been carried away, while the monster pit was neatly lined all round with bark-cloth. Into this several thousand new

bark-cloths were thrown, and carefully spread on the bottom, filling up the hole a long way. Then the segments of the huge box were lowered in with much trouble. I descended, and nailed the corners together. After that I was summoned to the ceremony of putting the corpse into the first coffin. Thousands of women were yelling with all their might, and a few with tears in their eyes. Only the ladies of the royal family were near the corpse, which by this time had been reduced to a mummy by constantly squeezing out the fluids with rags of bark-cloth. It was wrapped in a new *mbugu*, and laid on the ground. The chiefs half filled the nicely padded coffin with *bufta* (bleached calico), then several bunches of petty charms belonging to the queen were laid in; after that the corpse; and then the coffin was filled up with more *bufta*. Kyimbugwe, Kunta, and the other chiefs in charge carried the coffin to the court where the grave-house was, when much more yelling took place. I screwed the lid down; but



MISSION PREMISES, RUBAGA.

such was the attachment of some of the royal ladies to the deceased, that I had to get them peremptorily ordered away, with their crying and tears and hugging of the coffin, before I could get near to perform my duties as undertaker.

"Then came the copper coffin, into which the other was lowered by means of a huge sheet. Thousands of yards of unbleached calico (shirtings) were then filled in, round and over the copper coffin, until the big box was half full. The remainder was filled up with bark-cloths, as also all the space round the outside of the box. The lid was lowered, and I descended once more to nail it down. Several thousand more of *mbugus* were then laid on till within three feet of the surface, when earth was thrown in to the level of the floor.

"We returned at dusk, but the burying was not completed till nearly midnight. Next morning, every man, woman, and child in the land had his head shaved, and put off his mourning dress of tattered *mbugus* and belt of plantain-leaf."

The missionaries estimated the value of the cloth buried in the grave of Namasole at not far from seventy-five thousand dollars. If such a lavish display was made at the burial of a queen, what would be done on the death of the king himself!

THE
MISSIONARY HERALD.

VOL. LXXIX. — DECEMBER, 1883. — No. XII.

TWO MONTHS. — The receipts during the first two months of our new financial year amount to \$74,392.34, of which \$60,742.36 are from donations. In order to meet the regular appropriations for the year, and additional requests from the missions anxiously waiting additional appropriations, we need to receive for the remaining ten months a monthly average of about \$50,000. Let this be our prayerful aim during the coming year.

NEW MISSIONARY MAP OF THE WORLD. — The Board has just issued a fine wall-map of the world, for chapel use, which we are confident will be pronounced quite in advance of anything of the kind yet published, when quality and price are considered. The map is drawn upon "Mercator's Projection," eight feet four inches by four feet six inches, and designates the several missions of the Board with red ink. The price will be \$2.50 on cloth; \$1.50 on paper. The series of maps of which this is one now embraces Micronesia, Southern Japan, China, Central and Southern Africa, Southern India and Ceylon, and Turkey. The whole set of seven costs on cloth but \$9.50; on paper, \$5.75; postage included. How many churches can afford to be without such helps for their missionary meetings? The maps already issued have had a large sale, and there is sure to be a special call for this inexpensive Map of the World.

LET the children, and other friends of missions in Sabbath-schools, be on the lookout for a call to build a new *Morning Star*, in addition to what they are now doing for missions. Another new vessel is needed to carry on the prosperous and rapidly enlarging work throughout Micronesia; for the present vessel besides being nearly worn out is quite too small for the required service. The children who built with such enthusiasm the former vessels will doubtless be quick to respond to another call. Shall the new vessel have steam power as well as wings? That would certainly be desirable, amid the currents and calms of Micronesia, but it would cost money. Those who are to give the money must say whether they will give enough for a steamer. What say the children? We shall have something more to say on this matter soon.

WE have in preparation for the January number of the *Herald* a map of the world, eight inches by sixteen, giving in color the missions of the American Board and, as far as practicable, the stations. This map is to be, on a small scale, like the Board's new chapel Map of the World. Other plans are in contemplation for the enrichment of our magazine for the coming year. We mean to make it worthy of the increasing favor with which it is received, and trust that our friends will be ready to second our efforts to greatly increase its circulation at the beginning of the year.

A REVISED edition of the leaflet, "The Field, the Force, and the Work" for 1884, is now ready, and may be had gratuitously on application to C. N. Chapin, Room 14, Congregational House. This leaflet is specially valuable for distribution in churches prior to the taking of the annual collection for foreign missions, that the people may clearly understand the extent and demands of the work they are called upon to sustain.

PROFESSOR BARBOUR's sermon delivered at the Annual Meeting, The Annual Survey, by Secretary Clark, the paper by Secretary Alden on "Our Annual Financial Problem," the Report of the Special Committee of the Board on Turkish Matters (including the paper of Drs. Chapin and Mead and the address of Dr. Hamlin), and the Report of the Deputation from the Prudential Committee to Turkey, may be obtained by addressing Mr. Chapin. The Annual Report of the Board for the past year, a most valuable repository of information concerning our missions, will be forwarded to any address for 25 cents, to cover postage and part cost.

HEARTY congratulations are due to the Woman's Board of the Pacific and to the Woman's Board of the Interior, on the results reported by them at their recent annual meetings. The Pacific Board has just celebrated most joyfully its tenth anniversary, and finds that it has collected during these ten years not less than \$26,000. Last year it made an advance of over \$1,000 in its contributions. The Board of the Interior, which had set itself to secure \$10,000 more than during the previous year, has exceeded that sum by \$5,000, thus making its contributions for the financial year just closed about \$45,000. This certainly is a noble gain, and indicates a growing missionary zeal at the West. We hope to be able to give like congratulations to the Woman's Board, Boston, when its financial year shall close, a few weeks hence.

WE are glad to learn that the Barotse tribe, on the upper waters of the Zambesi, have at last a white missionary settled among them. Mr. Arnot, a young Scotchman, only twenty-five years of age, after a year of travel through the Transvaal and Orange Free State, reached the Barotse just in time to lead the king to a decision not to admit the Jesuits, who had asked permission to remain with the tribe. The king had been looking for the return of Mr. Coillard, the French evangelical missionary who visited him some four years ago, and welcomed this white missionary with great gladness. This is somewhat near an approach on the east, for Africa, to our brethren at Bailunda, who will rejoice to hear of the coming of a new neighbor in that direction.

IF any of our readers have accepted the theory that it is necessary to civilize men before they can be Christianized, we hope they will read the testimony of President Angell, of Michigan University, late Minister to China, given on another page. The theory is plausible, but again and again has it been proved fallacious. What President Angell says of one nation is equally true of all nations: "Christianity must go ahead of steam-engines and reaping-machines in China, if they are to stay there and work out their civilizing mission."

AT the late Missionary Convention in Osaka, Dr. Verbeck gave the following testimony in regard to the efficacy of prayer in the grand results in Japan: "The Japanese Church was born in prayer. In January, 1872, the missionaries and all English-speaking residents in Yokohama united in observing the Week of Prayer. The Japanese students were specially had in mind. The meetings increased in interest, and were prolonged from week to week to the end of February. The English and American captains of men-of-war in the port said of these meetings: 'The prayers of these Japanese take the heart out of us.' A church of eleven members was organized, called the 'Church of Christ in Japan.' To-day there are five thousand members of Protestant churches."

MEDICAL missionary work has nowhere had greater success than in China. Physicians, both male and female, are gladly received, and they win a way for the gospel as they carry healing for the body. The faith of the Chinese in the doctor is illustrated by a remark, said to be frequently heard when medicine is offered and more is asked for: "If one dose will do me good, two doses will do me twice as much good, and four doses will do me four times as much good." These people will take a good deal of preaching as well as a good deal of medicine.

SUNSHINE.—A pastor of a church in the Interior writes as follows: "Our contribution to the American Board last year was \$519. That was too small. So you thought; so thought we all. Returning from the meeting at Detroit, I presented the cause the next Sabbath morning. We looked to God and took the collection. It was \$1,008—almost double. We did another thing. The Woman's Auxiliary last year gave \$370, and the Pilgrim Workers \$146. But that left a belt of good soil between the children and the adults uncultivated. So we put in the Young People's Foreign Missionary Society, meeting monthly for papers and reports, and pledged to raise \$200; and the sum will exceed that, for they have a 'self-denial' and a 'thanksgiving' box. There is a great deal of both self-denial and thanksgiving in our church. So this year, putting all together, we shall have at least \$1,924, while last year we had only \$1,036.90—almost double. We have for seed to work with, a *Missionary Herald* in every house almost, maps of all missionary fields, and a fine library of missionary books which the young people eagerly read and report from. One hundred copies of Missionary Bagster's 'Joy of Missionary Enterprise' have also been put into the homes of Christian people. God's blessing has been richly on all these. In the Christian service we get what we work for." Our beloved brother calls his letter most appropriately "a few gleams of sunshine." If any one doubts it, let him experiment with those two missionary boxes named "self-denial" and "thanksgiving" and see if they do not become luminous before the year ends.

SINCE the letters from Japan, given on another page, were ready for the press, other letters have been received of a most encouraging character, indicating the continued presence of the Holy Spirit in converting power in many of the churches. These letters must necessarily be reserved for our next issue. What will practically be a new mission in Japan has just been inaugurated by the American Board, by the going of Messrs. O. H. Gulick and R. H. Davis, with their families, to Niigata, a city on the northwest coast, some 370 miles from Osaka and 170 miles from Tokio, on the other side of the great island. This city was occupied recently by the English Church Missionary Society who have now relinquished the field, leaving the way open for our missionaries to accept an urgent call to take possession. This new and hopeful undertaking is earnestly commended to the prayers of the friends of missions.

WE are glad to learn that our Methodist brethren in Bulgaria have apparently won a victory in their long contest against governmental opposition. They are reopening their schools, which for some time have been closed by orders of the officials. Our own missionaries at Samokov are also finding new tokens of friendliness since the late political revolution at Sophia. No answer has been received to their letter declining to submit to the official requirement that a priest should be allowed to teach religion in the mission schools. It is hoped that nothing more will be heard of the preposterous regulation.

A CONVENTION of American citizens resident in the Turkish Empire was held at Constantinople in June last, holding daily sessions for nearly two weeks, to consider what action should be taken in view of the outrages committed upon foreigners living in Turkey. Forty gentlemen were in attendance, representing twenty-two different cities, from Monastir on the west to Mardin beyond the Tigris. It seems that there are, including children, some four hundred Americans residing within the bounds of the Turkish Empire. Statements were presented to the Convention, showing that the Turkish Government has utterly failed to afford these residents the protection called for by natural right and by treaty stipulations. A memorial addressed to the President of the United States was adopted, setting forth the annoyances they had experienced through the action or the inefficiency of the Turkish Government. Special reference is made to the interference of the authorities with the publication and sale of the Scriptures and other books; these books having been seized and confiscated; the refusal to grant permits for the erection of buildings, even of dwelling-houses, on land purchased in legal form, and the failure to afford protection from bandits and lawless men, or to punish these culprits when discovered. These complaints are accompanied by specifications with evidence; and the papers have been forwarded to the State Department, at Washington. The Prudential Committee have endorsed the appeal, addressing a letter to Secretary Frelinghuysen, in which they say: "The facts detailed in this memorial and the accompanying statements speak for themselves, and we are confident that they will excite in you the same feelings of righteous indignation which they have aroused in us and in the victims of this high-handed oppression. We are sure that there is no need either to emphasize these facts, or to stimulate the determination of our government not to tolerate such injurious treatment of its citizens."

A REVIEW LESSON.

ONE feature in the work of the American Board, as reported during the year past, is worthy of more than a passing notice. We refer to the widespread religious interest throughout the entire mission field, developing itself in revivals at various points, but not confined to any one people or country. A new emphasis has been given to the words of the apostle, that "the gospel is the power of God unto salvation to every one that believeth," without distinction of race or culture. The special blessing of the Holy Spirit has attended missionary effort on such a scale as to attract attention, inspire hope, and stimulate to more earnest endeavor.

It has been an *intelligent* interest, prepared for by faithful instruction and by the study of the Scriptures. The higher institutions of education have shared in it to an unusual degree, as, for instance, the Collegiate Institute at Samokov, in Bulgaria; Armenia and Jaffna Colleges; the Training-Schools at Amanzimtote, in Africa, at Tung-cho, in North China, and at Kioto, in Japan; also the High Schools for Girls in the Turkish Empire, in India and Ceylon, and in China and Japan.

A second peculiarity of this widespread interest is its thoroughly *evangelical* character. It has been marked by a deep conviction of sin, by penitent confessions on the part of those formerly known as Christians, as well as of those newly awakened, and by a complete and joyful acceptance of Christ, and a humble reliance on the Holy Spirit, such as in some places were never before witnessed.

At Adana, in Turkey, a great spiritual awakening followed the faithful preaching of the Word. At Hadjin it came, apparently, in response to the earnest and prevailing prayer of a little company whose hearts the Lord had touched. In some islands of Micronesia the people seem to have been made willing to accept the truth almost in advance of religious teachers.

In several instances the interest began with the Week of Prayer, and so continued for weeks and months after. Is it, then, too much to believe that the Lord is thus beckoning us on to more fervent prayer, and to more earnest effort, in the expectation of more abundant blessing?

During the past year we have had, as never before in our history, an exhibition, of the most varied character, of the adaptedness of the gospel to the spiritual needs of men; and, may we not add, of the power of the Holy Ghost to make the gospel effective to the conversion of men? This power has not been given in such measure as to lead us to rest from our labors, but rather to encourage us to press forward in assured confidence of greater results. Whatever else our work may be or do for those who accept the gospel, it is first of all a spiritual work, and made such by the direct and supernatural agency of the Holy Ghost. The good seed has been sown broadcast in the hearts of thousands and tens of thousands about our mission stations, but it is the Spirit that quickeneth. The vast and varied machinery is complete in all its appointments, but the living Spirit must be in the wheels.

This number of the *Herald* will come into the hands of most of the missionaries of the Board during the Week of Prayer. May it be suggestive of the one

great need, and suggestive, too, of the reasons for expecting blessed results, the foretaste of which has been granted in the year now closing. And will not the friends of missions at home unite with the missionaries and the native churches abroad in this one petition for the quickening and sanctifying power of the Holy Ghost, that the new year may be glorious in the annals of the church for the triumphs of grace in every mission field?

HOW MUCH WILL YOU PLEDGE IN ADDITION TO REGULAR CONTRIBUTIONS FOR 1884?

For the regular appropriations for 1884, amounting to \$500,000, the Prudential Committee relies upon the regular contributions of churches, Sunday-schools, and individual donors, including those which are paid through the Woman's Boards, and upon ordinary legacies. These regular contributions must not be allowed to fail or to decline. On the other hand, they should steadily increase, advancing at least ten per cent. annually. These constitute pecuniarily the main reliance of all our missions.

But beyond this \$500,000 required to meet the regular appropriations, the missions imperatively need at least \$50,000 additional for objects urgently asked for. This amount the Committee desires immediately to appropriate, but dares not do it without specific pledges that the necessary money will be furnished in addition to the regular contributions. The missionaries are now waiting to hear what response will be made by individuals and churches to this call for additional donations for 1884. Are there not churches which will arrange to take up "a second contribution in behalf of some special department of the foreign work, like that of publication or education," as recommended by the committee on "Our Annual Financial Problem," at the last Annual Meeting? * Will not those churches which have adopted the weekly system of giving see to it that this "special" is added to the regular contributions for the American Board? Will not our generous friends who pledged a double subscription last year renew the pledge for the coming year, and encourage others to do the same? If any prefer to designate for this additional donation some particular field, or some special request received from a mission, this commendable wish can be gratified, as the Committee has in its possession scores of such requests waiting for specific pledges in order that the requests may be granted. To meet these requests from the missions, the Committee would be glad to receive specific pledges: For the Zulu field, \$250; for European Turkey, \$1,300; for Western Turkey, \$3,000; for Eastern Turkey, \$1,500; for the Maratha field, \$1,600; for Madura, \$3,000; for North China, \$7,000; for Japan \$2,000; for Spain, \$4,000. These sums represent nearly a hundred specific requests which need an immediate response, to be reported to the missions, if possible, by the first of January next. Twice as many more can be

* "As our home work makes several collections a year to meet its various necessities, it is recommended that a second contribution a year be taken, in behalf of some special department of the foreign work, like that of publication or education."—*Report of Committee, by Rev. C. L. Goodell, D. D., Chairman.*

readily appended, if there is a disposition to respond to this style of appeal. May not the Committee receive pledges for at least \$50,000 before the close of 1883, promising that amount additional to the regular contributions for 1884? Such pledges may be forwarded to the Treasurer or Secretaries of the Board, and will be made immediately available for specific additional missionary work.

CHINA A FIELD FOR MISSIONS.

BY PRESIDENT J. B. ANGELL, LL.D., OF THE UNIVERSITY OF MICHIGAN.

[A stenographic report of the address made by President Angell at the Annual Meeting, at Detroit, October 4, in presenting the report of the Committee on the Chinese Missions.]

MR. PRESIDENT AND CHRISTIAN FRIENDS: — As there is no male missionary here from China to-day, I feel somewhat more at liberty to comply with the courteous request of the friends of the Board to occupy your time for a few moments than I otherwise should. I know that sometimes persons like to hear a bit of testimony from those who are not missionaries but who have visited a foreign field. There is, perhaps, a not unnatural suspicion sometimes that the missionaries may unconsciously give rose-colored reports of what they want to have true, or that perhaps they give exaggerated reports of the obstacles. I want to say, once for all, that after perhaps somewhat exceptional opportunities for observing the missions, not only of our own Board, but of the Boards of our Presbyterian, Baptist, Methodist, and Episcopal brethren in China, and also the Boards of the European churches, I come fully prepared to say, as my own conviction, that the work of foreign missions is now planted upon so solid a foundation, and gives so much promise in that hardest of all fields that we till — China, that there is nothing left for us but to push on to the glorious end which every believer in this Word of God must feel assured awaits us at the last. I have enjoyed the hospitality of these brethren. I have seen them at their daily work; and I want to say, as a simple expression of just recognition, that it would be an inadequate statement if I said simply that, in respect to attainments and ability and missionary tact, the American missionaries are certainly behind those of no other societies in the East. And, as I am a man, and the women are holding their meeting by themselves, I think I may say confidentially to you, my brethren, that we have some women there of most exceptional brilliancy and ability and devotion — women who would grace and honor any position and discharge any high duty in life; women who, with entire consecration to their humble work, are equally welcome in the hut of a Chinese peasant or in the salon of the most distinguished diplomat at Peking. And this is not a small matter in a country where courtesy, politeness, good breeding, and scholarship form, as we may say, a part of the national religion.

I find that what I supposed to be the great trials to the missionaries are not the great trials, while some things that I did not know of are. I never saw a more cheerful set of men and women in the world than the missionaries in China. I do not think they ask you to waste any sympathy on them, on account of the common

things that perhaps you are wasting sympathy on them about. Take the climate, for instance, of North China. I do not want to speak disrespectfully of what may be called the capital of the American Board, the City of Boston, State of Massachusetts; but anybody who lives where the east winds from Labrador come down through all the spring need not waste any sympathy upon people living in North China. It is an invigorating climate and, with care, a very healthful climate. And, as to the separation from friends, why, the merchants all over China suffer separation also. The separation from children is one of the hard things, when the time comes to send them home; but really, the hardest thing — what I did not know of — something that we cannot appreciate — is what may be called the tremendous pressure of heathen life that bears down upon a man until it seems to force the very life out of him. As a matter of fact, when they live too long in the interior, some of them actually suffer from mental aberration. It is a matter which needs to be very carefully considered by the Secretaries of this Board, that their missionaries are not too long confined in interior parts of the empire of China or of any other heathen land.

You know the methods of work, by preaching, by medical aid, by the teaching of women in the schools. You must not understand that it is like the preaching that you have here, with your regular sermon. They take a room upon a side street, they start up a hymn and draw in the people, for the Chinese streets are always full of people ready to be drawn to anything novel. The people go in and out as they please; they ask questions which require a good deal of tact to answer. I remember one of my friends was once preaching upon happiness. As soon as he got through he was addressed by one of his audience: "You have been telling us about happiness; do you want to know my idea of happiness?" "Yes." "Well, my idea of happiness is to have nothing to do and have your belly full of rice." That is the ordinary Chinaman's ideal of happiness.

The condition of woman there I could talk about till midnight, — the most dreadful and sad thing in all China. If any man wants to compare any heathen religion with Christianity, even what is generally considered to be the pure stand loftiest, — the Confucian system of ethics, — there are a dozen different tests: but I beg that the condition of woman where Christ has not come be noticed. There is nothing that makes a man's heart bleed so, in all Chinese life, as the condition of woman — ignorant, abject, slave and drudge as she is of man, from the day of her birth to the day of her death. But Christian women can get access to them; and that is why we need women missionaries and women physicians in China. The most expert physician in the world would not be allowed to go and prescribe for a woman, for it is contrary to their ideas of propriety; and hence I rejoice that female physicians are going to India and China. I had the pleasure of knowing some of them and seeing them in their work, and I think I may be pardoned upon the soil of Michigan for saying that I took pride in knowing that four of them were all graduates of the university with which I had the pleasure of being connected. I felt a sort of fatherly interest in them. I am glad to say, in this connection, that five more — three men and two women — have this year gone from that university to Syria and Asia Minor on the same errand, and

others there are now under appointment of this Board. Some good may come even out of Nazareth.

The opportunities for work in China are simply unlimited. There is not a place in that whole empire that a man with tact and prudence and knowledge of the language cannot enter to-day and preach the gospel. You could not go there and carry on trade; you cannot carry on trade anywhere but at the nineteen open ports; but you can go with the Bible into the interior, and, although I think the treaties perhaps do not justify it, yet the government has permitted us to hold property in the interior for mission purposes; so that really there is no practical obstacle to carrying the gospel into every corner of China to-day. It is infinitely freer than in Spain or Russia or some parts of Austria.

The opposition of the Chinese to Christian work, I think, is not religious. The fact is, they are very indifferent on the subject of religions. Indeed, they are a good deal more tolerant people than some others. They have admitted religion after religion into their empire with only a little temporary opposition. Every Chinaman to-day has three religions of his own. If I had time I should like to make that clear, but I cannot stop for it now. Every Chinaman has three religions, each one of which he uses for some particular purposes—a great luxury, a great deal better than to have none, like some of us, perhaps. Taoism was introduced after Confucianism, and then Buddhism. The latter was persecuted more violently, if possible, than Christianity at first, and is now an incorporate religion of the empire. No; they do not care so much about opposing us on account of religion. They are indifferent to us, and it is difficult to reach them from another cause altogether. Primarily, the deepest thing, perhaps, is their invincible pride in their own system of philosophy and learning, and their great feeling of superiority to foreigners. They do not want to be taken under our guidance. They feel very much as if a medicine-man from the Indians should come here and ask us to follow him. First, we should despise his medicine doctrines as far inferior to our own; secondly, we should feel degraded to be chasing an Indian around. Now, that is exactly the way they feel about foreigners; they have this sort of aversion to them rather than to religion as such. There are other obstacles, of course, which I need not dwell upon; but that is the fundamental one. It is their invincible pride in the superiority of their systems of philosophy, and of their national life, to foreign philosophies, religion, and life.

We are accustomed to think the Chinese are very hard to reach, because they never change. Upon that there are some misapprehensions. The Chinese have changed a good deal more than we are apt to think. In the first place, they have changed their governors repeatedly, and our students of history will find there is a large mine to explore there by and by. Why, the Chinese went through with all the feudal history of Europe 2,200 years ago and got through with it—exactly the same thing. They have introduced two religions. Mohammedism is allowed, but there are but few believers in it in the empire.

No; the greatest obstacle to reaching them is this pride; and that is why our missionaries are able to reach for the present, with few exceptions, only the very lowest people. The scholar is too proud; he looks with scorn upon your

doctrines. The common people are reached, and through them we are ultimately to reach, if at all, the scholars themselves. And there is this democratic element which favors that solution of the problem; for, although China is a monarchy, there is a wonderful degree of democracy in the governmental structure. This is a very interesting matter which I cannot enter into now; but suffice it to say, for this purpose, that no matter how poor a man is, no matter how humble his birth, if he is a scholar and can show that he can pass the great national examination, there is not an office in the empire, except that of the emperor, which he cannot hold; and, as a matter of fact, several of the very highest officials in the empire to-day are the sons of poor peasants. And now some of our poor Christian boys, humble as they are, may by and by hope to be scholars and to wield that influence which it is very desirable they should wield; for China, above all nations, is ruled by scholars. Every office is held by a scholar; every schoolmaster is a scholar—he has passed this annual examination. There is no public opinion in China save that which these scholars make; and before we can carry China, we must find some way of conquering the scholars, and that is the great problem before us. It is a hard one,—we must realize that,—but it is not an impossible one.

I wish our venerable friends, Dr. S. Wells Williams and Dr. Peter Parker, who are still living in a green and venerable old age, honored and respected by all who love China or who love Christianity,—I wish they were here to-day, that we might look upon them in the flesh and see men who went to China when there was hardly room to put one's foot; almost sixty years ago; and yet to-day we see all China open to our missionaries. 20,000 communicants in Protestant churches, the Bible translated into that difficult language, a large Christian literature already organized, and our missionaries everywhere familiar with the best methods of conducting the work. And this within the lifetime of our venerable president who sits here and who doubtless remembers the whole of it. So that we have not reason to be entirely discouraged even concerning China. And when we remember what a magnificent prize that empire is for Christ to win, we must not be too speedily disheartened. We must expect slow but steady progress. There are none of the brilliant dashes of the Japanese in the Chinese. They are a slow, steady-moving people. They are often compared to the Saxons; and they have much of those qualities which gave the Saxons their great skill, pluck, and endurance. They have the stying qualities. They never give up. When they set their face toward an end, they go to it, if it takes centuries. I knew an old general there, the greatest living general in China. He commanded the forces that carried on the wars against the Russians away over in Central Asia; and his method of warfare was so characteristic of the Chinese character that I must speak of it in closing. There was an almost impassable desert between China and the province where the military operations were to be carried on, hundreds of miles of sand, with here and there an oasis. They could not get provisions across to the armies that were fighting the Russians; so what did they do? Why, this old gentleman set himself to planting colonies of Chinese soldiers in these oases; and they planted crops year after year. So they pushed their way along. He wasn't in any hurry; he knew the Russians would

wait there for him ; and when he got his crops all ready, then he moved his armies on over these oases with a base of supplies a good deal more complete than General Sherman had in his march down to Atlanta. Then he engaged in all those hard-fought battles, in which the Chinese armies did not suffer in comparison with the Russians. That is a splendid illustration of the Chinese mode of proceeding ; and if at last they will give up their vanity and accept Christ, we may be assured they will wield a power which will be felt not only throughout Asia, but throughout the world.

I get letters sometimes from inventors asking if there is a good market for their goods in China. Why, there is no chance there at all. They do not want your clothespins, nor your reapers, nor your sewing-machines, nor anything of the sort. Civilization cannot go ahead of Christianity into China. They do not want *you* there. They say we have been a great nuisance to them, and I think we have in some respects ; that is, we have disturbed their own ideas very much. Seriously, my friends, looking at this matter from a philosophic point of view, and not merely as a Christian, I believe that the only method, or at any rate by far the most expedient method, of getting our Western civilization into Chinese life, is through Christianity. And let me tell you why. The reason they will not take our Western civilization in its secular aspects is this. They say, every man of them, and they have been taught so for 3,000 years, and their children are taught so to-day—that all wisdom is contained in their nine sacred books which were written 3,000 years ago ; that all learning which man needs to know for any purpose is there, whether secular or sacred ; that all that is necessary to make a civilization that is worth having is there ; and their faith is pinned to that. They look backward over their shoulders for their ideal, and not forward ; and you can never stir them one inch until you can break up their implicit faith in the absolute perfection of the civilization of 3,000 years ago, with its philosophy. Now, then, if you can bring them to the philosophy in this Blessed Book which teaches us that the same Author made nature and made this Book, and that we are to accept the truth of science, which is simply the knowledge of the laws of God, and all truth, whencesoever it comes, opening our hearts to truths from the whole horizon round, then don't you see you have the door flung wide open for all that is good in our Western civilization ? You may carry steamships and telegraphs and railroads there from now to the end of the century ; but I believe that is the very slowest way to get Western civilization into China. We have begun at the wrong end, if we think that is the way to accomplish it. There is not a foot of railroad in China to-day. There were twelve miles laid, but they bought it and tore it up ; and the troops have had to protect the telegraph which was built while I was there. It all comes of their religious belief. It is not a prejudice against invention : it is because a railroad or a telegraph or a reaping-machine or a steam-engine interferes with their most sacred religious beliefs ; and you cannot move them one inch until their belief in *fung-shewi*, and ancestral worship, and Confucianism, is shattered to the very base. Christ must go ahead of steam-engines and reaping-machines in China, if they are to stay there and work out their civilizing mission.

THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

THE fourth annual convention of this Alliance was held at Hartford, Connecticut, by invitation of the Theological Seminary of that city. From October 25 to 29, some three hundred and fifty delegates were present from thirty-one Theological Schools, together with corresponding members from Princeton and Yale Colleges and Berkeley Divinity School. Nearly all evangelical denominations were represented. Eight Presbyterian seminaries, six Baptist, six Congregational, three Methodist, two United Presbyterian, two Protestant Episcopal, one Cumberland Presbyterian, one Evangelical Lutheran, one Dutch Reformed, and one German Reformed, contributed to the membership of the convention. The day sessions were held in the Centre Church, and were devoted to the reading of papers on missionary topics by members of the Alliance, together with informal addresses by missionaries. The five papers presented by gentlemen from Yale, Knox, Garrett Biblical, Hamilton, and Gettysburg Seminaries, were upon these topics: "Lessons from the History of Missions," "Moravian Missions," "Departments of Foreign Missionary Labor and their Requirements," "Needs and Methods of Western Frontier Work," and "How to arouse and maintain Missionary interest in the Churches." All these papers were good, some of them exceptionally so. The discussions which followed were free, though not always closely confined to the topic. The last two of the list provoked the sharpest and most intelligent debate.

In its business meetings the Alliance voted to meet next year with the Seminary at Princeton, effected some minor changes in its own management, and appointed a delegate to attend a meeting of medical students, soon to be held in Chicago, to consider the claims of medical missionary work.

The missionaries who were present and addressed the convention were Rev. Messrs. Cunningham, of India, Marsh, of Bulgaria, Davidson, of Japan, Eells, of Washington Territory, and Dr. I. G. Bliss, of Turkey.

The evening and the Sunday afternoon sessions of the Alliance were devoted to formal addresses from representative clergymen of different denominations. Thursday evening, Professor Pratt, of Hartford, gave an address of welcome and was followed by Dr. Behrends, of Brooklyn, who spoke upon "The Principle of Christian Missions." Friday evening, Dr. Newton, of Philadelphia, gave a sketch of "Paul, the Model Missionary"; Saturday evening, Professor Hodge, of Princeton, discussed "The Call to Foreign Missions"; Sunday afternoon, Professor Townsend, of Boston, portrayed the "Old Testament Types of Orthodoxy and Liberalism, Micaiah and Zedekiah"; and in the evening, Dr. Gordon, of Boston, spoke on "Preparation for Service." The success of the convention is in no small degree due to the character of these addresses. Those of Dr. Newton and Professor Townsend had somewhat the form and flavor of the sermon, the latter of the two being confessedly aside from the direct object of the occasion, but they were not without effect upon their audiences. Professor Pratt's welcoming address was graceful, and more — it was powerful. Its closing sentence expresses the thought of the whole, and indeed of the whole session, "I have written unto you, young men, because ye are strong. Be ye strong." Dr.

Behrends declared the missionary principle to be found in Romans xv, 1 and 2 : " We then that are strong ought to bear the infirmities of the weak," etc. The closing portion of his address was a vigorous and effective appeal to the young men before him. Professor Hodge gave, in his own clear style, an admirable statement of the missionary call. The straightforward simplicity of his words led at least one of his hearers to respond to that call. The closing address of Dr. Gordon was upon the need of the Spirit dwelling within the missionary, filling him, leading him, and giving him power. It was an exceedingly solemn and suggestive discourse. At the close of the afternoon service on Sunday, a meeting of those who had already decided to enter foreign missionary fields was called, at which twenty-five were present. After the evening service a special " consecration meeting " was held, conducted by Dr. Gordon, who related some impressive incidents of his own experience. The burden of this meeting was that, before the convention dissolved, there might come to all the special gift of the Holy Ghost.

The convention was undeniably a success, and the usefulness of such a gathering of the theological students was fully demonstrated. The very sight of the company of young men who, as one of the speakers said, are " to work in the twentieth century," was inspiring. The tone of the meetings was high. Through them all was manifest a spirit of prayer, of consecration, of desire to do the Master's work in the Master's chosen place. The delegates met in hearty fellowship, and it ought to be one result of these conventions that the ecclesiastical comity in the next generation shall be broader and deeper than in the present. The influence of the Hartford meeting will be felt by the Alliance till the year rolls round again, and by many of its individual members till the years have ceased to roll.

RIJUTEI, THE COREAN CONVERT.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

[The readers of the *Herald* will recall Mr. Loomis's account of Rijutei given in the August number, and will be glad to learn more of this remarkable man and of the work of God among the Koreans in Japan. The following communication from Mr. Loomis was dated Yokohama, October 4.]

THROUGH the efforts of Rijutei, the teacher of the Korean language in the Government University was brought to accept Christ as his Saviour. This man, Kitaumi, has now been the means of converting two of his friends ; and it is reported that one of them will enter one of the mission schools, that he may learn more of foreign science and Christianity. Kitaumi was a physician in Corea, and it is his present plan to study medicine with a Christian friend and then return as a medical missionary to his people. There is great need of such a work, as the Koreans are entirely ignorant of medical science and utterly disregard the simplest laws of health. The art of surgery is unknown among them ; and a Japanese physician, who had performed a successful, but very simple operation, was declared at once to be a god.

A number of young Koreans have been sent to Japan for education in the same way that the Chinese were sent to America. Two of the number have been

instructed by Rijutei in Christianity and recently made a public profession of religion. This act was severely censured by the official in charge, and their support was withdrawn. It is reported they were told that if they were in Corea their heads would be cut off. Both are now in the mission school at Tsakiji and are preparing to be missionaries to their people.

The man in charge of these students is named Kim Ok Kim. He has been a most bitter opponent of Christianity, and placed the young men in a school especially distinguished for its infidelity. He told them that the Christian religion was very bad, and they must have nothing to do with it. "Should you become Christians," said he, "I should feel so disgraced that I should not dare to return to Corea, but would have to commit suicide."

This man received from me a few days ago a copy of Luke's Gospel, in Corean, the Chinese New Testament, and Martin's Evidences of Christianity. He has been reading them very carefully, and has asked Rev. Mr. Yasukawa to instruct him in the doctrines of Christianity. He now goes to the native converts and missionaries for advice, and to-morrow evening he is to give a special entertainment to Rev. Mr. Thompson, Rev. Mr. Yasukawa, and myself. This man is the head commissioner from Corea, and his conversion would no doubt place all the young men in Japan under Christian influence.

A few days since two Coreans called on me and requested letters of introduction to the missionaries in China. One of them, Pak Wee-pen, is quite wealthy and a distinguished Buddhist scholar. The other, Han-zan-wee, has been a Catholic, and now both are seeking for instruction in the teachings of the Bible. After a short time they expect to return; and then they ask to be especially taught the truths of the gospel. One of them has written to Rev. Mr. Yasukawa: "We are reading the New Testament and Evidences of Christianity with great pleasure, and hope soon to return and hear the gospel from your lips. Please remember your child."

Rijutei has recently been teaching in the Government University. A week ago last Sabbath the teacher of Chinese called upon him, and by means of writing they were able to converse very readily, as the Coreans use the Chinese characters.

After the usual compliments, the Chinaman introduced some trifling subject, when Rijutei replied: "Let us talk of something profitable." "What shall it be?" said the Chinaman. Rijutei added: "I would like to talk of Jehovah, the only true and living God." "What!" said his friend, "are you a Christian?" "Yes" "And so am I," said the teacher.

This was a mutual and most happy surprise. After this they had a long and very profitable conversation with regard to their own experience, the doctrines of the gospel, and the condition of Christianity in their own lands. The Chinaman has since produced a letter from his pastor in Peking, and will henceforth identify himself with God's people.

It is now proposed to start a Christian service in Corean which is to be conducted by Rijutei. But few of his people can understand even ordinary Japanese conversation, and a sermon in Japanese is entirely beyond their comprehension. But preaching in their own language will be a great help to all who desire to learn the doctrines of salvation.

Owing to trouble with the Catholics, the government of Corea is very hostile to Christianity, and it will take some time to remove this prejudice. But this work in Japan is destined to undermine the errors and superstitions of the past and open the way for the triumph of the gospel in the Hermit Kingdom.

A few weeks ago a Catholic priest, who had been in Corea for some years and could speak the language perfectly, called upon Rijutei and by every possible means endeavored to turn him from the Protestant faith. He persevered most earnestly for three hours, but could make no impression at all. He found that Rijutei had studied the Bible too well to be imposed upon by any of the Catholic sophistries. The priest knew the reputation and influence of Rijutei in his own land and hoped to win him to their cause.

It is reported that Rijutei is the first Corean convert, but I have learned that Rev. John Ross, of Newchuang, in China, has baptized six young men, and by their assistance has translated a part or the whole of the New Testament. But either through errors in printing, or a want of scholarship on the part of the young men, the two portions which have been issued are pronounced worthless.

There is no question as to the value of Rijutei's work. His China-Corean version of the New Testament is about to be printed, and the translation of Mark's Gospel is progressing as rapidly as he can secure help in the revision of the text.

THE EVANGELIZATION OF COREA.

BY REV. M. L. GORDON, D. D., KIOTO, JAPAN.

THE opening of Corea by treaty to other nations has doubtless turned many Christian hearts toward that nation as a new field for Christian missionary effort; and the fact that the United States was the first of all the Western nations to secure such a treaty would naturally suggest that the responsibility for inaugurating such effort rests upon American Christians.

It may be that such a course is a part of the divine plan of bringing the people of all nations under the dominion of the Prince of Peace. But is it not also possible that this responsibility lies chiefly with a nation and people much more closely related to Corea in location, race, language, and civilization? I mean, of course, the Japanese. If the United States was the first Western nation to make a treaty with Corea, it is also true that Japan preceded it by several years and, in fact, made our treaty a possibility; and on the first visit of General Foote, our Minister to Corea, he took with him a Japanese interpreter. So that, if these circumstances mean anything, do they not mean that the duty and privilege of carrying the gospel to Corea belong first of all to Japanese Christians? I believe that the Japanese Christians will take up this work and carry it on enthusiastically and successfully.

Last night I had the pleasure of listening to an address by a prominent Japanese Christian, a man well-known in government circles also, who was just returning from a visit of several weeks to the Corean capital. One object of his visit there was to examine the condition of the people with special reference to Christian work among them. From his address, of which I cannot now speak

at length, and from the way it was received by the Japanese hearers, several things were clearly manifest:—

1. The Koreans are far behind the Japanese both in civilization, and morality; and are therefore in great need of the gospel. 2. The soil, climate, productions, and the physical and intellectual vigor of the people conspire to make it a pleasant and promising field of labor. 3. The time for direct work, at least, has not yet come. The speaker was very emphatic on this point. The prejudices of the people are strong; the government does not feel itself very secure; and its foreign advisers are quite hostile to Christianity. The speaker represented Minister Foote as desiring the evangelization of Corea, but as begging that missionaries either from America or Japan be not now sent; because such a course would be sure to complicate matters and really delay the Christianization of Corea. The speaker thought, however, that educational and medical work might be very successful, and might be begun almost immediately. One difficulty lies in the Jesuitical practices of the French Catholic priests. 4. When the time comes the Japanese will take up the work with enthusiasm. The speaker spoke of what they owed to missionaries from America and Europe, a debt which they could never repay, a debt which, in fact, the missionaries do not wish them to repay. "But," he said, "shall we not show our gratitude to them and appreciation of the blessings of the gospel by carrying this good news to Corea? There is, too, special appropriateness in this, for our early civilization came from Corea, and so, by carrying the gospel to them, we fulfil a double obligation. Furthermore, the literature of the Koreans can be read by our scholars, and their language is probably easier for us to learn than that of any other nation."

These words were cordially responded to by the hearers, and already I hear of young men who are certainly thinking of this work, and of one or two, at least, who are offering themselves for it.

Hence, it seems to me, that missionary boards in Europe and America should be sure of the divine leading before they send missionaries to Corea, lest they really be taking from Japanese Christians a privilege and a duty given them from the Lord. Would it not be far better to put a strong force into the larger fields, like Japan and China? The wisdom of this course is indicated by another fact, namely, that the Japanese Christians of different denominations will probably unite in carrying on the work in Corea.

KIOTO, September 18, 1883.

THE SOCIETY OF THE LOVERS OF INSTRUCTION.

BY REV. W. A. FARNSWORTH, D. D., OF CESAREA.

THERE were reformers in the Papal church long before the Reformation. No doubt many men have appeared from time to time as reformers, of more or less influence, in the Greek and Armenian churches.

That there is a demand for reform at the present time in both those churches, and more especially in the Armenian, no one who has had an intimate acquaintance with them can doubt. In each, but particularly in the latter, there is a strong demand for the removal of pictures from the places of worship; while

many of the rites of the churches are almost a dead form, if not entirely neglected. The demand for reformation is growing more and more imperious, and it is to be hoped that before long men will appear who will have the power to act as leaders of the evangelical sentiment, and that a mighty reformation will be accomplished.

Some fifteen years ago an Armenian monk, Chilingiryan Hagop, appeared in Constantinople as a reformer. For a short time he was the leader of a party in the Armenian or, more properly, the Gregorian church. He published an expurgated prayer-book of the church which, I am assured by good authority, is quite evangelical, and not very unlike the "Book of Common Prayer" of the English Episcopal church. He soon met with such severe opposition that he was induced to leave the church and become a Protestant. However, his Book of Prayer, and tract which he published, exerted a good deal of influence, and led to correspondence which resulted, in the city of Cesarea, in the formation of a reform society. This occurred about the time alluded to above, some fifteen years ago. This society is now known as "The Society of the Lovers of Instruction." Its purpose is well expressed in the preamble of its constitution, namely:

"To secure the progress of our nation in purity of morals and character, to strengthen hearty love and to secure divine enlightenment.

"This we seek to accomplish: 1st. By extending the knowledge of the holy gospel, by teaching it openly in the language of the people according to the requirements of the divine law; 2d. By opening schools that shall have such a high moral character as is required by the divine Word. (Proverbs ix, 10 and 17); 3d. By preparing teachers, and sending them to surrounding villages."

For three years this society had no very strong leader, and yet its members showed great liberality in raising the money necessary for paying rent and other expenses. Twelve years ago they secured the services of a man who was once a preacher of the Protestant church in Yozgat. He is a graduate of Bebek Seminary, and one who, both by nature and by education, is remarkably well fitted to be a leader. Up to that time, they had been able to put into execution only the first of the above-mentioned resolutions. In this they had worked faithfully.

Under their new leader, they soon opened a school which has been steadily maintained according to their second resolution. When they began to make a strong impression, the Armenian ecclesiastics took advantage of the effort of the Turkish Government to hunt for communists, and encouraged the charge that this society was a dangerous political organization. The leader was obliged to flee to Constantinople to avoid persecution and to secure the protection of the Armenian Patriarch, and some of the more prominent men were thrown into prison, where they remained several weeks. The Patriarch, being a liberal-minded man, gave their cause a favorable hearing; and, as the charge of communism was utterly groundless, they were exculpated, and renewed their labors with the real or implied approbation of the Patriarch.

The number of names enrolled as actual members of the society has never been large, not more than one hundred and twenty; but sometimes one name really represents a whole family, so that the actual number claimed by them is some three or four hundred.

There has been in this society, from the first, a strong opposition to the Protestant movement and an effort to dissuade men from attending the Protestant church. This has seemed to us a mistake, but it naturally follows from their avowed principle that the church must be purified, not by leaving, but by remaining in it. As years have passed, however, this opposition has become less.

The labors and the successes of this society have never been so great or so encouraging as during the last winter. They had two flourishing schools, one for boys and another for girls; and their evangelical character was quite in accord with their declaration in their second resolution, where they say that their schools "shall have such a high moral character as is required by the divine Word." At that time there was a weekly female prayer-meeting, attended by from sixty to one hundred and twenty. The interest manifested in that meeting, the zeal, the earnestness in prayer, as reported at the time, were such as to make us believe that the Spirit of God was present.

The secretary of the society tells me that at that time their Sunday meetings, which consisted of one session of from two to three hours, were attended by an average of five hundred persons, and that sometimes not less than eight hundred were present. The exercises consisted of an expository service, and a sermon, besides reading of the Scriptures and prayers. They were having a meeting on a week-day evening at which, for attracting strangers, they had some instrumental music and national airs, together with Scripture readings and exhortations. This was the most popular meeting, the number sometimes going up to one thousand. Perhaps the most interesting of their meetings were their district prayer-meetings. Through the winter, they held eight of these in as many different quarters of the city on four evenings of each week. Two men in each district were appointed as leaders of these meetings, and once in two weeks these leaders held a special union meeting to report from the several districts and to plan for increasing the interest in the same. These meetings were each attended by an average of from twenty to twenty-five persons; and, for Turkey, the strangest thing of all is that *women took part*, freely making remarks and leading in prayer! The secretary of the society assures me that the scenes at their meetings last winter were very much like those during the revival at Adana, as reported in our mission paper, the *Avadaper*.

The authority alluded to above is responsible for the following statements, which we believe to be mainly correct. They show the best results of the labors of this society. He says that in nearly, if not quite, every one of the families known as belonging to the society, family prayer, together with the reading of God's Word, is regularly observed, morning and evening. In answer to the question, "What is the moral character of those connected with the society as compared with what it was before?" he replied that the change for the better was very great.

The prospect of this society is not hopeful. The very great prosperity of the last winter drew the attention of the bishop, the monks, and the leading laymen of the Armenians to their work, and they made a combined effort to crush them. The leader and some of the more prominent members were called and questioned as to their political relations. As they declared themselves Armenians, they

were told that they must stop their schools till they could secure teachers whom the bishop would approve. They urged that they were anxious to retain their present teachers. The Armenians replied that they had plenty of good teachers whom they could have, but refused to confirm those that the society was employing. The leader of the society was also informed that he could not continue his labors unless he could secure the approbation of the bishop. As they could not accept these terms, the bishop appealed to the Turkish Government, complaining that the leader of the society and others refused to listen to their superiors, and demanding that the schools and also the place of worship be closed. The request was granted, and policemen were sent to see that the order was complied with. Then, further complaints were made against the leader as a dangerous man and a stirrer up of strife. The monk, who represents the Armenians in the government, said that he could not be responsible for the conduct of the Armenians of the baser sort if the leader were not sent away. The result was that he was sent, as a sort of banishment, to our Governor-General at Angora, a city about one hundred and seventy-five miles from Cesarea, where he has now been for more than three months.

Before he left, seeing that they were in the hands of the Armenians, and fearing that their "tender mercies" would be "cruel," the leader, Dr. Avidis Yeretzian, made a written statement, declaring himself a Protestant, and on the next day thirty-seven of the more prominent members of the society did the same. It is highly probable that the banishment would not have taken place had this been done a few hours earlier. If it had not been done at all, it is equally probable that others would have been imprisoned or banished, and that Dr. Yeretzian, who is now at entire liberty, would have been imprisoned in Angora.

When so many became known as Protestants, the schools were again opened, but as Protestant schools. Many of the people now attend worship at the Protestant church. They continue to have district meetings by themselves. It is clear that this society has done much for the enlightenment of this city. This, too, is clear that such a society cannot exist except by sufferance of the Armenian church. Whenever the ecclesiastics please, they can compel the members of such societies either to give up their organization or become Protestants.

This society is remarkable only for a more complete organization, and a more efficient leadership, than many others that have appeared in many cities and towns throughout the empire. A few days ago I was at Everek, a large town twenty-four miles south of Cesarea, where a friend assured me that twenty men, heads of families, met with him weekly to study the Word of God, and had done so for years. He says that all of these are accustomed to have family prayer, morning and evening, and that the power of the gospel appears in their daily lives. In that same town there are two other similar societies. These, and nearly all other similar societies in other parts of the empire, are distinguished for their earnest study of the Word of God. Our friends may be assured that a mighty work is in progress in Asia Minor, which does not appear in any of our statistical reports, and which can hardly be reported in any way.

It should be added that, with the more efficient leadership of this society in Cesarea, there is more to give evangelical people anxiety. While some of its

members go to the Armenian church for the sacraments, there are others who are inclined to neglect them altogether; and it is said that their leader encourages this by bringing the example of the Quakers to prove that it may be proper to neglect entirely the outward form, the true observance being in the spirit and not in the letter.

The matter of separation from the Armenian church is pressed as a great error, if not as a crime, in the Protestants, and even now, though compelled to seek protection under the shadow of the Protestant political organization, they are far from cordial. While some, who have found that the society does not meet all their needs, have been drawn nearer to the New Testament, there are more who have wandered farther away from it. May the present persecutions be blessed to them, making them willing to sacrifice all things for Christ.

Letters from the Missions.

Zulu Mission.

MR. WILCOX AT INHAMBANE.

It will be remembered that Mr. Wilcox, in November of last year, made explorations at Inhambane, a town some 650 miles north of Durban, on the coast, with reference to establishing a missionary station there. His report of what he learned was given in the *Herald* for April. In June last Mr. Wilcox took his wife and child to this new field of labor, and, although on reaching the port, news of the prevalence of small-pox was brought him, he landed and set up his home in a house vacated by a Portuguese merchant, across a bay, some twenty miles from the city. He now writes of excellent health, and a promising opening, though many difficulties had been encountered. Under date of July 30, he says:—

“For a few days we were subject to many inconveniences from our ignorance of the language, and from our cramped quarters. But we were getting things arranged a little comfortably when one day a native soldier came to the house, bearing a formidable-looking envelope, sealed with the great seal of the Governor of Inhambane. With trembling hands we broke the seal and took out two letters. One of them was a copy of a letter from the Governor-General to

the Governor of Inhambane, in reference to the request made by me, when here last November, for permission to establish a mission. It was written for more information concerning ourselves and our work. In the other letter the Governor of Inhambane said: ‘I prohibit you from establishing the mission for which you begged permission.’

“You may judge what a gloom fell on us by this intelligence. But we took it to the Lord, and it was with a cheerful, almost merry, heart that I set out for Inhambane in a few days, to see the new Governor. Having gained an audience, I soon saw that I need expect no favor in this quarter. He said that the priest had written him a letter, asking by what authority I had come into this province to teach another religion; that it was against the laws, and that it would be impossible for him to give me permission to establish a mission here.

“He said there was nothing in the laws to prohibit me from taking out a certificate of residence, purchasing a place and teaching our own servants, which was, in fact, all the Mohammedans did.

“There being yet time before the steamer sailed on her return, I wrote a letter to the Governor-General, fully setting out the object of our mission; how we came to seek this field, drawn by the reports of Richards and Pinkerton, and by

the invitations of the people; that we did not wish him to interfere with the work of the priest, but only to teach Christ to those who have no other teacher. We asked: If the infidel Mohammedans are allowed here, why we could not have as much liberty to teach Christ twenty or fifteen miles away; and, if he could not give us formal consent to establish a Protestant mission, whether we could buy a place to teach our own servants?

"If this is the most we can do, teach our own servants, we want a place where we can have a good many of them. For 'servant' here not only includes all who are in our pay, but all natives who are allowed to live on our place, of whom every trader has from a dozen to a score or more families. If we can do no better, this will be good enough to start with. Besides, if we are once settled, I do not think anything will ever be said if we should preach in any of those villages where the priest never comes."

Mr. Wilcox speaks of a lake, about five days' journey inland, which he visited with Mrs. Wilcox:—

"It is a beautiful, clear expanse of fresh water, elliptical in shape, and about five miles wide by six long. The surrounding country is dry and for the most part elevated from one to two hundred feet above the lake. On any of these high places I think it would be healthy. The population is sparse, but we could get plenty of land cheap, and would be secluded from the jealous eyes of the priest. I am altogether in favor of this location, if we cannot get permission to establish a regular mission."

August 1, Mr. Wilcox writes:—

"I received a letter from the Governor-General, saying that he will lay the matter before the Council, and, when he has received their opinion, he will send me a final answer. But I do not understand him to say that I must not preach till I hear from him. Upon the whole all hope is not destroyed yet. Now we must petition the King of kings that the final answer may be favorable. Pray for us."

Since the above letters were ready for the press, later news has been received

bringing dates down to September 1. The health report is excellent. Mr. Wilcox says that there are two dialects spoken by the natives about Inhambane. He is now engaged in mastering the one which is least like the Zulu, which he calls the Itongu. He is still looking for the most favorable location, and thinks he may find it north of Inhambane, at a spot from which a large number of dwellers along the coast can easily be reached by boat. No further communications had been received from the Governor.

West Central African Mission.

PROMISING NATIVE LADS.

LETTERS from this mission bring down the dates to July 27. Dr. Nichols has suffered so much from physical difficulties, the result not so much of the climate of Bailunda as of its altitude above the sea, that, greatly to his own regret and that of the mission, he has felt obliged to retire from the service. Dr. and Mrs. Nichols reached the United States October 23. The other members of the mission are in excellent health. Mr. Miller gives the following account of the boys under his care, which, in view of the fact that it is but little over two years since their language was both unwritten and wholly unknown to the missionaries, indicates rapid progress:—

"For the past three weeks I have not kept school, for the boys are helping me work. I give the schoolboys the first chance to earn some cloth for clothing that they may be more contented to remain at school. They work as well as any boys do. One of them is our cook and waiter—I was telling him this afternoon what to prepare for supper. In order not to forget, he wrote down the articles in a clear, legible hand. Three of my eight scholars can read and write almost any word in the language. Visitors often get them to write something and then bring the manuscript to me to read. As I read what is written it pleases them very much. This of course is done to find out whether the boys can really read and write or not."

Of Mundombi, a lad who has worked for Messrs. Miller and Fay for nearly one year, Mr. Fay writes:—

“He came soon after I arrived and has been with us all the time with the exception of a few weeks when he was ordered off to help move the war camp. He has proved so faithful that we trust him to a great extent. For a few weeks we have been trying to teach him to cook. Last week he did nearly all of my cooking.

“This boy I consider a very promising lad. He can already read and write quite well. When the printing-press comes I think he will make rapid progress. If we can keep him for a few years I think we can hope for much good from him. He is only one of four or five boys over whom we seem to have a good deal of influence. These are the ones for whom our friends should pray, for is it too much to look upon some of these boys as the first-fruits, and perhaps the first native preachers of the Bailunda Church? With God nothing is impossible.”

A FOREIGNER TO BE DREADED.

Mr. Stover writes, July 14:—

“This morning our lads came with the report that Careiro, the man who came up here to investigate, nearly a year ago, has come to stay, as he is building an *imbo*. Our lad added, ‘He buys people, and that is bad. We shall not go there.’ We pray God that no one of these lads, who have become so dear to us, may ever set foot on his premises. Further reports say that the king says he may stay here until he (Kwikwi) returns from his wars, and then he will see. There is very little doubt but that the presents he brings will work the desired effect upon Kwikwi’s cupidity and bring about the result Careiro wishes, unless the Lord interferes.”

It seems to be as yet uncertain what object this Portuguese man has in coming to Bailunda. He announces his purpose to open a distillery, but Mr. Sanders reports that at Benguela no one believes this story. It may be he is seeking slaves. Whatever may be his object, his presence bodes no good.

European Turkey Mission.

THE STORY OF CRICORE.

MR. THOMSON writes from Philippopolis, September 17, in a strain of glad hopefulness, feeling that while there are troubles and discouragements, the “encouraging signs outnumber and outweigh them.”

“I must begin by telling you the story of Cricore, an Armenian convert. When he was a small child, our place of worship here was in the heart of the Armenian quarter; and Cricore, attracted by the singing, used to come in frequently. This became a habit, so that, when so old that his parents felt it would not do for him to attend the Protestant worship any longer, he had become so attached to it that he would not stop going. His parents beat him, shut him up on Sunday, tried to lure him away, and the neighbors systematically persecuted him; but to no purpose. Cricore would not have anything to do with any religious services but ours. The crisis in his life occurred about two years ago, when he was about twenty-one years of age. A short time previous to that, when he began to feel that his prospects for life were injured by his going with the Protestants, he wavered a good deal, and was beset by great temptations. But he received grace to make the right decision, and came out clearly and strongly on the Lord’s side. From that time his employer, who was also an Armenian, began to treat him more and more harshly, till at last, about seven months ago, he told him that he must either quit the Protestants or leave his service. Without any hesitation Cricore left his good position. For about two months he found employment and slight remuneration by hawking books about the town.

“At the end of that time, Cricore came to me, saying that he was anxious to go to one of our Armenian colleges in Asia Minor, to fit himself to become a preacher to his own people, and asking me to do what I could to help him. That matter was in due time satisfactorily arranged. Meanwhile I was providentially enabled to engage him for four months as colporter

for this district. He did well, showing great zeal, and exhibiting a greater desire than any of the other men to press the Scriptures upon the notice of purchasers. Considering that he is a foreigner, young and inexperienced, and has certain faults, such as impetuosity and rashness, which lie very largely on the surface, I think he has shown himself a very excellent worker.

"When our church was organized here he presented himself as a candidate for membership. Of his sincere and earnest piety we felt no doubt. He regularly attended the services, was often at the prayer-meetings, taking part in Turkish or Armenian, when many of the Bulgarians were absent or silent. He is now at Marsovan, though, unfortunately, he is backward in his studies, and has had to enter the preparatory class. Also, through the sickness of his brother, and through a lack of proper manly independence, he has allowed himself to reach Marsovan without funds, so that he will have to be supported by friends. Still I believe that, taking all in all, this is a case to be very thankful for. I look to Cricore, in God's providence, to make a beginning of the work amongst the Armenians in this province."

CUEL PERSECUTION.

After speaking of several encouraging features in other places, as reported by native helpers, such as additions to churches, increased attendance, systematic contributions begun, Mr. Thomson gives the following case of cruel persecution and of heroic patience under it, as reported by Mr. Kostoff, from Panagurishte:—

"There is a woman here who, for a considerable time, has been searching the Scriptures, and three weeks ago came to the decision to live for Christ. But she is suffering very severe persecution from her husband, her mother, her relatives, and from the quarter in which she resides. Last Sunday she was beaten severely by her husband and her mother, who took from her her outer clothing and shoes, and drove her out. Last night she had a still worse experience. Her mother stripped her to her under-garments, put her on the

ground, and then with other women beat her severely, trying if possible to terrify her. Her husband drove her out, and will not have her in his house, since she will not leave the path she has decided to follow. Besides this, he threatens to go to the Bishop in Philippopolis and have her divorced, since she has become a Protestant. But thus far she has been steadfast, and has answered 'Let them do what they will, I wish to live for Christ.' She can read the Bible very well, and understands nearly all she reads, especially those verses that explain the way of salvation. Pray for her that God may give her grace to stand firm for Christ. Through her persecution people here have been greatly stirred up to inquiry.

"While one cannot but deplore such a persecution, and have the deepest sympathy with the poor woman, one still has a feeling of thankfulness that we are permitted to see what grace can do. A few cases like this over the field would be worth years and years of labor."

Madura Mission.

THE GREAT NEED.

MR. JONES writes from Madura, August 22, very hopefully, but speaks of the great need they have of an outpouring of the Divine Spirit. He says:—

"I am glad to find that our congregations are so well scattered over the station. The city has, as you know, one congregation besides our two large churches. In addition to these there is a cordon of half a dozen small congregations around the city within two or three miles of my bungalow. These are mostly in a weak state, and contain in some cases very poor material. Yet they are strategic points, and with faithful, energetic work can be brought up to influence and power. What they specially need is the superintendence and stimulus of earnest and consecrated catechists, and men baptized with the Holy Ghost. I regret to say that, while some of them do not seem to me to lack decided ability, they appear to have settled down into a lifeless routine.

“Our best village congregations are those which lie from eight to fourteen miles out of town. During the last two weeks I have visited them, and in three of them have administered the Lord’s Supper to the members. As is often the case, I find in them food for hope as also for discouragement. I am not sure but that the latter predominates.

“I am decidedly encouraged, however, by the determined air with which several of the men have promised to put on new life and zeal of faith in the Lord. Would that the divine blessing might sweep over eastward from Adana or westward from Japan! This is all we need to bring to the Lord remarkable results in this district, which has been honeycombed with divine truth.

“We have a strong native agency, and our congregations are everywhere scattered throughout our field. May ‘the rustling of a mighty wind’ soon fill us all with a divine yearning for the salvation of souls and with that power from on high which alone can accomplish it. I have a strong faith that some time, in the near future, Madura Mission is to be signally blessed by God’s presence. God prepare us for it.”

ACCESSIONS. — WORK AMONG HIGH-CASTE WOMEN.

Mr. W. S. Howland writes from Mandapalai, August 3, encouragingly, but feels great solicitude from the growing spirit of caste. He says:—

“We have been encouraged by accessions in several places. We have a new congregation in one place of about thirty persons, relatives of our Christians in other places. They wished to intermarry with our Christians. ‘If you will become Christians, we will give our daughters to your sons, but not otherwise,’ said the Christians. They consented, and have now been under instruction for ten months. In Sevalpatti, where Pastor Thomas has his home, twenty-nine families, consisting of over one hundred and twenty-five persons, joined us in a body last month. Their relatives are Christians, and there had been

some prospect of a few, at least, of these people coming over, when a severe persecution by the heathen village officials turned their minds to us for help. They came all together, and, although the case has been decided against them in the court owing to the ignorance of the parties and witnesses, yet none have gone back to heathenism. There seems to be every prospect that they will remain firm, and in due season I believe we shall see them coming forward under instruction, and by the elevating influences of the gospel brought into the fellowship of the church.

“An interesting work among high-caste women in Ampalcottai was commenced in May. The widow of a catechist who died last March, in Impuvanam, came to live with her daughter, the wife of my Ampalcottai catechist. While we were at Kodi-kanal she commenced, of her own accord, teaching a few high-caste girls in Ampalcottai. She has now seventeen pupils, some having already finished the first book. It is in one sense an outgrowth from Mrs. Capron’s work in Madura, as many of these women and girls are related to the women who are under instruction by Mrs. Capron’s Bible-women.”

TROUBLE FROM CASTE.

“I foresee that there is going to be a new trouble from caste. It has already commenced in Tinnevely, where the large majority of the Christians are from what is called the Shanar-caste. Great offence has been given to the Shanars of Tinnevely, by a non-Aryan and aboriginal origin being attributed to them in a book written by Bishop Caldwell. They themselves claim to have been descended ‘from the good old Pandyan Kings of Madura,’ and consequently to be of Kshatriya origin. A pamphlet has been written in refutation of the Bishop; and, as we understand, petitions have been addressed to Mr. Gladstone, to Mr. Tucker, Secretary of the S. P. G., and to the Archbishop of Canterbury, requesting that ‘the book which has given so much offence to the Shanars may be withdrawn.’” *

* *Indian Churchman.*

"These Shanars have been considered all these years as very low down in the caste scale, in fact, by many, as very near the Pariahs. They are a thrifty and wealthy caste, especially so in the south. They are bigots in religion. They are growing more and more strict in respect to fancied purity and purification. Hundreds of their women pass near our church on their way to draw water. A year ago it was decreed by their head caste men that the women must no longer carry the pots of water on their shoulders or heads, but on their hips, like Brahman women. A man was hired to sit at the side of the road near our church and watch the women as they passed, and enforce the rule until it shall become a habit. Next, it was decided that smaller and more comely jewels, such as the higher caste wear, must be worn. Now, a few weeks ago, quite a number, more progressive than others, in a village near by, have with due ceremony put on the 'sacred thread,' and are henceforth to be considered Kshatriyas, while their caste title is Raj or Rajah, and no longer Shanar or Nardar.

"The movement is not confined to the heathen. It is showing its hydra head among the Christians in the south, and is spreading far and wide. Only the Holy Spirit by his gracious influences can check the evil."

Ceylon Mission.

EDUCATIONAL WORK. — JAFFNA COLLEGE.

MR. R. C. HASTINGS has removed to Oodoopitty, to take charge of the Female Seminary where Miss Townshend did such faithful work. This school is serving an important purpose in awakening an interest in female education. Mr. S. W. Howland is, for the present, to devote his strength to village work near Chavagacherry.

Dr. Hastings, August 18, writes very hopefully of the present religious condition of Jaffna College, giving the following facts: —

"On June 7, we graduated a class of eight, all but one Christians. June 28 and 29, candidates for a new class were ex-

amined, and sixteen selected. Since then others have been added and the class now numbers nineteen. Ten of them are from Christian families and two are communicants. Three are sons of native pastors, and two of catechists in our service. The remaining nine are from heathen families.

"On the first Sabbath of this month we had the pleasure of receiving five of our students to the church. Three of them are from pure heathen families, one from a nominally Christian family, and one has a Christian father. I meet a class of about fifteen every week, who are regarded as candidates for admission to the church.

"The present number of students on our list is sixty-seven, all but three of whom are in attendance. Twenty-six of the sixty-four are communicants, and fifteen others sons of Christian parents. Though there is no special religious interest in the College at the present time, all are attentive and a few seem thoughtful."

MANEPY AND ALLAVETTY.

Mr. W. W. Howland writes from Oodooville, July 11, of the encouraging work in that vicinity, as follows: —

"I have resumed the care of Manepy and Navaly on my return from the Hills, Mr. Hastings, senior, retaining the care of Panditeripo for the present. The work at both these stations seems to be prospering. Misses Leitch are very active and with good results. I was especially interested in the large Sabbath-school at Manepy, with classes of all ages, from gray-headed men and women to very small children.

"The pastor at Allavetty is feeble, having had a slight attack of paralysis in the right hand and side. While he is disabled, we supply the preaching in turn from here, and do what we can for the other work. We are now having the most favorable season of the year for village work and are endeavoring to improve it by evening meetings in the school bungalows and private houses, and meetings for women in the afternoon, and in visits from house to house. Your letter to the Madura Mission urging the importance of personal labor for the salvation of individuals came while

I was there. It was received in a very good spirit by the missionaries, and a Tamil translation prepared for their assistants, of which I brought home a copy. It was read at our semi-annual meeting of the pastors and delegates last week, and I hope it may do us all good."

Japan Mission.

THE REVIVAL.

MR. CARY writes from Okayama, September 15, of the progress of the revival, with interesting incidents, as follows:—

"The prospects of the work in Okayama and vicinity appear very promising. In the church here there seems to be a deeper spirit of consecration than I have before seen. Dependence on the Holy Spirit, earnest desire for spiritual growth, a sense of personal unworthiness, and desire for the salvation of others, are marked features in the experience of several of the church members. A pastor of one of the Presbyterian churches in Tokio who spent a week here was the means of helping many of the Christians. Several special meetings to pray for the indwelling power of the Holy Spirit have recently been held. Some outside of the church are being affected, and we hear of a few hopeful conversions. The idea of the 'sinfulness of sin' seems to be a difficult one to get into the minds of the Japanese; but recently among both Christians and unbelievers there seems to be more realization of personal unworthiness and guilt. There are thirteen applications for admission to the church the first Sunday in October; but a few of the persons may be advised to wait a short time longer.

"One of the prominent members of the Takahashi church was present at some of the meetings here a week ago. He was thoroughly aroused, and on his return home told the Christians what he had seen and heard here. We hear that at the first meeting after he went back the church was deeply affected, while many with tears confessed their sins. The first steps were taken for removing some unpleasant feelings which had arisen between the Chris-

tians of Takahashi and those of Ochiai, and there was a new consecration of themselves to God. The worker at Ochiai, happening to be at Takahashi, was in the meeting. From there he came to Okayama, where he spent a day; and now has gone back to his own work, hoping to be the means of carrying the blessing there. We pray that God will continue to be with his people, and at this time, if it is his will, make his Name to be glorified among the heathen."

PERSECUTIONS.

"Takahashi was, during the summer, the scene of a curious occurrence. At a heathen festival some of the people made an image of Christ hanging on a cross. This was placed on a cart and drawn through the streets. Some of the men carried spears, and it was a part of the programme that these should be thrust into the image; but when the time came no one was found who dared to do it. They tried to hire some boys, but they refused, and both old and young were afraid to use the spears. Probably there was merely a superstitious fear that in some way they might bring evil upon themselves. In any case, their intended sport and ridicule of Christianity was a failure.

"One young man, who is a member of the Takahashi church, has suffered much persecution from his father. A few days ago he was bound with ropes to a post, and the father taking a heavy stick threatened to kill him unless he would promise to give up Christianity. He did give the young man a severe beating. Though several of the neighbors saw the performance, none tried to prevent it; in fact, some called out, 'Kill him! kill him!' The son escaped that night and has run away; though he plans to write to his father, saying that he has no desire to be the cause of any trouble. On the contrary, he hopes that the father will examine Christianity to see whether it is not indeed the truth.

"Had I time I would speak of the work in some of our other out-stations, but I am just starting to spend Sunday at Amaki where the work seems to be getting a good

hold. We continue to hear good reports from Imabari, and I plan to visit that vicinity next week."

Similar reports came from three sections of Japan. One case is referred to by Mr. Jencks where a church was disaffected with its pastor, but where now the whole condition is happily changed by the spiritual quieting which has followed special prayers and labors.

NORTHERN JAPAN.

Mr. O. H. Gulick, of Kobe, during the summer visited Yezo, the great northern island of Japan, to which our missionaries sometimes go for rest and to escape the heat. Our readers will be particularly interested in the account of the students in the Agricultural College, of whom they heard something years ago. Mr. Gulick says:—

"Led by the liberal offers of the government, three years ago, several of our Kobe Christian people organized a society to start a colony in the island of Yezo, now known as Hokkaido. The leaders and directors of this enterprise were among our best church members. Through their efforts a colony of about one hundred people from Kobe and vicinity went to a point in Hokkaido, named Urakawa, where they are engaged in redeeming wild land and bringing it under cultivation. Among these settlers in the northern colony are members of the Sanda, Kobe, Tamondori, Hiogo, and Kioto churches.

"From Hakodate a journey of one hundred and ninety miles—forty by steamer and one hundred and fifty by land, mostly on horseback—brought me to the Kobe colony at Urakawa. The leading man of this colony is Mr. Sawa, one of the first converts of the Sanda work, and, while he remained with us, the most prominent member of the Sanda church. From him, his wife, his mother, and all of the twelve Christians there, I received the warmest welcome. I spent a week with them strengthening their faith and instructing them in the truth, preaching to them and administering the Lord's Supper upon the Sabbath. The wife of one of their num-

ber made profession of her faith, and received baptism. These thirteen believers, with a single exception, represent the churches of our connection, being members of eight different churches. They observe the Sabbath and maintain regular Sabbath services in a room set apart for this purpose. I hope that another year they may be organized into a church and enter into recognized relationship with our churches of Central Japan. I gave them reason to hope that I might visit them again next year. It was evident to me that this short visit of mine to them was of vital importance in establishing their faith and amending their practice in some important points."

CHRISTIAN STUDENTS.

"Through the teachings of President Clark, formerly of the Massachusetts State Agricultural College, who under the Japanese government founded the Agricultural College of Sapporo, a company of from twenty to thirty of his earlier pupils embraced Christianity, and were baptized by Mr. Harris, then located at Hakodate, a missionary of the Methodist Episcopal Board. Since Mr. Harris left, Mr. Dening has baptized several. Upon the departure of President Clark, the Agricultural College fell under the influence of American Unitarians, some of whom I judge have exerted no positive religious influence, only three of the present members of the college being professing Christians. But the zeal of many of the early converts seems not to have abated. Most of these believers have been graduated from the institution, and are now teachers, farmers, or government officers in Hokkaido. They remain unconnected with any of the churches in Japan, but form by themselves a Christian community. These young men, with the Christians who have come to them from the churches of the South, number about fifty persons. They have formed a Young Men's Christian Association, have rented a building for a church, and maintain Sabbath morning and evening, as well as week-day, meetings. When a missionary visits Sapporo, they invite

him to preach and administer the Lord's Supper. In the absence of outside help, three of the young men take turns in conducting the services.

"I was most favorably impressed with the character and zeal of the leading young men of this Christian Association. They often speak of themselves as a church, though well aware that a Young Men's Christian Association does not constitute a church. This state of independency is the result of coming into Christian communion under joint Congregational, Methodist, and Episcopal influences. In order to avoid division and collision, and yet maintain unity among themselves, they have continued, now perhaps five years, without a church organization or affiliation with any of the churches. They acknowledge that this is not a desirable condition. Were there an Association of Congregational Churches on this island, I think they would quite likely ally themselves with it.

"This northern island is thinly populated; large tracts of the richest land lying wholly unpossessed, in the valleys as well as on the coasts. Here we have a

grand outlet, and a healthful field of occupation for the crowded millions of Central Japan.

"Representatives of all the churches established on the main island will be found in the different parts of this land of promise. The number is sure to increase steadily by colonization alone, even if no converts are made from among the heathen. But it is true, as Mr. Watase, of Sapporo, said to me, the colonists from the South leave behind them the graves and the religion of their fathers. In this new country they are liberated from the power of the priests. Generally these latter are left behind, or, if present, are without power, wealth, or influence. The settlers here are in some respects especially susceptible to new religious influences. Truly the fields are white, but the laborers few.

"My visit to this northern island convinces me that our mission and our churches ought henceforth to have a portion and an inheritance among the tribes and the possessions in this land of promise."

Gleanings from Letters.

William H. Gulick, San Sebastian, Spain.—Spain is in a transition state. In the space of fifteen years there has been almost as complete a breaking up of the foundations of political and social life in this country as during the same time in Japan. From the bondage of an absolute and personal government, the nation has advanced far on the road of liberal ideas. From the most abject subjection to the clerical yoke, and corresponding hostility to Protestantism, there has been such a reaction that the majority of the Spanish press to-day is seen boldly taking the stand for religious liberty, while the law of the land, defectively, to be sure, but still measurably, protects evangelical workers in all parts of Spain. Meanwhile, evangelical ideas are so manifestly on the increase, that there is hardly a session of the national

Cortes in which a number of days are not dedicated to the consideration of laws that directly, or indirectly, shall regulate *dissent* and its relations to the State. This, then, surely is the time for us to lay out our strength in the spread of the gospel, with its conserving influences, that the emancipated people may not be left to rush from absolutism into anarchy, from fanaticism into infidelity.

William Ireland, Adams, Zulu Mission.—The annual meeting of our Christian natives commenced on Wednesday, July 18, closing on Sunday evening. Besides large committee meetings of the principal men, there were three sessions each day, and every time a crowded house. At the Sabbath midday service there were thought to be five hundred persons in the Mission Chapel, filling every available space; be-

sides an overflow meeting, under a large tree near by, of about three hundred. Benjamin Hawes preached a capital sermon, and Umbiyana spoke well at the communion service. On the whole, I think the outlook is more encouraging than for many years. We seem to be steadily gaining ground in the temperance movement, although it is very hard for many of the old members to give up the native beer. Our missionaries, men and women, have stood firm on this question, and I think we have reason to thank God, and take courage.

Miss Ellen M. Stone, Philippiopolis, European Turkey. — Miss Graves and I have made a tour to Panagurishte, and were present at the examination of candidates and the organization of a church of twelve members. We had some most delightful experiences among the spiritually-minded Christian women of that village. The work there is heart-satisfying in its depth and life.

James E. Tracy, Tirumangalam, Madura. — We need men *at once*. Some here are now carrying double burdens; some are looking forward to an interval of needed rest; one or two feel themselves less strong and active for work than they were twenty years ago. The work is a growing one, and needs enlarged support. Tirupuvanam is in a most hopeful and promising condition. It urgently needs the fostering care of a resident missionary to develop and carry to completion the work which is opening. Blani, which has enjoyed for several years the advantages of wise and active supervision, can ill afford to do with non-resident superintendence for any considerable length of time. Such unavoidable intermissions of occupancy are freighted with unfortunate influences, and are every way undesirable.

Miss F. A. Gardner, Osaka, Japan. — Of the work in Osaka there is almost everything to encourage us, as we look at it after an absence of six weeks. The pastors have done earnest work, and the work in all four of the churches, and in the out-stations, looks very hopeful. Six adults united with

the Tenma church yesterday (October 30). The Naniwa church gets a good deal of strength from its out-stations. They are supporting two missionaries, and hope to send out a third soon. A young man who has lately been sent to Koriyama has been supported by the Greek Church missionaries, and was expecting to become a missionary, when he called, one day, upon Mr. Sawayama to ask some question in theology. They had a long talk, and he came often after that, and finally made up his mind to join the Naniwa church. Mr. Sawayama told him to ask advice of his teachers, and he told a Russian priest of his convictions. The priest told him that he would pray for him, and advised him to pray for himself, and do as the Lord directed him. Mr. Sawayama feels that it was a direct answer to their prayers for workers, as he had been very well instructed, and seemed very humble.

D. W. Learned, Kioto, Japan. — Yesterday (September 30) I had the pleasure of visiting the First Church in their communion service, and of baptizing fifteen persons. Three of them were young men from the school, and two were pupils of the girls' school. A week ago, on the first Sunday of the term, the afternoon was devoted to hearing the reports of the young men who have been out to preach this summer; they come back with great zeal, and most of them bring encouraging reports. They represent widely-separated fields, from a place two hundred miles or so north of Tokio to Zuhucha, on the island of Kiushiu, in the southwest.

Miss Estella Fletcher, Ponape, Micronesia. — We are all well at this writing (May 1). The work seems to be moving on nicely; the girls in the school seem to be learning rapidly. Last December the *Star* brought a little girl from the island of Ruk, to be educated here. When she came she could spell a little in her own language, but knew not a word of Ponapean. Now she can read well in Ponapean, and is in subtraction, in the arithmetic. But she is an exception.

Notes from the Wide Field.

AFRICA.

A CHRISTIAN HERO. — We gave, in the *Herald* of November, an account, by Rev. Owen Watkins, of a visit to a Christian community two hundred and fifty miles above Pretoria, in the midst of the densest heathen darkness. We find, in the *Wesleyan Missionary Notices* for October, an extended account, by Mr. Watkins, of Samuel Mathabathe, the founder of this community, from which we gather a few interesting particulars.

Samuel is certainly a remarkable man, with a remarkable history, as showing God's providence in working out the salvation of Africa. Sixteen years ago he went down to Natal seeking employment. There he met the late Rev. Mr. Allison, who became much interested in him, took him into his school, and instructed him in Christian truth. He was converted and became a devoted Christian. After seven years in Natal, he felt a call to return to his home and his friends, in their darkness, and tell them what great things the Lord had done for him. He at once gave up all his earthly prospects and the Christian privileges enjoyed in Natal, and with his companion, who had also been brought to Christ, started on his long journey of seven hundred miles, on foot, to carry the gospel to his tribe and people.

On his arrival, Samuel reported to his chief and asked permission to preach Christ to the people, but was indignantly refused and threatened with death if he did. He determined to remain, however, and, though holding no public services, for more than four years taught from house to house, reading and expounding the Scriptures, and was greatly blessed.

After four years, the chief died, and from his successor, his chief wife, Samuel at last obtained permission to hold public services and to establish a school. A building was erected holding six hundred persons, a school was established, and the work of the Lord prospered. Churches were afterwards built in two other places, and two men of good report and known piety were set apart and consecrated to the work; sent to the French Mission in Basutoland, seven hundred miles away, on foot, for two years' study; after which they returned and took up the work of teaching and preaching, under Samuel's direction. Great good was done and many turned to the Lord.

But opposition came. An attempt was made to drive him from the tribe, and his church was burned down. But all this only turned out to the furtherance of the gospel. Many more joined him, and, in sublime patience, he built another church. But difficulties arose from another quarter. Heathen customs, which had been held in abeyance, once more came to the front. These Samuel opposed with heroic firmness and incurred, together with all the Christians, the bitter hostility of rulers and people. The chieftainess ordered the church to be burned down. All the Christian men were driven from their huts, severely beaten, and, with their families, ordered to leave the country. Two hundred souls went forth into exile for Christ's sake. For most of these Samuel procured a refuge at the farm "Good Hope," forty miles away, where they now are, with a precarious tenure, yet making their light shine among all the surrounding tribes.

Mr. Watkins, some months since, invited Samuel to visit him at Pretoria, and thus describes him: "When I saw him I was amazed. He is a very little man, not much more than five feet high; but he has the courage of the Apostle Paul and the tenderness of the Apostle John. He told me his story, all unconscious of the sublime heroism it contained. He had labored for nine years in the dark wilds of Africa, unknown, unpaid, unvisited, unrecognized by any church. You will not wonder that I was greatly moved."

STANLEY'S EXPLORATIONS. — Mr. Stanley is vigorously pursuing his career of discovery along the banks of the Congo. He is establishing station after station as centres of commerce and, we may hope, ultimately of Christian civilization. He seems to have secured the confidence of the natives, and predicts great results from his labors. He has also discovered a new lake and explored a large river with the melodious name, Malunda. He thinks the Congo valley contains full fifty millions of people, for the most part able and willing to buy and sell abundantly. But, with all due allowance for exaggeration, here is certainly a rich and ample field, not merely for commerce, but for the seed of the gospel.

SAN SALVADOR. — Little has been heard recently from the English Baptist Mission at this place since its most efficient laborers have undertaken mission work on the Congo River; but the last number of the English *Missionary Herald* gives good reports of the operations at San Salvador. There has been a steady and strongly marked progress in every ground held, and much has been gained. Mr. Comber, who had visited the station, reports: "The school was flourishing splendidly, and there were *forty boys* (of whom twenty were boarders) under training, besides the number — about ten — who are with us on the river. Sunday services had an average attendance of seventy or eighty adults, besides perhaps sixty children. The king was much the same as usual in his relations with us, and, without doubt, is at heart our great friend and helper. But best of all was to find the pick of Congo, the *élite*, the finest boys and men, all on our side — not passively, but with much *esprit* and earnestness. Not one of these, whose support is the great test of the feelings of San Salvador people, had swerved. Our staunch friends, who had so strongly supported us at the first, were still staunch and true. They love us all, and especially is our dear brother Weeks beloved by them all, particularly by the boys. Several (some half-a-dozen) are in the position of catechumens, or of members of inquirers' class."

MADAGASCAR.

TREATMENT OF MR. SHAW BY THE FRENCH. — This missionary of the London Society, who was arrested and kept under strictest guard by the French Admiral at Tamatave, has arrived in England, and the outrage against him seems in the process of reparation by the payment to him by the French Government of \$12,000, and by a formal note of regret and apology to the British Government. Mr. Shaw makes no demands and says that money cannot repair the gross injury done. From his story, as related by himself recently in Exeter Hall, it appears that a more damaging case has seldom been recorded against the responsible agents of a civilized nation. Admiral Pierre and his associates seem to have conducted themselves more like barbarians than citizens of the republic of boasted politeness and civilization. Mr. Shaw was treated with an arrogance, a heartlessness, and brutality, simply amazing. The French Government and people cannot too soon, for the sake of humanity as well as of national honor, repudiate such acts and make all possible reparation.

THE SPIRIT OF THE HOVAS. — The French papers say, in reference to this affair about Mr. Shaw, that the "incident is ended," meaning that diplomacy has settled the trouble. But matters in Madagascar are far from being settled, and the issues will reach farther than French statesmanship can see. At last advices, negotiations had not been renewed, and no conciliatory offers made by the invaders. The Hovas command the whole island, except along the coast, and have no thought of submission. The *Nonconformist*, of October 25, contains an extract from a letter from Rev. James Sibree, Jr., who was hoping to resume missionary work in Madagascar (but had been able to get no further than Mauritius), which well shows the spirit of the people: "It is quite certain that a desperate resistance will be made by the Hovas, who possess a tenacity of character which is not at all appreciated by foreigners. Not only the men, but even

the women and children, are determined to resist to the last, and to join together as one in the defence of their country. Rather than allow their capital to fall into the hands of the enemy, they will themselves set it on fire and then retreat to inaccessible parts of the island. This is the firm persuasion of some who have just come from the interior of Madagascar, who have known the Hovas for many years, and have seen the quiet determination which fills the minds of every class of the community." The invasion, as yet, has chiefly injured the foreign trade, and has brought no advantage, but only loss and disgrace, to the invaders. With China and Tonquin on their hands, it looks very much as though the French, before long, would have to beat an ignominious retreat.

PROGRESS. — There is no more interesting and remarkable chapter, in the whole history of missionary enterprise, than that which relates to Madagascar. The success of the English Missions has been remarkable, not merely in the religious, but in the educational and civilizing, aspects of the results, as graphically set forth by Mr. Cousins and Mr. Shaw, recently, in Exeter Hall. Twenty years ago there were not half a dozen schools in the island; now there are hundreds, and only the outbreak of the war has prevented the number of native scholars from now reaching full a quarter of a million. Well does the *Daily News* say: "In literature, in the common acts of life, in social movement, and in politics, the progress made by the Malagasies is really remarkable. The wonder is that all this could have been accomplished in a land in which, forty years ago, heathenism was triumphant and Christianity the object of relentless persecution." And may the contrast in Christian conduct and feeling, so powerfully shown of late, between these former heathen and their Christian invaders, prove to the "gallant nation," and to the world, the amazing difference between the true and a false gospel. May this true gospel advance to greater victories still, and fill the island with increasing light and enduring peace!

POLYNESIA.

NEW HEBRIDES. — The reports from the mission stations in the New Hebrides, for 1882, are on the whole encouraging. There has been no special change at Aneiteum or Futuna. At Tanna two new churches have been erected by the natives. There is now no foreign missionary at Port Resolution. At Eromanga the whole island has been opened to the Christian teachers, and over one hundred have been added to the communion roll. The natives have furnished all the native food required at both stations, and have freely done all the boating and journeying required of them. On Tongoa the year has been one of decided progress. The cannibal chieftain of one village manifested considerable opposition and six persons have been killed, of whom three were eaten. But at six or eight villages Sabbath services have been maintained, with an average attendance of from three hundred and fifty to five hundred. Over two hundred persons have learned to read, and churches have been built where the idol-drums have been destroyed.

INDIA.

AN INTERESTING MOVEMENT. — We find, in the *Church Missionary Intelligence* for September, communications from Rev. A. F. Painter, of Travancore, giving a detailed account of a recent somewhat remarkable movement among the Hill Arians toward Christianity. We make a single extract, illustrating the zeal and decision of many among this people in accepting the truth and service of Christ. It is the account of a meeting held at Manakombu. Sixty-nine leading men, besides women and children, are present. The object of the remarks made is to bring them to an immediate decision whether they will serve the true God or evil spirits. It is urged that on this decision their own, and probably the future of their children, depends. The goodness of God, in his works all around them, is set forth, and his care for the

smallest and weakest of his creatures, but especially his great love in providing a way to heaven, even for sinners. The story of Christ's love is again repeated, to which they listen most intently. Mr. Painter continues: "Then came the discussion. The greater part, to our joy, declared their intention of becoming Christians, and serving God only. Four of the five Atakkam Malla representatives said they had only come to hear, and carry back the news, not to renounce heathenism at once. They considered the message good, and that all ought to serve God, and they would tell their people so. To my surprise, the Melluhapaden, or devil-priest, the remaining representative, stood forth and said: 'If we determine that it is right to serve God and not devils, then we ought to serve him from to-day. I have made up my mind that I shall join to-day.' The effect was wonderful. The others at once decided to do the same, and an enthusiastic feeling seemed to take possession of all. Five only stood aloof. One by one they came and stooped down, while I removed the tuft of hair, or *kudami*, a badge of heathenism, from them, and gave them a Christian name, and prayed that God might bless them. Then the women came to be named, and brought their little children; and I told them how Christ on earth had received and blessed little children. When it was over we all joined in thanksgiving and praise, praying him to give grace to those who had determined to serve him. They all repeated after me, a great many times, 'O God, give me thy Holy Spirit, for Jesus Christ's sake.' Never before on this hill, at least for centuries, has God been worshiped."

Miscellany.

THE HOLY SCRIPTURES.

The present century is in no respect more remarkable than for the multiplication of our sacred writings. Last year the American Bible Society put into circulation 1,676,232 copies of the Bible, or parts thereof, thus swelling its total during sixty-seven years to 42,083,816 copies. The British and Foreign Bible Society must be credited, in 1882, with similar issues to the amount of 2,930,000, which is an average of about 10,000 for every secular day of the year, and which carries up the whole number by that institution to 93,953,000 in the seventy-nine years of its existence. These two, with other and smaller societies, have produced over 175,000,000 copies since 1804.

Within the period just named, the largest institution referred to, which has its centre in Queen Victoria Street, London, has had an agency in enriching between fifty and sixty languages, for the first time, with translations of the whole Bible; between eighty and ninety with the New Testament, and about ninety more with portions of the Old or the New Testament,

or of both. From a list prepared by the British and Foreign Bible Society, setting forth the work of translation, printing, and distribution of the whole or parts of the Sacred Scriptures, — in which that institution has been engaged, directly or indirectly, — we find 250 languages or dialects enumerated. Including revisions, and also twenty-six versions prepared by other similar societies, we find a total of 345; and yet over four fifths of all these have been executed since the opening of the nineteenth century. The more important of those undertakings — translations into languages newly reduced to writing — have been carried on by Protestant missionaries; and they are everywhere, not only chief translators and revisers, but also the chief agents in promoting circulation. — *Rev. A. C. Thompson, D. D.*

MISSIONARIES IN NATAL.

The *Natal Mercury*, of June 12, takes occasion to refer, in high commendation, to the work of the missionaries of the American Board in the colony of Natal. It says: —

"The letters we published yesterday from the Rev. J. Tyler and the Rev. W. Ireland give a record of quiet, unassuming, but steady and successful, mission work, that reflects high credit upon the organization that is responsible for, and the men who have accomplished, such results. The American Board of Foreign Missions was the first mission body in the field here. In a few years it spread itself over a vast area, comprising, indeed, the whole coast-lands, and, though many of its pioneer representatives have passed away, we are glad to find that three of them, after over thirty years' work, still live in our midst. The names of Lindley, Grout, Adams, Stone, and Wilder have become historical; but our two correspondents, with Mr. Rood, have not yet returned from the field. The school at Amanzimtoté is an institution of great interest and importance, and it puts our Legislature and Government to shame by showing what might have been done years and years ago in the direction of native training. It has sent into the world 237 fairly educated lads, and it has an average attendance of 41. The new premises, towards which colonial sympathizers have lately been invited to contribute, will considerably widen the sphere of usefulness. We are glad to learn that the readiest response was made to the appeal for a moderate contribution towards the cost of building, but we are not surprised that even in these depressed times colonists strained a point to show their appreciation of so estimable and useful a body of missionaries as our American friends have shown themselves to be. Never—or scarcely ever—meddling in politics, but steadily attending to their own affairs, they have won the respect and confidence of all who desire the improvement and reclamation of our native races."

NATIVE PREACHERS FOR CHINA.

In a recent communication from a missionary in China in regard to the kind of native workers needed in that field, some very valuable suggestions are given, especially in reference to the question so prominent at present, whether or not

native Chinese missionaries can be sent with advantage from this country to labor among their countrymen at home. This writer says:—

"I hope consecrated men will be found for preachers and teachers. But I think that, if any should offer themselves, no promise of help should be given to pay their passage here, as we have learned from experience that a man who, in America, where public opinion is with him, may be an earnest Christian worker, may here, where he would have constant persecution, be very inefficient. It is also the general opinion of the missionaries that an English education denationalizes a Chinaman so much that he is not able fully to sympathize with his countrymen, and is apt to consider himself so much above them, that he will not readily associate with them nor be able to live on such salaries as, in justice to the future self-supporting churches, are now paid.

"If any Chinaman wishes to do effective work among his countrymen, his studies should be in his own language, and in the Bible. Few who leave China can read more than a few sentences.

"In China, schools are of two grades. In the first they are taught to name the characters and to memorize the classics; and, as the written and spoken dialects are different, they do not know the meaning of what they read any more than an American boy could understand the Greek Testament, when he had only learned the alphabet and committed passages to memory without knowing the meaning of the words.

"In the second grade of schools the characters are explained. None but the wealthy, however, can afford to patronize these schools; and it is rarely that any of the wealthy classes emigrate to America or Australia. So it is very clear that the first thing a Chinaman needs, who expects to work effectively among his countrymen, is the training given in this second grade of schools, in order that he may understand what he reads. This is the purpose of the mission schools, and no amount of English education can prove a substitute."

BIBLIOGRAPHY.

Our Eastern Sisters, and their Missionary Helpers.
By Harriet Warner Ellis. pp. 184. London: The Religious Tract Society.

One of the most marked and happy features of this century is the extent to which Protestant women have devoted themselves, singly and in associated ways, to Christian and philanthropic labor outside of those limits to which they were aforetime, in great measure, restricted. Another happy feature of our times is the enlistment of female pens in the advocacy of such efforts, and in recording them. The literature of one department alone, that of woman's work for women in the East, is coming to have a noteworthy place in the general missionary literature of the day. To say nothing of books produced in this country, or of matter in various special periodicals, such as *Life and Light*, on both sides of the Atlantic, Mrs. Weitbrecht's "Female Missionaries in India" and "Women of India," Mrs. Mullen's "Faith and Victory," "Hindu Women" by D., Miss Whateley's "Missions to the Women of China," and now the above work, in addition to others by the same author, are both an exponent and an agency of great significance. In thirteen chapters, Mrs. Ellis gives a sketch of woman's work in India, Burmah, Batavia and Borneo, China, Persia, Syria, and Egypt.

Mission Atlas: Exhibiting the work of Evangelical Missions in their present extent. By Dr. R. Grundemann.*

The large and expensive Missionary Atlas, by Dr. Grundemann (1867-71), was a noble and most valuable contribution to missionary literature. The same indefatigable author has now furnished a smaller Atlas, containing twelve maps, with numerous accessory sectional maps, but without descriptive letter-press which accompanied his larger work. The present is an entirely new production. The outlines are clearly and accurately sketched, while mission stations are not inserted in

* *Kleiner Missions-Atlas zur Darstellung des evangelischen missionwerkes nach seinem gegenwärtigen Bestande.* Von Dr. R. Grundemann. Pastor zu Möritz bei Belzig. Calw and Stuttgart. 1884.

such numbers as to crowd and confuse. It is an inexpensive work, and the circumstance that the lettering is German—not, however, in German text—will not materially hinder its use by those who are unacquainted with that language.

The Middle Kingdom. A Survey of the Geography, Government, Literature, Life, Arts, and History of the Chinese Empire and its Inhabitants. By S. Wells Williams, LL. D. Revised edition, with illustrations and a new map of the Empire. 2 vols. New York: Charles Scribner's Sons. 1883.

For thirty-five years Dr. Williams's work has been the standard authority on all matters pertaining to China. The changes which have taken place during this period, and they are many, have not impaired its value, though they have left something more to be desired. It is a singularly happy circumstance that the now venerable author of "The Middle Kingdom" should have lived long enough to give to the public a revised and enlarged edition of his invaluable work, bringing the record down to the present time, and making it incomparably the best account of an empire and a people who are more and more to attract the attention of the world. The sumptuous volumes before us will form a fitting monument to the ability, energy, and vast learning of Dr. Williams. It is delightful to see how constantly the spirit of the Christian missionary finds expression in these pages. No one can read them without a deep conviction that the great empire furnishes a hopeful field for missionary enterprise. Dr. Williams refers to the fact that when he arrived at Canton, just fifty years ago, he was officially reported, with two other Americans, as "foreign devils," and that forty-one years later he stood with the American Minister in the presence of the Emperor Tungchu, on a perfect equality with "the son of heaven." If changes corresponding to those recorded in these volumes should take place in China within the next fifty years, a vast stride will be taken towards the evangelization of the world.

It is impossible to even refer here to the many noticeable features of this revision, which is the fruit of the patient and con-

scientious labor of the author for several years past. Aside from verifying and enlarging the accounts of the geography, of the laws, customs, and social life of the Chinese, the new edition is specially enriched by the history of the opening of the empire and the advances made by commerce and by Christian missions within the past thirty-five years.

Our Boys in India: The Wanderings of Two Young Americans in Hindustan. By Harry W. French. Boston: Lee & Shepard.

Our Boys in China. By Harry W. French. Boston: Lee & Shepard.

The Bear-Worshippers of Yezo and the Island of Karafuto; or, the Adventures of the Jewett Family and their friend Oto Nambo. By Edward Greey. Boston: Lee & Shepard.

These three volumes, issued by the same publishing-house, relate to lands in which young people are always interested. They are profusely illustrated, Mr. Greey's book on the *Ainos*, or Bear-Worshippers of Northern Japan, abounding in cuts made from drawings by Japanese artists. There is rather more of adventure in these books than we relish, but perhaps not more than the boys of the present day expect. The

descriptions of the lands visited are vivid and, so far as we have noticed, correct. The allusions to missionary work are frequent and pleasant. We do not wonder that these books are popular. On the thread of story they convey much interesting and valuable instruction.

Among the Alaskans. By Julia McNair Wright. Philadelphia: Presbyterian Board of Publication.

A very interesting account of the Indians of this northern region, and of the missionary work done among them by the Presbyterian Board. The book is well written and fully illustrated, and is another excellent volume for the Sunday-school library.

A Bag of Stories. By Anna B. Warner. New York: Robert Carter & Brothers.

This book contains a series of bright little stories told to a knot of children, introducing missionary incidents from many parts of the world. The children will like it and it will do them good.

BOOKS RECEIVED.

The Boy-Lollard. By Rev. Frederick A. Reed. Boston: Congregational Publishing Society.

Worthington's Annual for 1884. Profusely illustrated. New York: R. Worthington.

Notes for the Month.

TOPIC FOR SPECIAL PRAYER.

Translation of the Bible.—That those engaged therein may give themselves to the work evermore with prayer; that, with deep earnestness and reverent teachableness, they may seek to know what the mind of the Lord is in the lively oracles; that they may crave the illumination of the Holy Comforter, and desire constantly to be taught and guided by Him; that they may be kept from all mistakes,—adding naught, and taking away nothing from the words of the prophecy of that book; that their own souls may be greatly refreshed and strengthened by these sacred labors; that the results of translation or revision may be such as shall accurately supply nations with the more sure word of prophecy, a lamp for the feet, a light for the path; so that all peoples may soon hear and read, in their own tongues, the wonderful words of God, and receive that truth into the heart which shall make them wise unto salvation.

ARRIVALS AT STATIONS.

September 15. At Constantinople, Miss Helen E. Melvin and Miss Flora A. Fensham; also, on the same day, Miss Harriet N. Childs, who has been transferred from the Central to the Western Turkey Mission.

October 2. At Samokov, Bulgaria, Miss Harriet L. Cole.

ARRIVAL IN THE UNITED STATES.

October 23. At Boston, Dr. and Mrs. F. O. Nichols, from the West Central African Mission.

DEPARTURE.

November 14. From New York, Miss Corinna Shattuck, who is to rejoin the Central Turkey Mission, at Marash.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. China a Field for missions. (Page 475.)
2. Rijutei, the Corean Convert. (Page 481.)
3. A Society of Armenians. (Page 484.)
4. Native Lads at Bailunda. (Page 489.)
5. A Convert at Philippopolis. (Page 490.)
6. The Revival in Japan. (Page 494.)
7. Christian Work in Northern Japan. (Page 495.)
8. The Outlook in the Madura Mission. (Pages 491-493.)
9. A Christian Hero in South Africa. (Page 498.)

Donations Received in October.

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Strafford county.	
Wolfeborough, Rev. S. Clark,	5 00
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Claremont, Cong. ch., m. c.	5 58
	328 68
<i>Legacies.</i> — Milford, Mrs. Josephine	
M. Ellis, by G. A. Ramsdell, Ex'r,	
add'l,	64 95
	393 63

VERMONT.

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and so.	22 36—98 52
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Cong. ch. (of wh. from J. A. Cum-	
mings, to const. ADEL BERTHA	
CUMMINGS, H. M., 100; and from	
W. Hyde, to const. ROLLIN D.	
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SON, H. M., 200), to const. WIL-	
LIAM B. YALE, LAMBERT H. GIBBS,	
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RIE B. CUTLER, H. M., 1,142.47, 1,210 07—1,512 70	
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Africa,	3 50

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Cong. ch., 39.76,	110 86
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South Cong. ch., 76.17; North	
Cong. ch., 38.75; Olivet ch., 30.36;	
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ing Star,"	5 00
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117.74; Special collection, 1,	118 74
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do., m. c., 3.75,	11 60—590 26
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c., 22.06,	44 06—274 97
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—, A friend to const. Rev.	
GEORGE BENEDICT and Rev.	
HAMPDEN B. JONES, H. M.	100 00—130 21
Suffolk county.	
Boston, Immanuel ch., 100; Eliot ch.,	
40; do., m. c., 6.68; Highland ch.,	
6.62; "Norfolk," 700; A friend,	
10; "A. T.," 5,	868 30
Chelsea, Central ch.	100 60—968 60
Worcester county, North.	
Athol, Evan. ch.	51 14
Hubbardston, Cong. ch. and so.	58 61
Templeton, Trin. Cong. ch., 15.55;	
Rev. T. O. Rice, 20,	35 55
Winchendon, 1st Cong. ch., 51.60;	
do., m. c., 20.50,	72 10—217 40
Worcester co. Central Ass'n. E. H.	
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Oxford, 1st Cong. ch.	19 26
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ter, by W. H. Alden, and C. W.	
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100),	277 31
Kensington, Cong. ch. and so.	17 77
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Rocky Hill, Cong. ch. and so.	57 72
West Hartford, Lucy J. Ellsworth,	5 00—701 76
Litchfield co. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	36 42
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	50 00
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Higganum, Cong. ch. and so.	20 00
Middlefield, Cong. ch. and so.	45 00
Middle Haddam, 2d Cong. ch., m. c.	11 64
Old Saybrook, Cong. ch. and so.	23 90—186 81

New Haven co. F. T. Jarman, Ag't.

Birmingham, Cong. ch. and so.	
56.02; J. Tomlinson, 20,	76 02
Meriden, 1st Cong. ch., estate of	
Amelia D. Catlin,	100 00
Mt. Carmel, Cong. ch. and so.	38 19
Naugatuck, Cong. ch. and so.	200 00
New Haven, Ch. of the Redeemer,	
290; Centre ch., m. c., 6.62; North	
ch., m. c., 4.50; "M.," a thank-	
offering, for China, 5,	306 12
North Haven, Ladies' Benev. So. of	
Cong. ch., to const. Mrs. PAYSON	
B. ORCUTT, H. M.	112 00
West Haven, Cong. ch. and so.	47 35
Whitneyville, Cong. ch. and so.	66 00—945 68
New London co. L. A. Hyde and	
L. C. Learned, Tr's.	
East Lyme, Cong. ch. and so.	18 00
Lebanon, A friend,	25 00
Lisbon, Cong. ch. and so.	5 00
New London, "Oct. 14,"	25 00
Norwich, 2d Cong. ch., 378.52; 1st	
Cong. ch. (of wh. from Lewis A.	
Hyde, bal. to const. GEORGE FUL-	
LER HYDE, H. M., 50), 150.	528 52
Stonington, 1st Cong. ch.	14 00—615 52
Windham county.	
Eastford, Cong. ch. and so.	20 60
South Killingly, Cong. ch. and so.	11 00—31 60

Legacies. — Ellington, Asa Coy, by

George W. Kimball, Adm'r,	3 45
Killingworth, Mrs. A. V. Everts, by	
Mrs. R. S. Buell, Ex'x,	50 00—53 45
	2,584 74

NEW YORK.

Baiting Hollow, Cong. ch. and so.	10 00
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Buffalo, 1st Cong. ch., "R. W. B.," to const. W. M. KNIGHT, H. M.	100 00
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New York, S. T. Gordon, 250; "L. A. B.," 10.90; "W. S. D.," 10; Wm. C. Hunter, 10,	280 90
Pompey, Mrs. Lucy Child,	10 00
Westmoreland, 1st Cong. ch.	12 20
Woodhaven, Cong. ch., 10; Cong. Sab. sch., for "Morning Star," 3.26; Ger. Evan. "Ch. of Emanuel" Sab. sch., for "Morning Star," 3.26,	16 52—530 62

PENNSYLVANIA.

Ackley Station, Geo. Lewis,	6 00
Philadelphia, Mrs. Franklin Hall,	75 00
Sugar Grove, Mrs. Robert Weld,	4 00—85 00

NEW JERSEY.

Lodi, Cong. ch.	3 24
Montclair, 1st Cong. ch.	386 60
Newark, 1st Cong. Sab. sch., Infant class, for "Morning Star,"	31
Orange Valley, Cong. ch.	212 34
Parsippany, A friend,	5 00—607 49

TENNESSEE.

<i>Legacies.</i> —Farmington, Rev. Thomas J. Hall, by John Ramsey,	20 00
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OHIO.

Chester, George Green,	2 50
Cleveland, Plymouth ch., 120; 1st Cong. Sab. sch., for "Morning Star," 25,	145 00
Conneaut, Cong. ch., 2.50; H. E. Pond, 5,	7 50
Kelloggsville, Cong. ch. and so.	20 00
Mansfield, 1st Cong. ch., 143.35; do., Young People's Miss. Circle, 67.70; do., Ladies' Ben. Soc., 27.52; do., Children's Hour, 25; (with the above, EDWIN B. KING, ROSE LEITER, and Rev. W. F. McMILLAN are consti- tuted H. M.),	263 57
Marietta, 1st Cong. ch.	100 00
Oberlin, 2d Cong. ch., 35.60; North Central Conference, for Zulu Mission, 5,	40 60
Painesville, 1st Cong. Sab. sch., for "Morning Star,"	25 00
Parisville, Welsh Cong. ch.	17 25
Poland, H. J. Clark,	5 00
Rootstown, Cong. ch.	24 00
Strongville, 1st Cong. ch.	10 00
Tallmadge, Cong. ch.	73 45—733 87

<i>Legacies.</i> —Akron, Rev. Caleb Pitkin, by E. W. Stuart, Adm'r,	61 50
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ILLINOIS.

Chicago, N. E. Cong. ch., 120.37; Friends in do., a thank-offering (of wh. for work in Austria, 250), 500; Bethany Cong. ch., 8.07; 1st Cong. ch., 147.88; Union Park Cong. ch., m. c., 11.18,	787 50
Creston, Cong. ch.	15 00
Dundee, Cong. ch.	9 42
Elmwood, Cong. ch., 26; A friend, 100,	126 00
Kewanee, Cong. ch.	7 00
Moline, 1st Cong. ch.	107 50
Payson, Cong. ch., 36.20; J. K. Scar- borough, 200,	236 20

Prospect Park, Cong. ch.	10 62
Rochelle, C. F. Holcomb,	10 00
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MISSOURI.

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Kirksville, J. S. Blackman,	10 00
Sedalia, Cong. ch.	13 80
St. Louis, N. H. Suren,	5 00—36 55

MICHIGAN.

Bridgman, Cong. ch.	6 00
Detroit, Rev. Jeremiah Porter, bal. to const. EDWARDS W. PORTER, H. M.	50 00
East Saginaw, 1st Cong. ch.	71 71
Galesburg, 1st Cong. ch.	11 00
Grandville, Cong. ch.	3 00
Greenville, NATHANIEL SLAGHT, to const. himself and Rev. JAMES LAW- RENCE PATTON, H. M.	500 00
Memphis, Cong. ch.	5 00
North Leoni, Cong. ch.	5 10
Northport, 1st Cong. ch.	19 46
Olivet, Cong. ch.	5 69
Royal Oak, Cong. ch.	7 00
Ypsilanti, Cong. ch.	3 00—686 96

WISCONSIN.

Menomonie, Cong. ch.	22 50
New Richmond, 1st Cong. ch.	20 00
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IOWA.

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Rockwell, Mrs. Jas. Alderson,	5 00—119 19

MINNESOTA.

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Minneapolis, Plymouth ch., 37.95; 1st Cong. ch., 11.86; 2d Cong. ch., 10, St. Paul, Plymouth Cong. ch.	59 81 54 94
Waterville, Cong. ch.	8 00—142 65

<i>Legacies.</i> —Zumbrota, Rev. J. G. D. Stearns, by O. H. Hall, Adm'r, less exchange, 4.40,	2,204 65
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2,347 30

KANSAS.

Highland, Cong. ch.	5 00
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NEBRASKA.

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Ulysses, 1st Cong. ch.	12 61
Weeping Water, Cong. ch.	23 50—86 11

CALIFORNIA.

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The Dalles, A friend of missions, and family,	10 00
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Manitou, Rev. W. F. Bickford,	5 00—61 49

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MISSION WORK FOR WOMEN.

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<i>Treasurer,</i>	11,971 91

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Cumberland, Cong. Sab. sch., for school in Turkey, under Rev. H. Marden, 30; Portland, 2d Parish Sab. sch., a Chinese class, towards support of Chun Jung, China, 10,	49 00
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VERMONT.—Cong. Sab. sch., Miss Hovey's class,	2 13
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CONNECTICUT.—Fairfield, 1st Cong. Sab. sch., for Kioto Training-School,	17 76
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ILLINOIS.—Amboy, Cong. Sab. sch., 4.70; Polo, Independent Pres. Sab. sch., for work of Rev. C. F. Gates, 21.46,	26 16
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IOWA.—Keokuk, A friend, for Pasumalai Sem'y, 5; Nevinville, Cong. Sab. sch., 70c; Orient, Cong. Sab. sch., 2,	7 70
CALIFORNIA.—Eureka, 1st Cong. Sab. sch., 10; Kelseyville, George Ford, for support of a boy in India, 30,	40 00
	468 00

Donations received in October,	29,287 14
Legacies " "	7,499 55
	36,786 69

Total from September 1 to October 31, 1883: Donations, \$60,742.36; Legacies, \$13,649.98=\$74,392.34.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

VERMONT.

Newbury, Mrs. Atkinson's Sab. sch. class,	1 00
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Boston, Shawmut Branch Sab. sch., 25;	
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Framingham, Plymouth Ch. and so.	16 00
Worcester, Salem-st. Mission Workers,	5 00—53 50

CONNECTICUT.

New Britain, South Cong. ch., Banyan Seeds,	25 00
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NEW YORK.

Ashville, Cong. Sab. sch.	3 66
Astoria, Pres. Sab. sch.	4 50
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Cambria, Cong. Sab. sch.	13 60
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Woodhaven, Cong. Sab. sch., 3.26;	
Ger. Evan. "Ch. of Emanuel" Sab. sch., 3.26,	6 52—150 04

PENNSYLVANIA.

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Newark, 1st Cong. Sab. sch., Infant Class,	31
Upper Montclair, Cong. Sab. sch.	10 00—40 31

OHIO.

Brooklyn, Cong. Sab. sch.	15 82
Brooklyn Village, Friends,	1 10
Cincinnati, Vine-st. ch.	300 00
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Oberlin, Students,	8 00
Painesville, 1st Cong. Sab. sch.	25 00
Saybrook, Cong. Sab. sch., 5; Sab. sch. Mission Band, 5,	10 00
—, A friend,	50 00—484 92

MICHIGAN.

Bay City, 1st Cong. Sab. sch., and Girl's Mission Band,	10 00
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IOWA.

Grandview, Ger. Sab. sch.	5 00
Harlan, Cong. Sab. sch.	8 23—13 23

MINNESOTA.

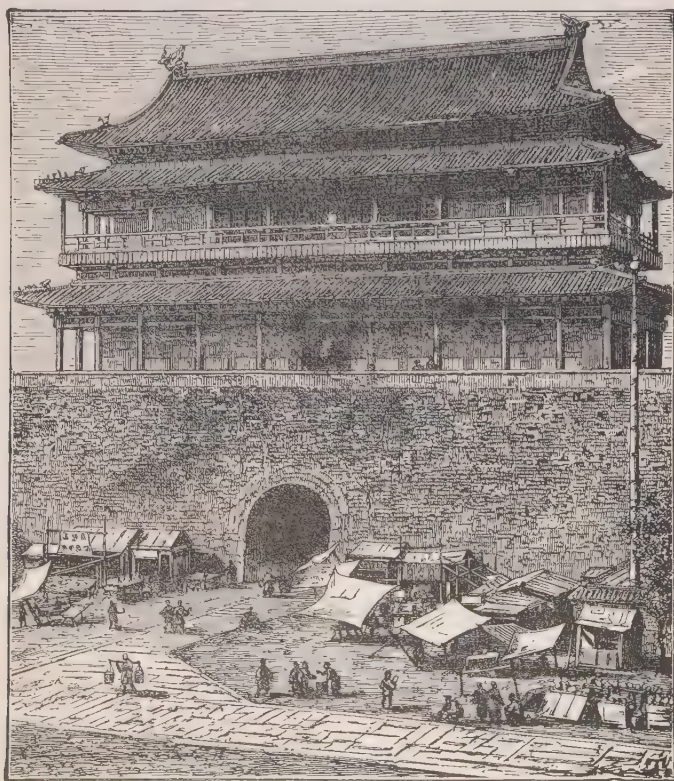
Elk River, Cong. Sab. sch.	3 90
Lakeland, Pres. Sab. sch.	2 50—6 40
	803 40

FOR YOUNG PEOPLE.

CHINESE CHILDREN.

BY MRS. EMMA D. SMITH, OF PANG-CHUANG, SHANTUNG, NORTH CHINA.

Do you ever wonder what a Chinese day-school is like? Supposing we skip over to the west end of this village, and take a peep at the boys' school. The village lends us its schoolhouse, and we missionaries furnish a good Christian teacher, and they study Christian books for part of the time.



THE AN-TING GATE, PEKING.

As we go up the front steps, what is all this fearful racket? Do you feel a little delicate about going in lest you should intrude on a quarrel of some sort? O, but you need n't! The little boys in our school are not tearing each others' hair, nor scratching each others' eyes out, nor knocking each other down ;

not a bit of it! They are just doing what every good little scholar in China is expected to do; that is, every mother's son of them is studying his lesson over out loud. By out loud I mean in a perfect roar.

As they do this nearly all day long, a good many of them quite ruin their voices. When you hear them trying to sing together it reminds you of that other little frog-class which sings every evening out on the village moat, the last thing before popping in for the night. You think little scholars who have to work like that must be sorry when they hear the nine-o'clock bell and glad when it creeps around to four in the afternoon? But there you've made another big mistake. O, lively American chicks, who wriggle and squirm in Sunday-school and day-school, and hate being caged up anywhere as badly as the wild birds do, what *would* you say if you had to go to school with the first streak of daylight, and if school kept till dark! If the Chinese scholars ease up life somewhat by not studying hard all the time, who can blame them?

But if you think our little long-queued friends don't know much, we will set them to reciting, and I suspect you'll be amazed to hear even the wee ones reel off chapter after chapter and book after book. One Peking scholar recited the whole of the New Testament at a single examination! The Chinese have fine memories, and are always cultivating them and proud of them. But the scholars are often brought up not to care a fig what it all means, so their little brains are only well-stored lumber-rooms.

It is very hard work to get "Why?" and "How?" into a Chinese school. The boys don't know *why* a thing is so, or *how* it is so, and they don't care and, what is worse, the native teacher don't want them to care. Why should he? His life is hard enough, at best, and the "How?" and "Why?" laddies are a deal more trouble to live with, and take care of, as every American mamma will bear cheerful and ready testimony. It has occurred to the writer that to secure the ideal boy it would only be necessary to take a little Interrogation Point (of course, you know I mean an American boy), and then a little Chinese boy, just as big and just as old, and roll them all up in a ball, when presto! out would come the loveliest little fellow that ever wore a cap, asking just questions enough and never one too many!

At the other end of the village where we live are the little girl scholars — bless their dear little pinched-up, aching toes and their long shining braids and bright eyes! You could love them without half trying. A little maiden, not a thousand miles from here, had them all at her birthday party a while ago. They played "Drop the handkerchief," just as you do, only they use their belts and call it "Drop the girdle." They also played "Blind man's buff," after your fashion, finding it rather hard to catch their little American hostess, with her free dancing feet. Then we all sat down on the floor and played a game of jack-stones. Think of their knowing *that* too. Isn't it droll? Their game is a little different from yours. They call it "Bah Bah." Fancy the clever little witches putting "Sally over the log," "Sally over the fence," "beans in the pot," "horses in the stable," "riding the elephant," "setting the table," and coming out triumphant on the "double fives," having beaten us soundly.

And the children's names! Fancy calling children "Little Dog," "Little Basket," "Little Fatty," "Little Black One," "Little Idiot," "Little Slave Girl"!



CHINESE PROCESSION.

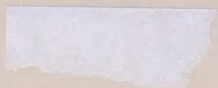
You know about the old lady who exhausted herself to think of a name for a little boy she had on her hands, and who finally gave it up and "just called him Jim Polk and let him run." The father and mother of one little boy here just called him "Doughnut," and let him run. He wanted very much to come to school, but it would n't be Chinese for him to tease his papa and mamma (just hear what a sigh your mamma gave when she read that sentence !), so he sent a grown-up friend to plead his cause with his parents, and he was allowed to come. Dear little fellow ! Though the bright eyes of the other boys can't see it, a dark, threatening cloud hangs over his head, and we look at him with



CHINESE CANAL AND BRIDGE.

a wistful yearning, for our missionary doctor says he has a fatal disease and will have only a short time for earthly teaching. Dear children with sweet Christian mammas, will you pray for poor little Doughnut? Though his grandmother is a Christian, his mamma does n't love Jesus at all, and how can she comfort his little heart, going down into the deep valley ! Pray that the dear Shepherd may lead him along so gently that, before he shall have found out that the road is hard and steep, he will find himself inside the heavenly fold in the Shepherd's own blessed arms. One thing more. Ask God to take all these bonny boys and girls of ours and make them, by and by, into teachers, preachers, and Bible-women, who shall do noble work for Him.

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